

**TURKISH REPUBLIC
DOKUZ EYLUL UNIVERSITY
INSTITUTE OF EDUCATIONAL SCIENCES
ENGLISH LANGUAGE TEACHER EDUCATION
DOCTORATE PROGRAM**

**THE ANALYSIS OF THE CONCEPT OF EDUCATION
IN THE SELECTED 20TH CENTURY UTOPIAN AND
ANTI-UTOPIAN NOVELS**

Gülşah TIKIZ

İzmir

2015

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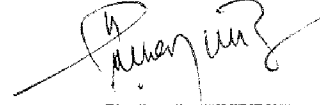
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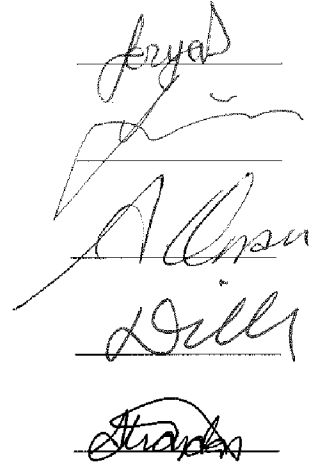
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ABSTRACT

Utopia presents a different kind of world which is free from the difficulties that beset us in reality. In utopias, the existence of various images signals the fact that the ideal and good life is hard to achieve and that such worlds were possible in a lost golden age or in a world stretching beyond our time in the past. Stansky (1982) holds that as long as the world is an imperfect place to live, Utopians will continue to exist. Anti-Utopians will also appear in different worlds where imperfections of the present have dramatically worsened and reached a kind of a dreadful state.

Rather than being a mere dream to be enjoyed, utopias also offer a vision to be pursued. The variation in the forms of utopian expression suggests that utopia offers a variety of disciplines to study in detail: literature, history, political theory, sociology, cultural anthropology and education. From these varying disciplines arise different representations of worlds anyone would like to inhabit. Therefore, utopia is considered to attract interest of different scholars with different perspectives.

This study investigates the meaning of utopia and education through the analysis of six utopian and anti-utopian novels from the twentieth century. It is true that utopia attracts increasing attention; however, what utopia is and why utopia is important need to be further investigated. Moreover, the concept of education was analyzed through various theories with the aim of unveiling the educational practices lying behind different fictional communities and observing the effects of these practices on people in these novels. The results of the analyses of these novels are revealing in terms of the educational practices employed by the founders of different states to secure their future. It was also shown that education plays a molding role by putting an emphasis on various concepts such as love, human solidarity, mutual aid, self-confidence and happiness in securing a nation's welfare. However, in anti-utopias not all individuals are given the means to satisfy their needs, to know their rights and to understand and fulfill their obligations to secure their welfare and accordingly the educational practices of these communities are suited to controlling their citizens through these practices. Within the body of this study the following questions were kept in mind:

1. What is utopia?

2. What is anti-utopia?
3. Is utopia possible?
4. How is the concept of education portrayed in the selected twentieth century utopias?
5. How is the concept of education portrayed in the selected twentieth century anti-utopias?
6. Are there any differences between male and female authors in reflecting the educational practices and bettering the societies?

During the analysis the fictional communities in utopias and anti-utopias have educationally been discussed from various perspectives. In these novels, both formal education and informal education milieus have been discussed and evaluated and the concept of lifelong education has been stressed. The aim of the study is to unearth the connections between the learning theories in utopias and anti-utopias. Furthermore, the researcher investigated the differences depending on the gender of utopian authors in reflecting the educational practices and building fictional communities. The results of the study suggest that utopia is almost impossible to achieve since the person or persons in power in the novels tend to control the citizens through various educational methods to secure their authority and power. Even when utopia seems possible, that ideal country or nation seems to be invaded by an external force and utopia collapses. Moreover, in these novels, it is observed that the basic problem lies at the heart of the difficulty in dealing with problems of violence, poverty, crime, substance abuse, religious and ethnic conflicts that plague the world. In dealing with these problems, male authority was also found to be another dominant factor whereas females tend to emphasize human consciousness, affective factors and experiences.

Key words: Utopia, anti-utopia, utopianism, education, learning theories.

ÖZET

Ütopya gerçek hayatta bize sıkıntı veren zorluklardan bağımsız farklı bir dünya ortaya koyar. Ütopyalarda farklı imgelerin varlığı, ideal ve iyi hayatı elde etmenin zor olduğunu ve bu tür ideal bir dünyanın ya geçmiş bir altın çağda ya da geçmiş zamanın ötesinde bir zamanda mümkün olduğu gerçeğini ortaya çıkarmaktadır. Stansky (1982) dünyanın yaşamak için kusurlu ve eksik bir yer olmaya devam ettiği sürece ütöplastlerin var olacağını ayrıca şimdiki zamandaki kusurların daha da kötüleştiği ve çok kötü bir noktaya ulaştığı farklı dünyalarda da anti-ütöplastlerin var olacağını ileri sürmektedir.

Keyif alınacak bir rüya olmaktan öte, ütopya ileriye görme ve hayal gücü bağlamında okuyucuya bir yol göstermektedir. Ütopik anlatım formlarındaki çeşitlilik ütopya türünün daha detaylı irdelenmesi bağlamında edebiyat, tarih, siyaset teorisi, sosyoloji, kültürel antropoloji ve eğitim gibi farklı disiplinleri ortaya çıkarmaktadır. Bu farklı disiplinlerden herhangi bir kişinin yaşamak isteyebileceği farklı bir dünya betimlemeleri ortaya çıkmaktadır. Bu nedenle, ütopyanın değişik bakış açılarına sahip araştırmacıların ilgi odağı olduğu düşünülmektedir.

Bu çalışma 20. yüzyıla ait altı ütopya ve anti-ütopya romanının analiziyle ütopya ve eğitim kavramlarını araştırmaktadır. Ütopyanın giderek daha fazla ilgi odağı haline geldiği doğrudur; ancak ütopyanın ne olduğu ve neden ütopyaların önemli olduğu daha derinlemesine incelenmelidir. Buna ek olarak, çalışmada eğitim kavramı farklı teorilerle romanlardaki kurgusal toplumların ardında yatan eğitimsel uygulamaları ortaya çıkarmak ve bunların topluluklar üzerindeki etkilerini ortaya çıkarmak amacıyla incelenmiştir. Çalışmadaki roman analizlerinin sonuçları farklı topluluk liderlerinin toplumlarının geleceklerini garantilemek adına kullandıkları eğitimsel uygulamalara ışık tutmaktadır. Aynı zamanda bir toplumun refahını karşılama konusunda eğitimin sevgi, dayanışma, ortak yardım, kendine güven ve mutluluk gibi kavramları vurgulayarak şekillendirici bir etkiye sahip olduğu gerçeği de ortaya çıkmıştır. Ancak, anti-ütopyalarda bireylerin geleceklerini güvence altına almaları söz konusu olduğunda, bu kişiler ihtiyaçlarını karşılama, kişisel haklarını bilme, sorumluluklarını anlama ve yerine getirme konularında eşit haklara sahip olamamakta ve bununla bağlantılı olarak bu kurgusal toplumların eğitim görüşleri de

bireyleri bu şekilde kontrol altında tutabilme adına baskıcı eğitim uygulamalarını içermektedir. Bu çalışmanın kapsamında aşağıdaki sorular hatırdta tutulmuştur:

1. Ütopya nedir?
2. Anti-ütopya nedir?
3. Ütopya mümkün müdür?
4. Eğitim kavramı 20. yy. ütopyalarında ne şekilde yansıtılmaktadır?
5. Eğitim kavramı 20. yy. anti-ütopyalarında ne şekilde yansıtılmaktadır?
6. Topluları iyileştirme ve eğitim görüşünü yansıtmada konusunda kadın ve erkek yazarlar arasında herhangi bir fark var mıdır?

Analiz sırasında ütopya ve anti-ütopyalardaki kurgusal toplumlar farklı bakış açılarıyla eğitim yönünden incelenmiştir. Bu romanlarda hem formel hem de enformel örnekler tartışılmış ve hayat boyu öğrenme kavramı netleştirilmiştir. Bu çalışmanın amacı ütopya ve anti-ütopyalardaki bireylerin farkında olmadan öğrenmelerini dayandırdıkları öğrenme teorileriyle bu kişilerin üretkenlikleri arasındaki bağlantıları ortaya çıkarmaktır. Buna ek olarak, araştırmacı kurgusal toplumları oluşturmada ve bu dünyaları yansıtmada konusunda kadın ve erkek yazarlar arasında bir farklılık olup olmadığını araştırmaktadır. Çalışmanın sonuçları otorite ve güce sahip kimselerin kendi otorite ve güçlerini garanti altına almak adına diğerlerini farklı eğitimsel metotlarla kontrol etme eğiliminde olmalarından dolayı ütopyanın neredeyse imkânsız olduğunu ileri sürmektedir. Ütopya mümkün olduğunda bile ideal olan toplum ya da ülke dış bir güç tarafından istilaya uğramakta ve ütopya çökmektedir. Bunun dışında, bu romanlarda asıl sorunun altında dünyayı kasıp kavuran şiddet, yoksulluk, suç, maddenin kötüye kullanımı, dini ve etnik çekişmeler gibi sorunlarla baş edilememesinin yattığı gözlemlenmiştir. Bu tür sorunlarla başa çıkma konusunda kadın yazarların bireylerin bilinçliliği, duygusal faktörler ve deneyimleri vurguladığı, erkek yazarların ise baskın bir faktör olarak otorite kullanma eğiliminde olduklarını ortaya çıkmıştır.

Anahtar kelimeler: Ütopya, anti-ütopya, ütopyacılık, eğitim, öğrenme teorileri.

CHAPTER 1

INTRODUCTION

1.1. The Problem Statement

Utopia and science fiction are closely linked to each other; however, the term ‘science-fiction’ came into general use only in the middle of the twentieth century. Although science-fiction was not primarily considered as a genre of literature until the nineteenth century, utopia dates back to Plato and his *Republic*, in which Plato describes almost a normative society which bears some resemblances to Hesiod’s Golden Age. This is a kind of a world where all the goods and the gods are shared within the community, the villagers are not exploited by any ruling class, there is no idle thirst for luxury, no desire for extraordinary power and the local community is not allowed to consume (Mumford, 1965). Similarly, Goodwin and Taylor (2009) question the nature and concept of utopia and the history of utopian thought and they also trace it back to the term More coined in the sixteenth century. The concept of utopia emerged as a field of academic enquiry only in the 1960s and the term utopia has been referred to by many authors and the term utopia has been considered as a field of study in terms of its utility and its danger. On the other hand, some commentaries purport utopia to be neutral in its nature whereas others assume that utopias are of paramount importance in terms of the institutions and issues they include such as politics, welfare economics and particularly education.

The term utopia ‘has acquired, over its five hundred years of existence, different nuances of meaning that should be made clear’ (Pinheiro, 2006: 147). Thus,

it seems difficult to agree on a crystal-clear definition for what utopia as a term is in any given language. The term utopia is frequently considered to embody a pejorative connotation, attracting a political or a social ideal; yet it seems impractical since these ideals are not within easy reach and they contradict with the nature of human, life conditions, and its inadequacy to the facts of the real life. Hence, utopia tends to be regarded as a dream, which seems to be absurd, difficult to actualize, and to be contrary to the nature; therefore, it is considered no more than fantasy. Moreover, utopia is also identified with an intrinsically dialectic nature since it embodies a positive side, corresponding to an ideal society; and a negative one, which brings about a view of a closed and a totalitarian universe (Elliot, 1970).

In general sense, the term 'utopia' today is described as 'a government scheme for social or political improvement which would bring about happiness to all citizens if it were feasible' and utopian is regarded as something 'illusory,' 'imaginary,' 'idealistic,' and a utopian man is considered as being 'visionary' (Pinheiro, 2006: 147). Utopia, as a literary genre, is something fictional, which suggests that it is an imaginative creation and does not represent actuality. Besides, a particular state or community is a matter of concern in utopias and the theme of any utopia is preoccupied with the political structure of the mentioned fictional state or community (Negley, 1952). Therefore, literary utopia is an intellectual and a cultural phenomenon (Pinheiro, 2006). Regarding utopia as a significant part of human culture rather than considering it as something which is escapist and nonsense in nature expands the field of utopian studies and it reveals the fact that the terms utopia and utopianism can be studied through a range of different perspectives including history, education, literature, theology, politics, sociology, cultural anthropology, etc. (Levitas, 2010).

Depending on whether utopia was regarded as realizable or not, the nature of utopian thinking has shown considerable change over time. Enlightenment utopians such as Mably and Morelly, created utopias which embodied abstract idealism spirit of unreality and they primarily focused on being didactic as similar to utopia, resembling More's *Utopia*. However, with the French Revolution, the view that the course of history could be diverted came to be accepted and that the practicality of

utopia was considered possible and it was realized that by intentional human activity abstract ideals could be actualized, which brought about the increased optimism and activism of the nineteenth century utopias (Goodwin & Taylor, 2009).

Thus, utopia is seen as a form, presenting some kind of goal although some commentators reject this idea on the grounds that many authors of utopias do not regard these goals ‘as necessarily realizable in all their details’ (Levitas, 2010: 6). However, at the very least, utopias pose questions about what these goals should be and inquire their feasibility. Within the body of this study, some specific questions will be posed about utopia, anti-utopia, and particularly the concept of education in utopias and anti-utopias in the twentieth century and accordingly answers will be searched as regard to the representation of the concept of education of individuals and the communities in the novels. Rooted in human nature, utopias seem to be the buy-products of Western modernity. In the light of utopianism, the utopian vocation will be tackled by considering the works of male as well as female authors in order to trace the kind of education portrayed in fictional communities or governmental units. Furthermore, the marked certainty of utopian writers in achieving a simple and single-solution, particularly in terms of their educational practices in order to compose a solution to cure all the ills within the societies will also be dealt with. Three utopias and three anti-utopias belonging to the twentieth century will be analyzed through learning theories in order to get some idea of the specific educational situations and circumstances portrayed in the novels. Accordingly, the concept of education is portrayed in these works and the views of different male and female authors are investigated further in order to reveal the effects of education on these fictional communities.

1.2. The Purpose and Significance of the Study

Utopianism as a field of study constitutes an enormous literary stream (Halpin, 2001). Indeed, Martineau (1986: 27) emphasizes the enormity of utopianism as follows: ‘so voluminous is utopian literature that a single lifetime would not suffice to read and analyze it all.’ Moreover, utopianism is also connected with a

long history stretching from the third century B.C. (Greek novels such as Plato's *Republic* and Iambulus' *Heliopolis*), then it includes the Early and Modern Periods (Thomas More's *Utopia*, Francis Bacon's *New Atlantis*, William Morris' *News from Nowhere* and Edward Bellamy's *Looking Backward*). Besides, the works of Skinner (*Walden Two*), Charlotte Perkins Gilman (*Herland*), Aldous Huxley (*Brave New World and Island*) and H. G. Wells (*Men Like Gods*) were all produced during the last century. Therefore, the term utopia is difficult to give a single definition and it cannot be categorized easily although there have been some attempts to do so by some writers such as Harvey (2000).

Among all this outpouring of utopias, it is essential to state the importance of the concept of education as it is almost always available in all utopias and anti-utopias throughout history. Starting from Thomas More's *Utopia*, there has almost always been extraordinary emphasis placed on the importance of education. More, in *Utopia*, particularly emphasizes the importance of lifelong learning and he seems to be in favor of encouraging educational opportunities as part of one's leisure time. Indeed, the changes in educational practices have also been highlighted by Americans and their search to perfect the future through improving the education system is overt. Moreover, not only education but also society can be improved through reforming its education units (Tyack & Cuban, 1995). Thus, the educational systems presented in different works of utopias and anti-utopias will reveal the planned efforts of various institutions or people to correct some social and educational problems in order to better different societies. However, while tracking these changes in different systems it is crucial to understand how different institutions maintain their distinctiveness and how they maintain their discipline. One way they manage to maintain this control is through developing specific sets of rules and practices and channeling their citizens towards these rules. The purpose of this study is to investigate the different means of educational practices in influencing the changes in the educational system of three utopias and three anti-utopias. Moreover, how these educational systems are implemented, and how the public review the results within these imaginary communities will be tackled by referring to several learning theories and the general views regarding the educationally dispossessed and how their commitment to their community is achieved will also be clarified in order

to highlight the role of education in various works. Tyack & Cuban (1995: 10) argue that ‘a different kind of utopianism- a vision of a just democracy- that has marked the best discourse about educational purpose over the past century’ and Tyack & Cuban (1995) also contend that the debate concerning educational and social goals has been severely restricted in the past generation. Hence, this study will attempt to deal with a pluralistic view of education and pose some questions concerning the effects of education on the progressiveness and the wholeness of a community. In order to integrate this research with the works of other colleagues, this study will also explore some broad interpretive questions about the character of various communities in terms of the educational practices they implement to secure the welfare of their communities.

Thus, the interest in utopia and ant-utopia in modern world is obvious. Utopias continue to be imagined and desired, ‘actively devised, developed and studied’ (Knights & Willmott, 2002: 59). Due to its tangibility, utopia has an important role in directing the desires and hopes of humankind and it describes a different way of living, which suggests new forms of communities (Idenburg, 1974). This study is particularly important in that utopians write a great deal about education and this forms an essential part of living for any future society since large populations are educated through moral, social or religious ideologies either through schooling or non-schooling in various utopias and anti-utopias. In view of different groups of thinkers in the works analyzed throughout the study, the concept of education is associated with some positive notions such as love, happiness, mutual aid, mercy, self-confidence or negative ones such as suppression, objectification, and passivization. In the study, the theme of education was closely observed in the behaviors of its adherents and subordinates in the novels belonging to the twentieth century. The connections between education and productive work of communities as well as the time allotted to leisure in these ideal societies were closely studied in order to portray the intellectual or physical well-being or deficiencies of these people. It must be noted that the concept of education is of vital importance in forming a human; accordingly, a whole community. Hence, a careful examination of education as a theme within a utopian context might promise new possibilities and opportunities for educators.

1.3. Research Questions

In this study, the purpose is to seek answers to the following questions:

1. What is utopia?
2. What is anti-utopia?
3. Is utopia possible?
4. How is the concept of education portrayed in the selected twentieth century utopias?
5. How is the concept of education portrayed in the selected twentieth century anti-utopias?
6. Are there any differences between male and female authors in reflecting the educational practices and bettering the societies?
7. How is the concept of education portrayed in Gilman's *Herland*?
8. How is the concept of education portrayed in Skinner's *Walden Two*?
9. How is the concept of education portrayed in Huxley's *Island*?
10. How is the concept of education portrayed in Le Guin's *The Dispossessed*?
11. How is the concept of education portrayed in Atwood's *The Handmaid's Tale*?
12. How is the concept of education portrayed in Ishiguro's *Never Let Me Go*?

1.4. Assumptions

Since the study involves the thematic analyses of literary texts, there are no assumptions involved.

1.5. Limitations

Within the body of this study, the novels the researcher is going to exploit are limited to six novels by Charlotte Perkins Gilman, Burrhus Frederic Skinner, Aldous

Huxley, Ursula K. Le Guin, Margaret Atwood, and Kazuo Ishiguro. Therefore, the conclusions that will be derived from these works can merely be valid for these novels.

1.6. Definitions

Utopia: Utopia is an imaginative society which is considerably different from the one which the author lives in, and the latter being a fictional literary genre. A utopia is an ideal community which is intentionally constructed by its designers (Radden, 2010: 120).

Anti-utopia: It is an imaginary place or society characterized by human misery and oppression. 'Dystopias have been deployed to stifle necessary and beneficial change by making people fearful of such change, with the paradoxical outcome that the failure to change plunges society further into the mire' (Geoghagean, 2003: 151).

CHAPTER 2

UTOPIA AND ANTI-UTOPIA

The word *utopia* is not easy to define since the term inherently embodies some ambiguity and discrepancy within itself. It has two distinct meanings; the former being an imaginative society which is considerably different from the one which the author lives in, and the latter being a fictional literary genre. In fact, the word *utopia* or *outopia* derives from Greek (*u* or *ou*: *no*, *topos*: *place*) and means *no* (or *not*) *place*. Thomas More's *Utopia* is to be addressed as it 'is the father of a whole class of writings.' (The Norton Anthology of English Literature, 1968: 402). More (1478-1535) is the founder of the word and he used the word *utopia* as *eutopia*, meaning the good place, and since then anti-*utopia*, the *bad place*, has been added. In *Cambridge Companion to Utopian Literature*, Vieira (2010: 4) explains that before the word *utopia* was coined, More had used another name in order to name his imaginary island. The name was called Nusquama since Nusquam meant 'nowhere', 'in no place' or 'on no occasion.' However, had he called his island Nusquama, the name inherently would have denied the possibility of existence of such a place. Thus, in order to convey a new idea, a new feeling which would speak to the currents of thought in Europe, More used the word *utopia* to emphasize the human potential in terms of reasoning and confidence to reach at human perfection. Therefore, by using the word *utopia*, More referred to both the particular kind of narrative, which was later embraced as utopian literature, and to an imaginary place. Although this view strictly conflicted with the Christian view, More, at least, endeavored to broad the philosophical horizons of the era.

Levitas (2010) holds that many of the problems besetting utopian scholars derive from the fact that there exists no clear definition of the word *utopia* which separates its current meaning in everyday language from its specialist academic use. Moreover, some more ambiguity is also reflected in contemporary dictionary definitions of the term. However, the primary function of *utopia* is its being an ideal and an imaginative society where everyone treats each other well and lives in perfect harmony. Kateb (1965: 455), on the other hand, maintains that it is impossible to make sense of *utopia* without considering modern liberalism, modern humanism and modern radicalism since these are the movements of thought on which the concept of 'individuality' lies. Therefore, Kateb (1965) seems to suggest that each person must be free to live the way they want provided there is respect for the individuality.

According to Marin (1993), if the Greek term is translated, it is realized that a discrimination is made between nowhere and More's no-place. With the latter, More intends to imply somewhere in his imagination: which originally does not exist. Although there exists a kind of island which represents a no-place in his mind, the term also comes to signify otherness. Moreover, Vieira (2010: 5) puts forth that by creating two neologisms as '*eutopia* and *utopia*' More, in fact, aimed at complicating the things further and the word simultaneously came to suggest two possible meanings: a non-place and a good place.

A utopia is an ideal community which is intentionally constructed by its designers (Radden, 2010). It is not a Gilligan's Island or a Fantasy Island, yet a political community. The utopian genre emerges from and is directed to immediate historical and political circumstances, and one of the main reasons of the genre is specifically to renovate the existing political order. The genre refers to the ages. On the other hand, for Lassman (2003: 51), utopia is 'a steady progress along a continuous path' whereas it can be defined as an abrupt transition between two discontinuous states, too. Pohl (2008: 686) suggests that 'in the early modern period, utopia was used as a geographical metaphor' whereas it meant 'the polemical description of any constitutional form which fighting parties of the Civil War regarded as unacceptable for the country' for England in the 1640s.

Kumar (1991: 27) also defines utopia as a work which includes ‘imaginative fiction’ and which is different from other genres to a large extent since the main concern of the utopias is their focus on the good society. Levitas (2007: 290) states that most definitions tend to mention the form, function and the content of utopias and she points out that this tendency focuses on a different aspect of utopias and overlooks the historical fluctuations in the utopian imagination. For her, utopia is ‘the expression of the desire for a better way of being.’ This view is further supported by Bloch (1986) in that human beings are always thirsty for the non-existent, there is always a lack of something and consequently they are longing and hoping for a better world. Bloch (1986) alleges that this lack can only be fulfilled through imagining. Therefore, in the Blochian sense, anything that is reconstructed to arrive at an existence is called utopia.

Utopia is also considered as a fictional literary genre. Utopia as a literary genre refers to the account of the societies being described in some detail (Claeys & Sargent, 1999). However, Chordas (2010) contends that the instrumentality of utopia should not go unnoticed as utopias were put into effect in a number of real life projects. Garforth (2009: 5) also suggests that the formal expressions of utopianism can be identified in three categories: (1) utopian (anti-utopian) fiction, (2) social and political theory and philosophy, (3) practical utopian experiments or “intentional communities.” Therefore, utopias can be rendered as entities as ‘visionary, millenarian, and apocalyptic’ (Claeys & Sargent, 1999: 1). Reis (2006), on the other hand, points out the idea of space and time in utopias and add that in utopias there always exists an imaginative society in terms of a fictive entity. This society, which exists either verbally or in imagination, is actually an alternative for the nowhere in utopias and it provides the reader with the starting point. It always stands on its own and encompasses people, who are in one sense or another in relationship with each other in a more difficult or easier way. Kumar (1991) and Garforth (2003) state that a utopia does not only verbally inform the reader but shows the good characteristics of a good society in operation and the nowhere-ness can be deduced from its fictive entity.

Prior to the invention of the word *utopia* by Thomas More, utopias existed in the form of myths, golden ages, Arcadias, fortunate isles and earthly paradises like Eden with the ancestors like heroes and very rarely heroines dwelling on them (Claeys & Sargent, 1999). The typical features of the form of ideal city, from the Hellenistic tradition down to Plato's *Republic*, involve some patterns which situates utopia in a city planned to perfection. Within this city, the society lives in a perfect social, political and spatial organization and all the requirements of justice and goodness are fulfilled in order to please the material and spiritual well-being of the population. However, this image involves some aristocratic and hierarchical patterns in the physical layout and the social structure of these cities in that there exist some 'philosopher-kings' or the equivalent authoritative class; thus, the spatial order of the city seems to be hierarchized and centralized (Kumar, 2003: 66).

Even in the Middle Ages and the period prior to that, there had always been some communal societies which were simple, secure, and united among their residents and also with God or the gods. These people were living in abundance; their places were a gift to them from the nature or God and most important these were people who had the idea of social dreaming. Thus, it can be said that every culture has such stories and the history of utopia can be dated back to early modernity.

Up until the invention of the word *utopia* by More, *utopia* was not recognized as a distinct literary genre. However, it was with Thomas More that *utopia* gained a distinct place as a formal literary genre. On this basis, it can be concluded that canons of utopian and anti-utopian fictive texts stand from early modern day to the present. Utopia is linked to the ages as it is conjoined with a long history, stretching from the third century BC with *Republic* by Plato and *Heliopolis* by Lambulus. Following these works, utopia is also observed through the Early and Modern Periods with the works of Saint Benedict, Thomas More, Francis Bacon, Charles Fourier, Karl Marx and Friedrich Engels, William Morris and Edward Bellamy. With the works produced in the last century such as B.F. Skinner's *Walden Two*, H.G. Wells' *Men Like Gods* and Italo Calvino's *Invisible Cities*, it is clear that utopia is a genre of the ages (Halpin, 2001: 301).

More was also responsive to the cultural relativism of the era. Rather than comparing his own society to absolute and divinely established moral standards, More tended to make this comparison according to alternative and -if hypothetical- standards, which included other human societies doing things differently and better (Ferns, 1999). Thus, all this might be seen as the product of a looking at the world differently and widening horizons intellectually. It is certain that More was deeply affected by Plato; and that, Plato partly, provided More with a more powerful stimulus to look at the world differently. Having come into the realization that contemporary society had a lot to learn from the example of a past society whose intellectual accomplishments and modes of political organization have surpassed, More responded to the fact that just as different forms of social organization existed in the past, the same forms of organizations were the reality world of his own day, too. Taking this into account, Harvey (2000) discriminates between two types of utopias: *process* utopias and *spatial* utopias. Process utopias include models for reform for the betterment of the society on both economic and social levels. The examples might include the development of a national health service or the twentieth century plans for comprehensive schooling. Spatial utopias, on the other hand, are the kind of utopias which focus on a specific land or geographical order. These kinds of utopias are preoccupied with being perfect than any other, which exists currently.

Utopias are not preoccupied with the traditional controlling of the narrative elements such as character or plot or setting. They, rather, concentrate on ideas. For instance, Richard Saage based his studies on More and wrote a four-volume history of five centuries of utopian tradition (Pohl, 2008: 687). According to Saage the archetypes of the utopian tradition is twofold: utopias which were governed by the state of government (archaistic) and utopias based on the unconditional freedom of the individuals (anarchistic). Saage's analyses of texts from varying countries like England, Germany, Russia, Holland, Denmark and Poland reveal the fact that utopianism is more complex than it seems.

Vieira (2005) also points out the importance of utopias by providing us with some ideas of the milestone contributors who believe in utopias and utopianism. For some, utopia functions as a vital and a formative idea in a society in which people

live in a troubled world. On the other hand, for others, utopia just functions as a transformative tool in order to heal the society from the point of political and moral terms. In short, it is clear that projecting into the future helps people perceive their problems in present better. This projection most importantly includes people imagining new communities and searching for new places and histories. Although utopianism has attracted quite many scholars and has had a good appeal in politics in terms of communism (particularly in Soviet Russia) and religion in terms of the relationship with heaven and economics in terms of varying communes, making a definition of utopia and anti-utopia has never been straightforward. Roemer (1981: 2) states ‘Defining utopia is a utopian venture.’

In order to trace the beginning of utopia, Fitting (2009: 121) contends that the first steps in the development of utopia as a field of study emerged long before there was a journal called *Utopian Studies* or conferences on utopia. Utopia was then taken into account as an object of study and acknowledged as a specific genre, rather than as simply part of a larger category such as the imaginary voyage or the philosophical novel. More was deeply affected by the letters in which Christopher Columbus, Amerigo Vespucci and Angelo Poliziano mentioned the discovery of new worlds and new peoples (Vieria, 2010: 4). Thus, the broadening of mental horizons is parallel to the remarkable discovery of new lands and new geographical horizons. Likewise, Marin (1993) also uses the term utopia to signify otherness.

“When More says 'Utopia', this name performatively creates that 'otherness'. In this sense, Utopia is the neutral name, the name of the 'neutral'. It names the limit, the gap between two frontiers or two continents, the old and the new world; it names the 'way of the limes', travelling between two edges which will never join together as an identical line” (Marin, 1993: 11).

Between utopia and reality there exists one of the most crucial aspects of utopia, which is the relation between utopia and reality (Ferns, 1999: 2). Although utopias seem isolated and inaccessible, they always find room for at least one visitor, a traveller, whether in time or space, who can observe and later testify to the wonders of the more perfect society. According to Levitas (2003: 3) the original meaning of

utopia, the good place that is no place, is transformed into ‘the good place that can be no place, and which, in seeking a place, becomes its opposite anti-utopia.’

On the other hand, according to Marin (qtd. in Kumar and Bann, 2004), who is one of the leading philosophers in the field; the subject needs to be approached through semiotics. As for Marin, the list of contributors to the origins of utopia is divided into two groups in fact: those who specialize in literary studies and those who work in the historical or sociological field. Therefore, there are various tendencies to explain what a utopia really is and where it originally comes from. In order to retrace the origins of the word *utopia*, it is wise to express the immediate affinity between the words ‘frontier, limit and horizon’ on the one hand and between ‘travel, utopia and infinity’ on the other to understand what actually a utopia is. These words have a great influence on history, plays of forces and powers and that is a real opportunity to grasp their practical, concrete power and go deeper into the ideological significations which derive from their oppositions, proximities and sometimes even confusions. In fact, the word horizon originated in the thirteenth century and it initially represented limit, like the limit of the gaze, sky and earth at that time. However, in the eighteenth century, through metonymy, the original word was partly replaced and it came to signify the part of the landscape close to this line. Interestingly enough, the word horizon, which originally suggested limits, came to signify infinity and greatness (Marin, 1984). Furthermore, the limitless landscape is the main characteristic of the Romantic landscape; thus at this extremity it becomes possible to have a sight of a far-place. Then, through the poetic and rhetorical figure of twilight; a bridge, which connects the visible and the invisible, appears. Hence, beyond the horizon, in the imagination, utopia comes into being. From the sixteenth century onwards, these utopias paradoxically signified the infinite and pushed the frontiers towards an extreme limit.

However, in order to unveil the origins of utopia and anti-utopia it is mandatory to clarify these two concepts as one is contingent upon another. As the archetypal theory puts forward there are some archetypes like ‘self’ and ‘shadow’, ‘anima’ and ‘animus’ and these concepts exist for the individual and the society as a whole to flourish and develop. Likewise, there is a powerful relationship between

utopia and anti-utopia. As in binary oppositions, utopia and anti-utopia seem to be opposites and one can be strictly defined and concretized against one another. Besides, in Saussurean terms, the relation between utopia and anti-utopia can be explained similarly in the way presence-absence dichotomy was presented. Just as these dichotomies laid the foundations of much of the Western thought by using some opposites like man and woman or black and white to provide a hierarchy; utopia needs anti-utopia to exist and vice versa. Hence, just as the value of beauty is appreciated when there is ugliness, utopia can be better understood when its counterpart, anti-utopia, appears. Gordin (2010: 2) states the dialectic between utopia and anti-utopia, naming them as two imaginaries as ‘the dream and the nightmare.’ These two concepts tend to co-exist and the only discrimination between these two phenomena can be made by considering the results. Utopia projects into the future in order to criticize the present whereas anti-utopia puts the reader in the middle of a dark and terrifying reality. Thus, anti-utopia is described as a twentieth-century counterpart of utopia. In contrast to utopia, which found itself a place to flourish even in the antiquity and early Christianity, anti-utopia developed within the body of science-fiction, particularly anti-Soviet fiction as demonstrated by some landmark anti utopias such as George Orwell’s *1984* and Aldous Huxley’s *Brave New World*. Conversely, in *Utopia / Dystopia: Conditions of Historical Possibility*, utopia and anti-utopia are not considered as opposites. Despite its name, anti-utopia is described as ‘a utopia which has gone wrong or a utopia which functions only for a particular segment of society’ (Gordin, 2010: 1). For them, a true opposite of utopia would only appear either if it was unplanned or planned intentionally to be dreary and awful. Therefore, it is claimed that the opposite of anti-utopia implies utopia; however, the converse does not prevail. Similarly, Geoghegan (2003) suggests anti-utopia is not necessarily the opposite of utopia as is sometimes maintained. For him, there exists ‘... a dystopia that is not the opposite of utopia and is termed ‘critical dystopia’, which contains ‘both in form and content, a destabilizing element of dogged hope.’ On the other hand, Jameson (2005: 41) approaches anti-utopia through dividing it into two kinds: the former as the one which expresses the anti-revolutionary ideology, which brings about repression and dictatorship and the latter being necessarily a critique of tendencies at work in capitalism today.

Vieira (2010: 3) suggests that the word utopia appeared as a lexical neologism; however, as an outcome of the process of deneologization, the word has been changed by authors and researchers from different fields of study. Thus, the word utopia has been used for forming new words such as ‘dystopia, anti-utopia, alotopia, euchronia, heterotopias, ecotopia and hyperutopia, which are, in fact, derivation neologisms.’ Thus, apart from the positive side of utopia, which suggests a better place or a period of time, utopia also embodies a darker side.

The darker side dates back to the eighteenth century, a period when people started to trust in their capacities and came to believe that they could surpass their limits. However, according to some intellectuals of the eighteenth century, this attitude would result in the fall of humanity. In contrast to literary utopias of the Renaissance, whose main features involved describing an imaginary story by setting it in a distant, unknown part of the world, the satirical utopia set imaginary societies in contexts that couldn't possibly exist and be reached because of biological and technological impossibilities. The discrimination between utopia, satirical utopia, dystopia and anti-utopia are stated as follows:

... If utopia is about hope, and satirical utopia is about distrust, anti-utopia is clearly about total disbelief. In fact, in the anti-utopias of the eighteenth century, it was the utopian spirit itself which was ridiculed; their only aim was to denounce the irrelevance and inconsistency of utopian dreaming and the ruin of society it might entail. ... The first recorded use of dystopia (which is another derivation neologism) dates back to 1868, and is to be found in a parliamentary speech in which John Stuart Mill tried to find a name for a perspective which was opposite to that of utopia: if utopia was commonly seen as ‘too good to be practicable’, then dystopia was ‘too bad to be practicable’ (Vieira, 2010: 16).

Parrinder (2001: 62-63) also notes the distinction of Sargent and suggests that “the textual forms of ‘eutopia’ (now commonly ‘utopia’), ‘dystopia’ and ‘anti-utopia’ are related but different fictional subgenres.” ‘Dystopias have been deployed to stifle necessary and beneficial change by making people fearful of such change, with the paradoxical outcome that the failure to change plunges society further into the mire’ (Geoghagean, 2003: 151). Likewise, Stansky (1983) in *History Today* envisages a future full of anti-utopias as long as the world remains an insecure and a bad place.

Without doubt, anti-utopians will continue anticipating a new world where the conditions have far worsened and reached at an appalling point. Likewise, Papastephanou (2008: 94) explains ‘The dystopia that derives from such anti-utopianism depicts ambitious experiments that have gone wrong and chastises the hubristic character of utopian imagination.’ Therefore, it seems clear that anti-utopian belief is indispensably dangerous and it is a phenomenon which inevitably leads to totalitarianism. ‘Anti-utopian elements can trigger utopian thought toward alternative futures and away from existing pathologies mistaken as inevitable’ (Papastephanou, 2008: 95). Thus, possible ideas for change into anti-utopian distortions can function as corrective of utopian thought that enlarges its imaginative act. In other words, as well as imagining a future which includes ideal elements, anti-utopia also focuses on their possible deterioration. In that case, then, anti-utopia becomes alarming. Besides, it can be claimed that utopias date back to classical Greece whereas anti-utopia has become a new phenomenon. Sisk (1997 :7) suggests that ‘The dystopia begins only in the mid to late eighteenth century, when the early promise of the Industrial Revolution – that technological progress would inevitably improve social conditions- gave way to increasingly impersonalized mechanization and exploitation.’

Thus, utopia could be seen as a strategy in order to question the reality of the present by imagining in a hypothetical future or at virtual present. Utopias could stand for change and operate at different levels so as to achieve political, economic, social, moral and pedagogical reorientation (Vreira, 2010). Accordingly, utopian literature has often been used both by social theoreticians such as Bloch, Mannheim and historians as well as literary critics in order to illustrate a heavenly community or society, and also to criticize existing institutions and practices at times. Prior to the analyses of the novels, the historical development of utopia and anti-utopia stretching from the period prior to the sixteenth century to the twentieth century will be presented. Following the historical developments, the learning theories will be stated to trace the pedagogical reorientation in the novels.

2.1. History of Utopia and Anti-utopia

2.1.1. Utopianism before (Thomas More) the sixteenth century

Utopia dates back to Plato and his *Republic*; however, they sometimes involve some sections from the Bible, where the prophecies of a Messiah, also from Old Testament and from the idea of the millennium thrive. In other words, the development of utopia in the West highly derives from both classical and Judaeo-Christian tradition and the phase of utopia's being a classical ideal city and Christian Millennium can be claimed as the 'pre-history' or the 'unconscious' period (Kumar, 2003: 68).

Indeed, Claeys and Sargent (1999: 6) point out that one of the dominating factors which affected the birth of utopias is Christianity. Christianity had impact on the development of utopias in two significant ways; the former being the way it deals with the elements of utopia to place it on a sound basis and the latter is underlining the elements in eschatology, namely the world after death. In time, these earlier utopian forms were secularized by omitting some references to God or Christ. Christianity also provided utopias with a more complex concept of time. As a consequence, there is utopia past or Eden, utopia future or the millennium, and utopia outside of time or heaven. Therefore, the Jewish prophecy of a coming Messiah and the Judaeo-Christian contribution has added a dynamic element to the body of utopia over time; however, the incorporation of these elements has been slow in that Medieval Christianity tended to trivialize earthly perfection and happiness (Kumar, 2003).

Although Thomas More gave life to the modern form of utopia, utopias have always existed since the beginning of the time and humankind (Claeys & Sargent, 1999). The first utopias appeared in the form of myths, which mentioned a golden age or a golden race in the past and particularly emphasized simplicity, security, the unity between God or the gods, and abundance without labor. Moreover, in these utopias, there was not any sign of hostility among either people or animals. People achieved anything in these utopias without effort and all the goodness was thought to

come from God or the gods. Hesiod's golden age, Eden, some versions of the millennium, and some Roman and Greek myths are some examples of these utopias.

Utopianism before Thomas More was primarily reflected in the works of varying Greek and Roman poets of the time. Hesiod (1938), the contemporary of Homer, is one of the most significant poets to illustrate a golden age in the past. For instance, the poem *Works and Days*, a poem of over 800 verses, clearly deals with the subject of labour; whereas it strictly criticizes slothfulness and injustice. Meanwhile, it gives advice on how one should maintain their life. In the Hesiodic scheme, five of ages of mankind are told in detail and the time of Chronis is depicted as an era which is known for peace, plenty and morality. The poem particularly envisions a Golden Age.

First of all, the immortal gods who dwell on Olympus made a golden race of mortal men who lived in the time of Kronos when he was reigning in heaven. And they lived like gods without sorrow of heart, remote and free from toil and grief: wretched age rested not on them; but with legs and arms never failing they took pleasure in feasting beyond the reach of all evils...and they had all good things; for the fruitful earth of its own accord bore them fruit in abundance and unstinting. They lived at ease and peace upon their lands with many good things, rich in flocks and loved by the blessed gods (*Works and Days*: 109-120).

Furthermore, Ovid, one of Rome's greatest poets, also described a Golden Age in his work *Metamorphosis* a world where everyone lived in peace, maintained good faith in God and did what was right. In this work, appreciation of art is also emphasized and art is thought to enable people to surpass the suffering of life. Besides, the people who cannot create art are condemned. In the poems, different characters are tied up to one another in order to provide transition from one transformation to another.

"In the whole world the countenance / Of nature was the same,
all one, well named / Chaos, a raw and undivided mass, / Naught but a
lifeless bulk, with warring seeds / Of ill-joined elements compressed
together" (Book 1 -- The Creation, lines 7-11).

It is clear from the above quotation that Ovid attempts to portray a world which includes nihilistic elements. Whereas nature and the world is defined as a source or cause of being stable or moving constantly by Aristotle (Physics, 1992b: 21), Ovid tends to describe a world in which there is chaos and naught. This is a time when the world was created and at the beginning it was an empty place, which merely included a state of chaos and emptiness.

"There is no death -- no death, but only change / And innovation; what men call birth / Is but a different new beginning; death / Is but to cease to be the same" (Book 15--The Doctrines of Pythagoras, line 72-5).

In Book 15; however, the world is not in the state of chaos anymore. Instead, it is an entity which brings about change and renewal. Moreover, death is not considered to be devastating but merely as a state which commences only renewal and resurrection.

One of the other myths of the era, namely Earthly Paradises, are one of the prominent examples to depict an era where God provides everything for the humankind and the sin leads to expulsion from Eden. In the biblical *Book of Genesis*, there is an account of the origins of all things. The word *Genesis*, in fact derives from the Greek and it signifies generation or production. In order to understand the origins of utopias and utopianism, direct references must be made into the Bible. The book of Genesis opens with the creation. God creates a world by speaking into the darkness, the waters, the Earth, the evening and the morning. God aims at creating humankind which reflects his own image. The humankind is rewarded with trees, seed and meat. The two genders, male and female, are also created and they are put in the garden of Eden, which is very good. The place they are left is described as being a perfect place and which is also ideal for procreation. They are allowed to enjoy themselves as they wish. The depictions made in the book of Genesis also inherently evoke some utopian elements. The fact that man was created the last was also an honor and a favor to him, too.

[26] And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

In the lines above, the world is portrayed as the place where God provides everything for the humankind. It is a place where the humanity has reached salvation since all tangible and intangible needs and wants for existence are catered for, without any required effort to obtain these provisions. Therefore, the basic elements of utopia seem to be included as the sources are infinite.

[27] So God created man in his own image, in the image of God created he him; male and female created he them.

[28] And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Genesis 1: 26-28)

The view that God created a creature through which He reflects His own image can be overtly observed (Genesis, Chapter 1: 27). Therefore, the fundamental base for the existence of utopia, all good but no evil, is apparent. Also called Fortunate Isles, the place was thought to be inhabited by people who were reincarnated and chosen by the gods. It was also a place of prosperity, where people live happily with the weather never being at its extremes.

The Middle Ages, the era between fifth and fifteenth century, is marked with the collapse of the Roman Empire and this period lasted until the beginning of the Renaissance and the Age of Discovery. During this era, one of the landmark works which presents a detailed picture which resembles a paradise is “Eden” by Dracontius. In the poem, Dracontius depicts a place where the people live in safety and abundance.

A place there is diffusing rivers four,
With flowers ambrosial decked; where jeweled turf,
Where fragrant herbs abound that never fade,
The fairest garden in this world of God.
There fruit knows naught of season, but the year,

There ever blossoms earth's eternal spring.
 Fair vesture clothes the trees, a goodly band;
 With leaves and sturdy branches well entwined
 A dense-grown wall arises; from each tree
 Is never shaken, or doth whirlwind range
 With fierce-conspiring gales; no ice can quell
 No hailstorm strike, nor under hoary frost
 Grow white the fields. But there are breezes calm,
 Rising from softer gust by gleaming springs.
 Each tree is lightly stirred; by this mild breath
 From moving leaves the tranquil show strays.
 Depends its store, or lies in meadow strewn.
 In sun's hot rays it burneth not, by blasts. (Duckett, 1969).

When the late Middle Ages is concerned, one of the great myths which depicts a perfect land is *The Land of Prester John*. *The Land of Prester John* describes a superior ruler Prester John and his deeds in detail (Bar-Ilan, 1995). According to the legend, which was told in the form of letters, he was a man who reigned over 72 countries in the East including India although the limits of the countries are not so clear-cut. He was not only a great king but also a faithful Christian priest. His country was a place in which people with unusual appearances like horns on their foreheads and three eyes existed. It was also a country with lots of gold and silver. In short, the story maintained roughly the basic characteristics of a good place like others.

...All riches, such as are upon the world, our Magnificence possesses in superabundance. With us, no one lies, for he who speaks a lie is thenceforth regarded as dead -- he is no more thought of or honored by us. No vice is tolerated by us....

Before our palace stands a mirror, the ascent to which consists of five and twenty steps of porpyry and serpentine ... This mirror is guarded day and night by three thousand men. We look therein and behold all that is taking place in every province and region subject to our sceptre.... (Boas, 1966).

Furthermore, Solon and Lycurgus, known as the Lawgivers of Athens and Sparta, have had a large impact on utopianism. In *Plutarch's Life of Lycurgus*, Lycurgus created a city which was particularly known for its order and happiness. The inhabitants of his place were free and content with themselves. Therefore,

Lycurgus was praised by some writers of the era such as Plato, Diogenes, Zeno due to his skills in governing a society.

According to the Christian belief, humankind has tended to rely on God for ages. Claeys (1999) states that humankind does not like confiding in the desires of the nature or God. Therefore, in order to fulfill their social dreams, identical imagery became highly prominent for the future life of the people whereas the after death period used to be considered more gratifying previously. As a result of this, the controlling of people's own destiny was considered to be crucial. Virgil's fourth Eclogue is an example of the human desire to control his own destiny. Secondly, another attempt can be observed in the festivals such as Saturnalia, the Feast of the Fools, and Carnival, where the world is completely upside down for some time and the poor can satisfy their needs, fall into reveries and enjoy themselves for a short time, if not permanently. Besides, another mythical land of plenty, Cockaigne, is another example of an imaginary place, which includes extreme luxury and pleasures to illustrate the sensual fulfillment described in utopias. The *Land of Cockaigne* (Land of 'small cakes') presents the accounts of land of plenty 'where peaceful peasants once lived in abundance and well-being with no restrictions of private property or laws, juxtaposing the ideal of plenty with the reality of feudal serfdom and rural poverty' (Claeys, 2010: 56).

2.1.2. Utopianism in the sixteenth century (Thomas More's 'Utopia')

In the early sixteenth century Britain was having a hard time as the Tudor reign was primarily preoccupied with royal matters and accordingly the British citizenship was exploited for royal benefit. It was an era of war, disease and conflict. In addition to financial difficulties, the island was also undergoing a period of political and social troubles. There was a bloody battle among the Catholic, Anglican and the separatist Protestant sects. It was a time of unrest as the Black plague annihilated the British population. Moreover, the British system of enclosure, which limited the use of fertile lands, had a calamitous effect on the very few producers who had barely remained until that time. In response to all these oppressive political

and social troubles, More created his *Utopia*, which was segregated from the conditions of his day (Moritz, 1879). Although other utopias were published like Sidney's *Arcadia* (1590) and Stubbes' *The Anatomie of Abuses* (1583), More's *Utopia* was the landmark of the utopian genre (Sargent, 1976).

Thomas More's *Utopia*, published in 1516, marked the beginning of British utopianism in the sixteenth century and achieved the creation of utopian literature as a distinctive genre, which allowed the earlier and the subsequent works to be classified as utopian. Thus, *Utopia* cannot be surpassed if utopianism in the sixteenth century is referred to. It is a book of hope, which portrays a society that had apparently extracted the best from 'the Greeks and the Romans, from the Dutch and the Hanseatic cities, from the Swiss Confederation, and from Venice' (Goodey, 1970: 17). The influence of Plato's *Republic*, of Aristotle's *Politics*, of St. Augustine's *De Civitate Dei*, and of St. Thomas Aquinas's *Commentary on Politics* is overt; thus it is manifest that More has been stimulated by these scholars of his time. (Goodey, 1970). Being a little book in which More depicted a fictional island, it includes a society along with its historical, social and political customs. Whereas More founded the idea of utopia, the venture of it precedes him and More, in fact, stimulated others to apply their imaginations in utopianism in order to address political, educational issues and social reform (Halpin, 2001: 300). In *Utopia*, More reversed the realities of his day, inverted the social hierarchy so that the power could be exploited for the benefit of the common people, not only for the royal rank. Communal ownership laid the foundations of his imaginary society, where participatory politics is practiced and the disadvantages of the agricultural class are diminished.

Utopia has always been a highly regarded text. The work has been appreciated by Marx and Engels as well as William Morris, who is credited with writing a series of imaginative fiction and providing milestones in the history of fantasy fiction. Besides, the work is defined as the 'most avant-garde work of humanist moral philosophy ... and one of the crowning achievements of the Renaissance' (Guy, 2000: 2). It has aroused great attention in literature and attracted a great deal of scholars in the field. As Claeys and Sargent (1999: 77) point out '...many layers of commentary overwhelm this little book, which is almost lost under

the essays and [other texts] (many longer than the original) written about it', *Utopia* has had a profound effect in literary circles and reformists. Halpin (2001: 308) maintains that *Utopia* was written to provide the citizens of Britain with an intellectual space to think of alternative schemas at a time when English society was characterized by poverty, inequalities of income, lawlessness and general chaos. This state seemed to call for an urgent reform. Composed of two parts, *Utopia* portrays an imaginary and pretentious society, which mediates as a bridge between real and imaginary to provide the reader with a comparison of the contemporary state of England (Goodey, 1970). In this imaginary world, the ills of the British and European society are revealed through the dialogues of Raphael Hythloday and Peter Gilles and an imaginary world, where everyone lives happily, is presented through reflecting on their daily practices and lifestyles. In brief, by depicting a land like this, More wants his readers to compare the appalling realities of contemporary England at the time.

Above all, the role of education in *Utopia* is an indisputable fact as it was conducted on "students' own native language" rather than Latin (Halpin, 2001: 308). It is clear that the importance of citizenship education is emphasized and from this point of view, More's utopia can be linked to 'lifelong learning' (Fischer, 2000) in that the education stresses the importance of social inclusion, personal and moral development. At this point, More was deeply committed to Erasmus (1469-1536), who aimed at emphasizing not on theology but Christ's moral teaching. Moreover, all children living on *Utopia* seem to pick up their education in crafts from priests. The latter part of the education includes inoculating children with good ideas in order to preserve the welfare of the republic itself. For the people who devote themselves to *Utopia*, people receive lectures and spend their time in letters. The aim of all these educational practices is twofold: preserving human happiness and inducing good citizens within the society for the sake of providing ethicality (Nendza, 1984: 431). Education is readily available within *Utopia* and particular emphasis is placed on teaching the basics as well as improving social development to create good citizens. More stresses the importance of educational opportunities throughout one's life proving that he has a vision of schooling which reflects he was readily committed to a particular kind of educational process: one which both helps citizens to develop

ways of critical thinking and lets citizens be at the best possible start in their lives; therefore, all his ideas serve to reflect his motto of ‘lifelong learning.’ (Halpin, 2001: 304).

However, More’s *Utopia* holds a prominent place as it received considerable respect from Marx and Engels as well as William Morris. Recently, Guy (2000: 2), who studied More and wrote the latest full-length study, assumes that *Utopia* is the ‘most avant-garde work of humanist moral philosophy ... and one of the crowning achievements of the Renaissance.’

In brief, just as Socrates scrutinized to pave the way for radical reform in the *Republic*, Thomas More and his *Utopia*, has also approximated it with ‘the purpose of bringing political reform in the form of dialogues’ (Nendza, 1984: 428).

2.1.3. Utopianism in the seventeenth century

By the early seventeenth century it was common for great writers such as Shakespeare and Cervantes to incorporate a utopian episode to their works and before the sixteenth century was over the adjectival form of the word ‘utopian’ had been born and it came to be known as ‘a wild fancy or a chimerical notion’ and it could also refer to ‘an ideal psychological condition or to an idealizing capacity’ (Manuel et. al., 1979: 2).

In contrast to sixteenth century, which emphasized faith instead of reasoning, seventeenth century witnessed the existence of individuals who were active thinkers about political life and political circumstances. It was an age of great shift. In contrast to the sixteenth century when the utopian fantasy was dormant; the seventeenth century was an era when the Protestant countries took the lead from the Catholic countries of Europe; and consequently the Protestant societies were growing in power whereas the Catholic societies were declining. Accordingly, there was a great economic, intellectual shift (Trevor-Roper, 1967: 2). Due to the changing system and way of thinking, there were numerous political writings of utopianism, which were rich and complex, within this period (Sargent, 1989: 38). The period

subsumes a 'unique epoch' as the era faced with a remarkable pouring of political idealism through wide literature (Appelbaum, 2002: 8). As a result, the utopian tradition extended to sermons, constitutions, speeches, political pamphlets, systematic treatises as well as more imaginary works such as dramas, poetry, and finally utopias. It was a time for the startling of utopian constellations:

Religious schisms and intellectual revolutions like the emergence of the new science in the seventeenth century, or the exploration of new space in the Americas, in the South Seas, or beyond the bounds of this sphere, have all sparkled novel utopian ideas and led to the formation of startling new utopian constellations (Manuel et. al, 1979: 14).

When the historical conditions of the seventeenth century of England are considered, it is obvious that there was a severe conflict between the royalty and the Parliament. The Christian, hierarchical and authoritarian royalty, which formerly exercised an oppressive regime over its citizens, had to give way to the Parliamentary side. The English Civil War (1642 – 1651) was the main cause of these changing political conditions. It ended with the Parliamentary victory and changed English politics severely since the wars established the idea that an English monarchy could not govern without the Parliament's consent. Accordingly, the political class, which saw politics as something they could control, was formed and this laid the foundations of the modern representative government (*The Roots of English Democracy, 2011*). Therefore, the democratic spirit was widespread as men had a right to a public voice and all these developments provided the perfect context for the growth of utopianism.

The political changes in the history of England, particularly the period of English Revolution (1640 – 1660) led to a time of renewal in all areas of life such as religion, science, domestic relations, culture and literature (*The Norton Anthology of English Literature*). With the reign of scientific materialism, which was triggered by the Industrial Revolution, a new ideology replaced the traditional beliefs and the unbeatable authority of the former applications. As a result of the increasing hegemony of the seventeenth and also the early eighteenth centuries, writers like

Swift were warning the society of the upcoming dangers of the intense dependence on scientific and technological advances.

Sargent (1989: 38) states in his *Millennium and Revolution: Two Themes in Seventeenth Century British Utopianism* that the political dislocation and religious conflict during the seventeenth century evoked change and on the grounds of these changes there appeared a convenient context for the flourish of economics and politics besides religion, which repressed the tradition of the previous century. In addition, these conditions led to millennial expectations, revolution and radical transformation as human agency was obvious. Accordingly, the idea that England was an elect country which shaped the changing social strata of England and made it possible for some writers like William M. Lamont, Paul Christianson, Hugh Broughton and Joseph Mede to expect for millennial currents. Besides, Manuel and Manuel (1979: 202) suggest that prior to the first decades of the seventeenth century, the utopian imagination of the Western world in the previous century tended to be latent. Therefore, the writers of the era like Bacon, Campanella and Andreac based on the view that there was going to be an upheaval in the society and that would bring about religious and political radicalism. The seventeenth century is believed to be the century of Bacon, Hobbes, Locke, Harrington and the Civil War. Major utopias of the era include Hall's *The Discovery of a New World* (1605), Bacon's *New Atlantis* (1626), Godwin's *The Man in the Moone* (1638), Platte's *Macaria* (1641), Gott's *Nova Solyma* (1648), Harrington's *Oceana* (1656) and Neville's *The Isle of Pines* (1668). Within this period, the word utopia came to subsume visions of an ideal state not only for travelling and reporting back from a distant society, but the word applied to reformist designs or ideas (Manuel & Manuel, 1979: 209). In fact, H. G. Wells (1967) in *A Modern Utopia* contends that the leading principle of the Utopianism is the refusal of the doctrine of original sin. Therefore, the modern canonized utopias such as *City of the Sun* and *New Atlantis* provoked a secularized world, where an era of wars yielded to a world of hopes that would stimulate new forms and objects for utopia. Alsford (2000: 4) also states that there is a striking shift from a view of humanity which is dependent on the wishes of the God to a view which sees an individual as independent. Therefore, during the Age of Reason, the Bible, whose authority ordered any aspect of life priorly, was questioned under

Reformation and thus; the utopia which was ‘born and bred in the Christian society of Europe’ has been divided into two separate ends: the former being the period of its birth, whereas the latter is the seventeenth century advancement and its final decease (Manuel& Manuel, 1979: 18).

Some of the utopias of the seventeenth century reflect some characteristics of the previous century; however there are some new considerations like more concern with education and less emphasis on punishment. Gerard Winstanley explains his conception of ideal society as helping its citizens to achieve a form of Christian salvation. This form of education presents a view that helps people reach the true knowledge and discover the secrets of nature (Armytage, 1961: 25). In terms of style, the utopian productions followed the style of Thomas More. However, Bacon’s *New Atlantis* stands out an original utopia among others. In *New Atlantis*, Bacon portrays a community whose features included knowledge, discovery, generosity, splendor, dignity and public spirit. Bacon’s plan and organization of his ideal college, called Salomon’s House, clearly shows the scientific basis of his political practices and the original contribution to the utopian literature.

Briefly, in the seventeenth century, utopia portrayed a way of life which is particularly decent and achieves the ideals thoroughly as the millenarian utopia could answer the concrete questions of the era (Manuel & Manuel, 1979: 3). As Sargent (1989: 49) points out radical utopianism ‘based on millenarian expectations’ was prevalent to the seventeenth century or to Britain. In addition, Davis (1993: 32) also describes the seventeenth century English society as an unprecedented period which was enthralled by a tension of intensity as the society was secure due to the shared value of law. Besides, this social consensus was a guarantee of freedom and a protection from the arbitrary. However, the society was also permeated by their desires for the unknown. Therefore, there could be no compromise between utopian formality and millennial informality.

2.1.4. Utopianism in the eighteenth century and onwards

Presenting the historical development of utopia right from the eighteenth century to the twentieth century reveals the power and fascination that utopia exercised over the ages (Kumar, 2003). Margaret Cavendish's *The Blazing World* and Robert Paltock's *Life and Adventures of Peter Wilkins* are the leading utopias of the era. Enlightenment discourse on reason, perfectibility, reasoning, reform and sociability plays a major role in the eighteenth century utopias. Utopian writers of the era devised alternative possibilities against the aristocracy and the dogmas of the Catholic Church (Pohl, 2007: 6).

Within this century, man's trust in his intellectual capacities stretched to the social possibilities and all nations were affected by utopists; thus the utopian project appeared on a large scale. Utopia in the eighteenth century is thought to have flourished in the United States of America. Therefore, it is thought to be the offspring much earlier European efforts to be firstly conceptualized, to be written and established at home and abroad (Segal, 2000: 5).

Segal (2000: 6) also contends that the potentiality rather than the reality of America as a utopia must be emphasized as America was already inhabited by native Americans and it was not totally a virgin land by the time it was invaded by the civilized Europeans from a native American point of view. In addition, there were some difficulties of converting natural resources into finished products; thus the views that the land was abundant in terms of possession and all the sources were infinite were in fact misleading. Therefore, until the nineteenth century, America was a potential context rather than a real entity from an American point of view. However, America was not the only place to experience utopian tradition within this period. The impact of the American Revolution combined with the French Revolution tempted intellectuals and writers alike on the continent to consider the new societies which would be constructed. As a natural upcoming of these revolutions, the significance of reason was emphasized.

In evaluating the possibilities of utopia, it is obvious that the general forms and themes of utopia have never been stable. From the eighteenth century to the

twentieth century, the influence of the great-early modern utopias can be traced and the works of Bellamy, Morris, Wells, Zamyatin, Orwell and Huxley cannot be denied since these writers were aware of the fact that ‘they were working with a certain tradition of thought, and of writing, that supplied them with the materials for a dialogue with the past’ (Kumar, 2003: 65).

In France, the turning of utopian discourse towards the future took place in the second half of the twentieth century, but in England this idea of infinite progress was only to be found among the intellectual elite, with strong connections to French theorization. In fact, this philosophy only took the shape of a popular ideology in England in the nineteenth century, associated with the benefits that were reserved to the nation by the process of industrialization. The optimistic logic that at the end of the eighteenth century led French utopists to the conception of an imaginary ideal society located in the future was thus not shared by the British utopists; and here lies the explanation for the fact that, for a whole century, echronias were exclusively French. Although intellectually linked to French optimism, the British idea of progress has a story of its own, and is deeply rooted in British intellectual thought (Claeys, 2010: 11).

In contrast to utopia in the seventeenth century, utopianism in the eighteenth century is not detached from the previous century. Instead, it must be embedded within a historical context which antedates and postdates of the previous century. Reaching back to its Greek roots, utopia and utopian ideas revived beginning in the eighteenth century by adding some typically modern elements to its body such as technology and science. Besides, it was a time when utopia came to ‘be increasingly displaced in time rather than in the place,’ which suggested that the development of human society might be possible by the development of knowledge in the future rather than somewhere on a distant island or a place which is far from the society on a hidden mountain (Kumar, 2003: 67).

Since the first Europeans explored and settled in the New World, the land was promising a new society which would be rich in natural sources. The works *Christianopolis*, *The City of the Sun* and *New Atlantis* were the driving forces behind the notion of ideal perfect societies as well as being the inspiring works for a utopian intellectual tradition.

... the eighteenth century proliferated utopias of every type – Morean, Robinsonian, physiocratic, communistic, sexual. On the eve of the Revolution, disquisitions on sexuality, ideal architectural forms, property, and equality cropped up all over the place in a utopian format, signaling alternative paths for a return to nature, or, *faute de mieux*, to a quasi-natural state in the midst of civilization. A babel of utopias trumpeted in the Revolution. Its many tongues were the education of party chiefs, but however radically the visions may have differed from one another, into the eighteenth-century utopia was still framed in terms of an agrarian society (Manuel et. al, 1979: 20).

Indeed, the utopias of the eighteenth century abundantly portray the existence of travelers with the aim of discovery. These explorers were aiming at travelling to undiscovered countries faraway, to remote unknown islands which were promising hopes for utopian futures. This is also the upcoming of the occurrence of the French and Industrial Revolutions, through which the idea of a more or less likely future rather than a distant likelihood occurred and social scientists realized the need for a scientific analysis of the new kind of society; hence, the idea came to represent generation and reform drawing upon social sciences, which was marked by the occurrence of varieties of socialism and Marxism (Kumar, 2003). Pohl (2008: 685) contends that eighteenth century utopias are rich in their form, function and utopian expression as there exist different kinds of utopias like primitivist and nostalgic utopias, sentimental individualist utopias, satires, anti-utopias, soma-topias, femino-topias, micro-utopias, philosophical tales and etatist utopias.

The nineteenth century criticism of society combined aesthetic with the social; thus, art and labor were intimately related, which brought England to a point where it would be a perfect place for the utopian promise with its green and pleasant land (Stansky, 1982). With the revived interest towards the end of the century, which is marked by the failure of socialism in realizing its aims, socialists felt the need for showing society as it might be and thus time was needed to develop the fullness of a society's power. Accordingly, considerable utopian works of Edward Bellamy, William Morris, H. G. Wells and a host of many others marked the beginning of the end of the nineteenth and the start of the twentieth century utopian writing (Kumar, 2003). Nineteenth century utopias were fed by the optimistic view of the future.

However, the dystopian qualities such as lack of personal freedom and property and governmental control became prevalent at the turn of the nineteenth century. Since the nineteenth century is marked by the Industrial Revolution, a new outlook for the future of humankind emerged within this century: poor working conditions along with growing governments as an outcome of the Industrial Revolution, capitalism and finally Marx's call for a new communist society and a worker revolution made people imagine societies which were far worse than their current societies. Additionally, the communistic societies and governments, which appeared desirable to most people priorly, started to frighten people with the actualization of the communistic society as inspired by Marxist socialism (Palmer, 2013). William Morris's *News from Nowhere* (1890) and Edward Bellamy's *Looking Backward* (1887) are the novels reflecting the shifting utopian ideology in the nineteenth century and both novels emphasize the benefits of socialism, which is the ultimate goal of both writers. So far as utopia is concerned, the transition from the nineteenth century to the early twentieth century is explained as follows:

Here no doubt is a "transitional period" such as our own, at least one in which momentous changes were under way. Industrialization had thrown up in particular "the social problem," one relating to the condition of the new working class and the question of how to ameliorate or resolve the acute social conflicts that threatened to split society apart. Sociologists such as Alexis de Tocqueville, Karl Marx, Emile Durkheim, and Max Weber had all offered their sustained reflections on this and related questions of democracy and social organization. But it was the utopian writers of this period who most seized the public imagination and gave to this thinking its most persuasive form (Kumar, 2010: 553).

Indeed, from the late nineteenth century onwards, utopia and anti-utopia diverged and the anti-utopia focused on fears about science, material progress and technology since 'they seemed to offer the greatest threat to human values' (Kumar, 2003: 71) whereas these concepts seemed promising for utopians. Particularly, two major utopian writers William Morris and George Orwell, both of whom were socialists with a strict hatred of state socialism, showed deep contrasts and similarities in terms of their writing and they marked their period. They both wrote to encourage individual life and criticized largeness since it would diminish the

individual in the mass within the nineteenth and twentieth centuries. Whereas Morris portrayed an optimistic view in his work and formed a utopian novel as a natural upcoming of the Victorian era, Orwell produced his final work *Nineteen Eighty-Four* under the effects of World Wars I and II, which was only natural since he portrayed the impossibility within anti-utopia (Stansky, 1982).

Indeed, utopias thrive during the wake of some political revolutions and dictatorships since these are the periods when the restrictions on printing disappear for a while and accordingly this forms a basis for the new conceptions to occur to the extent that ‘all things seem possible, and the utopian appears no madder than other men’ (Manuel et. al., 1979: 14). The early twentieth century was a period in which scientific and technological developments highly took place. As a continuation of this cultural revolution, literature tended to reflect the changing times.

The science and industry of the twentieth century made possible larger efforts of architectural and social engineering. Unfortunately, some visions of the future have had disastrous consequences as some ideologues moved beyond infrastructural engineering and sought the mass extermination of others in an effort to achieve their socio-political utopias. Post World War II critics like Karl Popper and F. A. Hayek argue fervidly that utopianism’s uncompromising reconstructions of society can only result in despotic regimes (Warfield, 2009: 6).

Accordingly, rather than imagining worlds where there would be peace, contentment and leisure, the writers in the twentieth century started writing dystopias, where people were completely devoid of their freedoms and governmental control surpassed the scientific and technological advances to the extent that the idea of utopia seemed impossible (Palmer, 2013). Thus, the future worlds represented in the works of these writers either ‘appealed or appalled people, and began to take on an increasingly dystopian view at the beginning of the twentieth century’ (Palmer, 2013: 29).

Indeed, twentieth century utopianism is marked with the utopias and dystopias of Edward Bellamy, William Morris, H. G. Wells, Yevgeny Zamyatin, Aldous Huxley and George Orwell. Concerned with science and socialism, these works went beyond the boundaries of social and political organization and reflected

wider aspects of modernity since it was a time of literary and political upheavals (Kumar, 2010). The number of utopian works and intentional communities boomed in the earlier twentieth century and from 1865 to 1917, ‘an estimated 362 utopian works, by at least 100 authors, were published’ in the United States (Warfield, 2009: 2).

Whereas the concept of literary utopia prior to the eighteenth century suggests a break from the real place and portrays a different kind of world only in terms of setting, the utopia in the twentieth century also suggests a break from the concept of time. Therefore, by the beginning of the twentieth century the euchronic writings revealed the fact that the views of a better future was ‘by no means a perfect future’ (Claeys, 2010: 18) since the ills in the society were represented in these works in order to raise the awareness of people to go on seeking alternatives. Indeed, the twentieth century is characterized by the disillusionment and disappointment and accordingly the utopian ideals seemed absurd and that was how the dystopian discourse emerged (Claeys, 2010). In the earlier utopias, utopias generally tend to reject their past; they tend to be taken into consideration as models to be followed and they do not allow for any historical change once they have been instituted. Therefore, these utopias seem to be stable, they are generally confined to unknown places or remote islands and accordingly the utopian wishes tend to be highly materialized. However, with the projection of the utopian wishes into the future, a change occurred in the nature of utopia; thus a derivation neologism ‘euchronia’ (Vreira, 2010: 9) out of eu/utopia, the good/non-place was coined as a result of a change in mentality. In contrast to static, ahistorical utopias, in which a frozen image of the present is portrayed, with euchronia, man discovered that they had infinite powers to change the course of history. Thus, through euchronia, this new logic of the Enlightenment, the man discovered that reasoning was of vital importance in understanding the construction of the future.

Moreover, the result of Marx’s communism and scientific socialism were highly influential in the twentieth century since Marx helped to ‘keep the utopian genre relevant, certainly not in the hopeful form of earlier times, but more attuned to the negative possibilities’ (Palmer, 2013: 31). Indeed, the formation of the Soviet

Union's socialism altered the philosophical outlook towards the future in the utopian literature and Marx's communism paved the way for the creation of a new genre - dystopia.

In fact, dystopian literature demonstrates 'a world which is considerably worse than the one in which the author lives' (Palmer, 2013: 43); thus, with the works of Huxley and Orwell in the twentieth century, the worlds based on scientific, totalitarian and technological advances were illustrated and the current worlds of the time were criticized. Besides, the literary value of utopian literature was also questioned.

The "art for art's sake" slogan of the Aesthetic Movement expressed the view that art did not need utilitarian or moral justification. In the late nineteenth century, critics decried any role of instruction in works of art and since utopian literature was deemed too didactic, overtly political, and prescriptive, critics considered it anti-aesthetic and anti-literary. For modernists, an author should leave the work of judgment and evaluation to the reader and refrain from editorializing and social commentary. Modernism's more aesthetically scientific approach marginalized utopian literature's ethical import. Though both the romantic and realist traditions shared an emphasis on individual freedom and human potential, slowly but surely, realist novels supplanted the romance in American literary history and utopian literary production waned. Utopian dreams were not entirely abandoned, however, as some authors stubbornly refused to give up their visions of a better America. But these efforts were singularly few after 1917 and the hopeful visions of the future that informed literary utopias of previous decades found a more welcome home in the fields of architecture and urban planning (Warfield, 2009: 5).

In brief, in the twentieth century, as an upcoming of the echronias of the Enlightenment and the French Revolution, the North American continent became the context where the utopian and echronic dream was situated. Accordingly, the United States became the place for the different manifestations of utopianism (Barclay, 1990). Moreover, with the discovery of the new world, humanism and humanists and the growing body of geographical recognition, utopias gained new places to be established and this also provided the travelers, real or imaginary, to place these utopias into these new places. In the second half of the twentieth century, dystopias became the predominant genre in the United States (Claeys, 2010: 18).

In the following chapter, learning theories are going to be presented in order to reveal the contexts in the novels to be studied and accordingly these contexts in the novels are going to be analyzed through these theories. The learning contexts are going to provide the researcher with the means to interpret, explain and eventually formalize the related scientific knowledge. It is going to be shown within the body of this research that some learning environments focus on enriching and extending learning through a variety of resources, perspectives and representations as is revealed in utopias such as Gilman's *Herland* and Huxley's *Island*. The learning environments presented in these novels suggest varied perspectives from teachers, experts or peers and under these circumstances learners have the chances to evaluate and negotiate varied sources of meaning. However, in anti-utopias varied and methods and perspectives are renounced intentionally so as to hinder divergent, deeper and flexible thinking processes as in Skinner's *Walden Two*, Le Guin's *The Dispossessed*, Atwood's *The Handmaid's Tale* and Ishiguro's *Never Let Me Go*.

Therefore, some novels are going to be analyzed through formal learning theories since the researcher can trace the examples related to those theories. On the other hand, in some novels the approaches of particular educators are revealed and explained through informal education and family education since these communities do not employ schooling, yet perceive the learning process as a component within their daily lives.

CHAPTER 3

EDUCATION AND LEARNING THEORIES

3.1. History of Learning

People have been trying to interpret the concept of learning for many years and the theorists in the field have conducted debates on how people learn and this tradition dates back to the Greek philosophers, Socrates (469 – 399 B. C.), Plato (427-347 B. C.), and Aristotle (384 – 322 B.C.). On the inquiry of how people learn, different philosophers have stated different ideas. For instance, Plato, a rationalist, argued that true knowledge could only be reached by self-reflection whereas Aristotle, an empiricist, focused on using his senses to find truth and knowledge. Monroe (1907) indicates Socrates's dialectic method, which emphasizes finding out the truth through conversations with fellow citizens. Thus, when the history of learning theories is considered, it is certain that inquiry methods derive from Aristotle and his followers.

The Romans, however, strictly diverged from the Greeks regarding their concept of education. For the Romans, vocational education was superior to developing a citizenry that could yield to a productive society in the long run. During the reign of the Roman Catholic Church in Europe (500 A. D. - 1500 A. D.), the period when learning was highly carried out in monasteries through the power of the church, much learning solely consisted of rote memorization and recitation. In other words, the focus was on the direct transmission of knowledge and the teaching of trades through apprenticeship (Darling-Hammond, 2001).

However, the Renaissance period between the fifteenth and seventeenth centuries rejuvenated the interest in the concept of liberal education of the Greeks, and thus there was a revived tendency on the exploration of arts and humanities as well as humanism. In the sixteenth century, when Catholic Church was in power, much of the control was challenged through Copernicus's (1473- 1543) and Martin Luther's views. Therefore, throughout the period of the Renaissance, the concepts and the purposes of education were highly renewed.

After the Renaissance, the prominent philosophers were intrigued by this revived interest in the learning process. Among these, Rene Descartes (1596- 1650), focused on the Platonic concept of innate knowledge whereas John Locke (1632 - 1704) revived Aristotle's empiricism (Hammond et. al, 2001). Jean Jacque Rousseau (1712 – 1778), on the other hand, defended that education should be for the child and he added that children should be allowed to develop freely. Rousseau (2000), in his book *Emile* revealed the character as the entity that discovers life through the experiences he faces. Likewise, Dewey, Montessori and Piaget followed his concept of education partly (Hammond et. al, 2001).

Learning can broadly be defined as any process in living organisms that leads to permanent capacity change and it means more than biological maturation or ageing (Illeris, 2007: 3). Illeris (2009: 10) discriminates between two views of knowledge and learning: these being the 'content dimension' and 'incentive dimension.' The former is concerned with grasping the necessary knowledge and skills as well as meaning, attitudes, values, opinions, methods, strategies and ways of behavior in order to build up the understanding and the capacity of the learner. On the other hand, the second dimension is concerned with the feelings, emotions and motivation of the learners. In other words, it includes the mental energy whose function is to compose 'a mental balance' of the learner so as to develop a personal 'sensitivity'. In effect, Illeris (2009) claims that these two dimensions are constantly activated by impulses from the interaction and they are accommodated within the learner through the process of elaboration and acquisition. Thus; it is certain that while some theorists have focused their attention the acquisition of skills (e.g., Anderson, 1981; National Research Council, 2000); others have focused on the

internal processes of the learners such as understanding and its effects on schema formation (Anderson, 1984). There are also some theorists who argue that new ideas emerge as the results of interactions with other people (Carey & Whittaker, 2002; Vygotsky, 1987).

Besides, it is viewed as abstracting meaning, making sense, relating parts of the subject matter to each other or to the real world as well as understanding and interpreting the reality. When learning takes place, it is possible to reinterpret the knowledge in order to make sense. Learning is also defined as adaptation to a situation, adjustment and improvement (Behlol, 2010: 231).

Human learning is a truly complex phenomenon in that different theories have emerged since researchers have focused on different aspects of learning (Bransford et al., 1999). Illeris (2009) also notes that learning is a very complex matter and it is difficult to agree on a generally accepted concept. This is partly because a great number of more-or-less special or overlapping theories are steadily developed and some of these theories refer to more traditional points of views whereas the others try to explore new ways of thinking and learning. It is essential to be aware of different learning theories and principles which can inform and strengthen learning and teaching. Planning a learning event requires a good ability to consider the objectives, the nature of the learning context and the subject matter of the learning on the part of the teacher since a combination of these ensures a positive experience for teachers and learners alike. Whilst it may not be necessary to have extensive and detailed knowledge of the range of educational principles which exist, it may prove useful to have an awareness of some of these basis theoretical approaches. Learning can occur either in a planned or unplanned way. However, with some little forethought, organization, and planning, teachers can enhance and facilitate the learning process.

Over time teaching methods have varied and incorporated a variety of different educational perspectives and strategies, which can be utilized within learning contexts to promote learning and ensure that learners are well equipped with the strategies they need to provide an efficient learning environment. There has been a shift of emphasis from deductive teaching practices into more facilitated learning.

Educators are now regarded as facilitators and mentors of learning for continual improvement.

Today, it is commonly believed that there are slim chances for a general theory which will satisfy the needs of any practitioner since it is difficult to explain a sophisticated process like learning by depending on a uniform theory. Zemke (2002: 87) defends that adult educators started to formulate their own ideas about adult learning as well as how it differed from learning in childhood from the 1960s onward. However, it is clear that there is not a uniform theory to cater the needs of educators and learners simultaneously.

Within this chapter, the concept of education will be tackled as regards formal education, informal education and family education in order to trace the different types of education in the utopian and anti-utopian novels. First, the concept of learning will be presented within the light of the opinions of different learning theorists. The key points and their differences will be analyzed in detail. Different interpretations of the concept of learning will be explained and these theories will serve as the foundations for the analyses of the utopian and anti-utopian novels in this chapter.

3.2. Formal Education

Formal education corresponds to systematic, organized education model which is practiced according to a set of laws, rules and a predetermined curriculum in order to involve the teacher, the learners and the institution and it is characterized by a process in which learners are required to attend their classes and the instruction is curricularly, physically and administratively organized (Dib, 1988). Moreover, the instructional activities designed for different contexts of education are aimed at sequencing items in a hierarchical way so as to provide uniformity within the learning context. Accordingly, the emphasis is on the subject to be taught. In the widest sense, formal education is classroom-based and provided by the teachers.

According to Mouly (1982) education should involve active interaction among learners, teachers as well as methods and the materials and that a successful teacher has to have a good grasp of both theoretical and psychological psychology besides pedagogical skill to be sensitive to sophisticated context of educational contexts and individual students. Moreover, currently, the teachers are expected to approach the task of teaching through having an open mind about classroom applications, keeping the learners' natural cognitive, social bases in mind, and appreciating the evanescent nature of knowledge.

Taking the recent developments in education into account, the teachers and educators are supposed to appreciate the diversity of teaching perspectives and practices in educational contexts; thereby, to raise some philosophical and practical questions in order to unveil the nature of varying approaches into learning.

3.2.1. Behaviorist Theories

3.2.2. Behaviorism Overview

Twentieth century America is often characterized by behaviorism and, without doubt, B. F. Skinner is the prominent figure of the era (Naour, 2009). Behaviorism emerged in the early twentieth century as a reaction to mentalist psychology, which was having difficulty in making predictions that could be tested using experimental methods. Behaviorist theory flourished when western culture turned towards science. It suggests that good knowledge derives from science and cannot be understood independently of it (Harzem, 2004: 6). It is based on the worldview that works on the principle of stimulus and response. The theory suggests that all mental processes can be explained regardless of internal mental states or consciousness. Learners are passive according to this theory and they start of as blank slates and the behavior of the learners are shaped in response to positive or negative reinforcement.

In terms of education, behaviorist theory emphasizes the role of teacher as a director who directs the learning process, selects teaching methods, controls the

stimuli and reinforces the appropriate responses. This reveals the fact that the teacher determines what is learned, how it is learned and when learning occurs; thus, the learning environment is strictly controlled and the theory dictates a deductive approach to learning (Pugsley, 2011: 266).

Towards the middle of the twentieth century, behaviorists wanted to put the principles and methods to human environments into practice, which resulted in the emergence of the tradition of Applied Behavior Analysis (Baer et al., 1968). The Applied Behavior Analysis is particularly concerned with dealing with human problems such as educational learning, developmental disabilities and work related difficulties which students generally face at schools. Some teaching models like direct instruction have been found to be effective to produce strong academic effects (Adams & Carnine, 2003).

3.2.2.1. Classical Conditioning (Pavlov)

The phenomenon of classical conditioning was discovered around the turn of the nineteenth century. Classical conditioning, there is a term called conditioned stimulus which predicts the occurrence of another stimulus and this predicted stimulus is called the unconditioned stimulus (Clark et al., 2002). When unconditional stimulus is involved, unconditioned response is elicited. Unconditional stimulus stands for the type of response which is not learned; thus, innate or reflexive response to the unconditioned stimulus. The traditional view of classical conditioning by Pavlov is based on the belief that the conditioned response is similar to the unconditional response. If the unconditioned stimulus is the food and evokes salivation, then the animal will also salivate prior to the stimulus (McSweeney & Bierley, 1984: 620). There is a common misconception that Pavlov was preoccupied solely with conditioned reflexes; however, he was also interested in learning. Pavlov presented a two-factor learning theory and suggested that conditioned reflexes were unstable and temporary. Trial and error was relatively more stable. Accordingly, scientific information was based on a sound basis in that the facts were obtained

through trial and error; therefore, the relations are always reinforced by experimental results while incorrect relationships are constantly eliminated (Windholz, 1992: 459).

John B. Watson further extended Pavlov's work and applied it to human beings. In 1913, Watson proposed a form of Behaviorism, specifically called S-R Behaviorism, in order to counteract the influences of mentalist views, structuralism and functionalism. This view emphasized the importance of observable behavior, stimuli and response, which excluded unobservable and cognitive processes like consciousness (Moore, 2008).

Psychology as the behaviorist views it is a purely objective experimental branch of natural science. Its theoretical goal is the prediction and control of behavior. Introspection forms no essential part of its methods, nor is the scientific value of its data dependent upon the readiness with which they lend themselves to interpretation in terms of consciousness. The behaviorist, in his efforts to get a unitary scheme of animal response, recognizes no dividing line between man and brute. The behavior of man, with all of its refinement and complexity, forms only a part of the behaviorist's total scheme of investigation (Watson, 1913: 158).

According to this theory, an external stimulus (S) activates some intervening, internal process or organismic entity that is causally connected in a complex way to a response (R). Within this process, the entity is the main focus rather than the response itself. The aim is to create a change in external behavior achieved through the reward of good habits, a large amount of repetition of desired actions, and the discouragement of bad habits. Thus, Watson's behaviorism suggests the view that knowledge is best gained through observation and experiment, whose results can be applied to human behavior and social organization such as child development, education, and business (Morris & Todd, 1999: 20).

3.2.2.2. Operant Conditioning

Skinner developed a new conceptual framework by breaking away from the standard stimulus-response paradigm. To achieve this end, he developed a comprehensive new system that he named as *operant conditioning* (Naour, 1999: 7).

This meant Skinner reversed the order of the flow of stimulus-response relationship since he clearly did not want them to represent a causal relationship. It was suggested by this new paradigm that the response represented the free operant responding of the organism in the environment. Skinner's response shows that organisms in the environment freely emit behavior as they operate on the environment. The response of the organism will become more or less likely depending on what occurs in the environment as a consequence. In other words, some stimulus provided in any environment will affect the likelihood of the repeated occurrence of behavior. The stimulus either naturally occurs in the environment or is provided by any person with the aim of changing the rate of intended behavior. Therefore, consequence of any action is defined as reinforcing as consequences increase the chances of the behavior to recur. In brief, Skinner introduced the process of operating on the environment. During this operating, the organism encounters a special kind of stimulus, which is called a reinforcer or a reinforcing stimulus. This special kind of stimulus brings about repetition just before the reinforcer (Skinner et. al, 1997).

The application of operant conditioning to education is simple and direct. Teaching is the arrangement of contingencies of reinforcement under which students learn. They learn without teaching in their natural environments, but teachers arrange special contingencies which expedite learning, hastening the appearance of behaviour which would otherwise be acquired slowly or making sure of the appearance of behaviour which otherwise never occur (Skinner, 1968: 64).

3.2.3. Cognitivist Theories

3.2.4. Cognitivism Overview

Cognitivism replaced behaviorism as the dominant paradigm in the 1960s. Historically, much of memory research conducted in the twentieth century shows that learning primarily focuses on items on lists along with their definitions and vocabulary. However, the late 1970s and 1980s was a period of transition from more discrete content to the acquisition of more connected and meaningful material.

Accordingly, this gave rise to more educationally valid studies (Pressley & McCormick, 1995: 297).

Cognitivism focuses on the learner and their ability to organize knowledge, incorporate the new knowledge into learners' existing base of knowledge and reflect on the newly learned associations. Within the perspective of this theory the learner is considered to be active and independent. They can analyze problems and be engaged with activating prior knowledge in order to provide links for new situations (Pugsley, 2011: 267).

Mouly (1971: 340) defines cognitive organization as a hierarchical entity which is composed of inclusive conceptual traces comprising less inclusive sub concepts. Within the body of this organization, the trace system either reaches partial or complete inclusiveness. Each sphere within this organization is tied to the next higher step through a process called subsumption. Therefore, when the learner encounters new information, this new material is integrated into the cognitive field of the learner by being subsumed under a relevant and a more inclusive conceptual scheme. The learner performs this process by orienting new knowledge, relating it to their existing conceptual framework and categorizing the novel information in order to enhance learning and retention. These stages are seen fundamental for the learner to learn the new items in a meaningful way since incorporating new information into the existing framework requires consistency and prevailing organization from the point of the learner.

It is certain that cognitive conceptions of learning focus on the acquisition of knowledge and knowledge structures rather than on behavior, it focuses on "... discrete change between states of knowledge rather than [on] change in probability of response" (Greeno, 1980: 716).

3.2.4.1. Assimilation Theory

Ausubel (1968: 6) asserts that what the learner already knows is the most important single factor which influences learning. Deriving on Piaget' studies,

Ausubel significantly contributed to the fields of educational psychology, cognitive science and science education learning. Ausubel assumes knowledge as an integrated system, where the ideas are closely tied up to each other in an orderly manner. This theory is based on the premise that the human mind organizes the information into respective categories in terms of some logical rules (Ivie, 1998). Accordingly, there is a hierarchical organization in which the inclusive concepts take the lead and these concepts embody the less inclusive sub concepts and informational data. Thus, Ivie (1998) defends that subsumption is the central idea underlying Ausubel's learning theory since subsumers include the general categories around which learners base on their learning. Subsumption makes it possible to absorb new information and fit it into the existing cognitive structures (scaffolding) to retain it for use in the future. For this reason, Ausubel maintains that the learning of new information can only be meaningful supposing it has links with the existing information. Accordingly, it is pointed out that construction of knowledge starts with the observation and recognition of events through the concepts learners already have.

The organization of new information in consciousness also might differ depending on how it is learned. Ausubel (qtd. in Mouly, 1971) acknowledges rote and meaningfully learned materials are organized disparately in that meaningfully learned items are related to existing framework; thus, permitting the understanding of fundamental relationships between ideational schemes. In contrast, rote learned materials are not tied to existing ideational frameworks; thus they are not tied to a previously existing meaningful scheme, which may make forgetting of the new material more vulnerable. Hence, the ideational scaffolding provides a decent basis for the better anchorage of newly learned items; however when the scaffolding is poorly organized, unclear and unstable the structure will not be available for meaningful learning. In contrast to deductive modes of learning, Ausubel emphasizes the importance of reception over discovery learning and meaningful learning over rote learning (Ausubel & Fitzgerald, 1962: 244).

On the other hand, one of the most prominent features of Ausubel's learning theory is his advocacy of advance organizers in learning contexts. Ausubel stresses the importance of the use of advance organizers prior to the time when learners

encounter the target content (Pressley, 1995: 310). Advance organizers are abstract ideas and concepts representing a higher level of abstraction generality and inclusiveness as the learning material (Ausubel & Youssef, 1963). These abstractions are presented prior to teaching; thus Ausubel believes that these organizers serve as the means to bridge the gap between what learners already know and what is to be learned.

Ivie (1998) notes Ausubel's view (1962) on retention of information as follows: retention of information is enhanced thanks to subsumers, anchoring ideas existing in learners' minds. When the cognitive structure of relevant concepts are embodied and when these are discriminated from the target learning task, the information will be retained effectively. Mayer (1979: 133) also discusses one of the studies conducted by Ausubel (1960) in which 120 college students read a 2500-word text on metallurgy after reading a 500-word expository organizer that showed the underlying concepts for the fitting of new information. In the study, the advance organizer group performed significantly higher than the control group. Thus, the study reveals that meaningful substantive background could considerably facilitate the learning and retention of unfamiliar but meaningful content.

3.2.4.2. Attribution Theory

The psychological theory of attribution was first proposed by Heiner (1958) and it was later developed into a major research paradigm of social psychology by Weiner (1974, 1986) and his colleagues (Jones et al., 1972). Attribution theory tries to explain the causal relationship for events by dealing with how the social viewer utilizes the information (Taylor & Fiske, 1978). According to Heider (1958), who discusses commonsense psychology, people are usually trying to make sense of the world through some cause and effect relationships between events. By providing an important method for examining and understanding motivation, the theory inherently examines the beliefs of individuals and those beliefs are correlated with subsequent motivation. The theory is based on the premise that people are continuously trying to make sense of the world and thus they strive to understand why certain events occur.

Rock and Palmer (1990: 89) mark the beginning of the view of attribution by pointing out the decline of the Behaviorist Approach in the realm of social psychology by the Gestaltists. While the Behaviorists tend to explain social behavior solely as a stimulus-response relationship previously, the Gestaltists argue that learners make sense of the behaviors of others by referring to their feelings, perceptions, goals, beliefs and intentions. That is where the Attribution Theory displaces Behaviorism. Accordingly, the subjective states of the mind, which was minimized formerly, have gained importance with the view of the attribution theory.

Weiner's model (1985, 2005) assumes that learners are influenced by environmental and personal factors. In his theory, Weiner asserts that these background variables have a significant effect on the types of attributions that the individuals are likely to make. According to Weiner (1985) there exist three kinds of causal dimensions which influence a learner's motivation: locus, stability and controllability. The locus dimension involves the cause of motivation toward a task or an activity either as internal or external. When learners suppose that they have failed an exam due to their incompetency, they choose an internal cause since being incompetent is related to the internal capacity of the learner. However, when learners think they have failed an exam because of poor instruction, they choose an external cause since the cause is external to the learner. On the other hand, stability dimension refers to a cause either as stable or unstable. Upon failing an exam, learners may believe they failed an exam because of their lack of understanding of a particular course. Then, the cause is stable as the learners believe this lack of ability in a particular course is permanent. In contrast, when learners believe that they have failed a particular course because of being ill, then the cause is unstable since illness is a temporary factor. The controllability dimension is concerned with the cause of an event which could be under the control of a learner. This dimension presupposes that if a learner has lost a race because of their lack of practice, this cause is believed to be controllable since the learner might have spent more time for practice. However, when the learner feels that they have lost a race since they lack ability as a sportsman, this cause is uncontrollable. Accordingly, the theory points out that when success is experienced, this leads to positive expectations for future attributions; however, attributions to stable causes may lead to low expectations for the future.

3.2.4.3. Elaboration Theory

The elaboration theory provides a framework for selecting, sequencing, synthesizing and summarizing the content. By shifting the paradigm from teacher-centric instruction to learner-centered instruction, Reigeluth (1979) emphasizes the need for new ways to sequence instruction. The proponents of elaboration theory focus on motivators, analogies, summaries and syntheses in order to arrive at effective learning. Within the body of this theory, the broader and inclusive concepts and principles are taught primarily in order to show the bigger picture to learners. Following on that, the tasks are broken into narrower and more detailed versions. In order to get this elaboration, a spiral or a topical approach can be preferred. Spiral sequencing involves a topic or task being presented gradually in several phases. Topical sequencing, on the other hand, involves the teaching of a topic or a task to such an extent that this topic or task can be fully comprehended according to the level of understanding and competence expected from the learner before moving to another topic. The learners are allowed to choose which concepts, principles, or versions of the task to elaborate upon first or next in this approach.

In order to develop a meaningful content into which learners could assimilate subsequent ideas and skills, there are major strategy components of elaboration theory. Within the framework of the theory, learners make progress from the general to the detailed, simple to complex and abstract to concrete. In addition, summaries serve as the content reviews whereas synthesizers help learners integrate the elements which relate to the content in a meaningful way. Thus, learners assimilate this information to form a meaningful whole. Analogies serve as a means which help learners to relate the content into their prior knowledge. Moreover, some cognitive strategies like pictures, diagrams, mnemonics etc. trigger the cognitive strategies of learners to process the content appropriately. Finally, learners are encouraged to exercise control over the content as well as their strategy use (Wilson et al., 1993).

... the Elaboratory Theory of instruction starts the instruction with a special kind of *overview* of the simplest and most fundamental ideas within the subject matter; it adds a certain amount of *complexity* or *detail* to one part or aspect of the overview; it *reviews* the overview and shows the *relationships* between the most recent ideas and the ideas presented earlier;

and it continues this pattern of elaboration followed by summary and synthesis until the desired level of complexity has been reached on all desired parts or aspects of the subject matter. It also allows for informed learner control over the selection and sequencing of content (Reigeluth & Stein, 1983: 341).

3.2.4.4. Gestalt Theory

The word *Gestalt*, which originally derives from the word *Gestalten* in German, is defined as pattern, shape, figure or form to refer to wholes and complete structures rather than seeking out smaller components. Gestalt theory opposes the reductionist approach of behaviorism and it focuses on the way in which the mind sees the whole, finds patterns in things and how this process affects learning (Atherton, 2011).

Kohler and Koffka and Max Wertheimer are the proponents of the Gestalt Theory, which stresses the influence of grouping in order to restructure or explain a problem. Rock and Palmer (1990: 84) assume that Gestalt psychologists reject Structuralism which was the prevailing method of the time. The structuralist idea is founded on the premise that the learner can break down the elements in order to understand complex perceptions. Just as molecules are divided into atoms, structuralists defend the analysis of any perception component by component. On the other hand, the Gestaltists highly challenge this view by claiming that the perceived whole is highly different from the sum of its parts. Atherton (2011) claims that Gestalt theory underpins all the cognitive theories since it acknowledges the whole instead of breaking a task down into its components.

Likewise, Wertheimer and Riezler (1944: 84) maintain that the characteristics of separate pieces do not provide the attainment of the whole. In contrast, the whole can only be determined by the laws of the inner structure which makes the whole. The theory defends that learners experience the world in meaningful patterns in an organized way; therefore, it emphasizes higher-order cognitive processes in learning and the learner, within the body of this theory, views the learning process as problem solving. Accordingly, the theory is mainly based on the principle that the learner

should endeavor to discover the underlying nature of a topic or a problem. Besides, for the learning to take place, gaps, incongruities and confusions play a major role since the perceptions of a learner is determined by organizing parts into wholes based on the laws of grouping. This grouping is performed with the aim of explaining perceptions and restructuring problems. The grouping is performed based on the following principles: proximity, similarity, closure and simplicity. Proximity means the elements are grouped into categories based on the patterns they form; therefore their approximateness. Moreover, similarity principle involves the grouping of elements which are similar to each other in some respect. Closure is another principle which means that items tend to be grouped together provided they tend to complete some entity. Simplicity is the final principle which means that stronger patterns tend to suppress the weaker ones. In other words, items are grouped together depending on regularity and smoothness (Wertheimer, 1938).

3.2.4.5. Schema Theory

Schank and Abelson (1977) emphasize the concept of *script* to acknowledge the role of previous knowledge and the process of building hypotheses with the aim of processing the learning content. They believe script is crucial for learners to comprehend discourse in that scripts are preplanned and conventional sequence of actions and they help learners to comprehend a well-known situation more easily. Theoretical support for this view of communication is inherent within the body of *schema theory* (Chastain, 1988: 222). This theory As Immanuel Kant pointed out in the late 1700s, new ideas, new information and new concepts can have meaning only when they can be associated to something the individual already knows (Carrell & Eisterhold, 1983: 554). Educational psychologists are of the opinion that learning can often be enhanced if learners understand the content they are asked to learn.

Learners get new knowledge in terms of prior knowledge as learners activate their prior knowledge in order to arrive at a current understanding and learning. Besides allowing the learner to encode, schemata also affect retrieval. The learning experiences during learning serve as cues to form long-term knowledge of a process.

During reading, for instance, the comprehension of the meaning embodied within the text is grasped based on this interaction between the reader's background information and the reading process. The meaning is constructed as a result of an ongoing, cyclical process of experimenting with the input text with the readers building hypotheses, confirming and revising these hypotheses and experimenting with the text further. Thus, past experiences of any reader play a major role in reading process considering the fact that previous knowledge affects the comprehension of the target reading task. Goodman (1971: 135) asserts that 'reader reconstructs, as best as he can, a message which has been encoded by a writer as a graphic display.' Cook (1991: 54) also affirms the position by pointing out the fact that making sense of a particular text becomes far more straightforward and the comprehension level is higher when the topic is known. However, Bransford et al. (1982) state that superficial understanding is not enough to ensure for long term retention.

3.2.5. Constructivist Theories

3.2.6. Constructivism Overview

Constructivism stands at the convergence of the sociology of science and the sociology of knowledge. Scientific belief is thought to be rational rather than causally determined whereas the sociology of knowledge is thought to be influenced by the visions of Marx, Mannheim and Durkheim, who all emphasize the causal role of social factors in shaping individual belief. This dualism is the distinguishing factor in discriminating the classical period in the sociology of knowledge from its more modern manifestations. The general thesis of the theory is that some beliefs are socially constructed and can hardly be denied (Kukla, 2000: 7).

Constructivism is an epistemological and psychological concept about how an individual learns by actively being involved learning experiences both within and with collaborative struggles with other learners. It is a learning theory describing the process of how knowledge is constructed. Although constructivism is a learning

theory, it is, in fact, generally referred as the application of constructivist practices within the classroom and elsewhere that provides support for the knowledge construction process (Zemelman, Daniels & Hyde, 1993).

Constructivist theory is closely connected with the idea of ‘meaning making’ in that learners are not passive recipients of knowledge; but rather they are actively taking part in the learning process (Splitter, 2009: 139). According to the constructivist theory, learners must become actively engaged with their learning experiences and take active part in constructing knowledge rather than acting as passive recipients of information. As Whitehead (1958) and Dewey (1938) have pointed out repeatedly, learners are not blank slates, yet they do bring their subjective past experiences like perspectives, beliefs, values and attitudes and their own understandings into any new learning situation. Hence, this psychological reality must be incorporated in order to accept them and conduct meaningful teaching. Accordingly, learners are active in constructivist theory (Cunningham, 1992; Kraft & Sakofs, 1989). According to constructivism, the individual’s capacity to construct his/her capacity to construct his/her own understanding of the world is closely connected with thinking and creating his/her own thoughts and interpretations. Hence, constructivism derives from cognitive learning theory as it was cognitive psychologists who rejected the claims of behaviorists who claimed that a change or learning in an organism is explained through observing overt individual behaviors. It is apparent that Cognitive psychologists criticized Behaviorists on the grounds that they relied too much on overt behaviors (Chaves, 2010).

For this reason, as an offspring of Cognitivism, Constructivism, as Baumgartner (2003: 2) claims, is “a search for meaning ... Knowledge is not simply ‘out there’ to be attained: it is constructed by the learner”. Kommers (2003: 1) also states that there is a highlighted need for conceptual rather than instructional representations and adds that the notion of meta-cognition has played a preeminent role in pre-instructional learning theories. Brown (1994) also emphasizes the roles learners play in a learning situation as well as notions of intentional learning, the role of cognitive development, transfer of learning, meta-cognition and self regulation.

Learners came to be viewed as active constructors, rather than passive recipients of knowledge. Learners were imbued with powers of introspection, once verboten. One of the most interesting things about human learning is that we have knowledge and feeling about it, sometimes even control of it, meta-cognition if you will. We know that small children understand a great deal about basic principles of biological and physical causality. They learn rapidly about number, narrative, and personal intent. They entertain theories of mind. All are relevant to concepts of readiness for school, and for early school practices. Those interested in older learners began to study the acquisition of disciplined bodies of knowledge characteristic of academic subject areas (e.g., mathematics, science, computer programming, social studies, and history). Higher-order thinking returned as a subject of inquiry. Mind was rehabilitated (Brown, 1994: 6).

From an educational perspective, it is impossible to consider learning as the educator's activity and such an activity is unattainable since the individual's construction processes cannot be influenced by outside sources. Therefore, constructivism assumes that education is not needed in that construction of knowledge is an in-built developmental stage which takes place within the learner's mental processes (Sutinen, 2007: 1-2). Biesta and Burbules (2003: 8-10) also explain transactional constructivism which holds the view that the reality around the individual and the individual's own thinking are necessary and complementary for the learning to take place. That means the mutual relation between the individual growth and the influence of the educator plays a prominent role in learning process. Moreover, Merriam and Caffarella (1999) argue that there exists a differentiation among Constructivists in terms of the nature of reality, the role of experience, what knowledge is of interest, and whether the process of meaning making is primarily individual or social. Since meaning making is based on a learner's "previous and current knowledge of structure", it is individualistic. However, meaning making is also considered to be a "dialogic process involving persons-in-conversations, and learning is seen as the process by which individuals are introduced to a culture by more skilled members" (Driver et al., 1994: 7). Chaves (2008: 5) points out the Hegelian Dialectic, which has its roots back in Plato's dialectic method, to emphasize the significance of dialectical approach that provides learners, their peers and their instructors with the opportunity to engage in conversations and disputations within intentional, logical, and constructivist learning environments. Merriam and Caffarella (1999: 152) also assert that dialectical thinking must become a part of

adults' ways of thinking as "it allows for the acceptance of alternative truths and ways of thinking..."

3.2.6.1. Experiential Learning (Kolb)

Having been conceptualized by Dewey in the 1930s, experiential learning has been used in manifold disciplines including sociology, anthropology, science and research owing to its interdisciplinary nature (Carver, qtd. in Zafar, 2011). Experiential learning, which has become popular with the rise of humanistic psychology in the 1960s and 1970s, places the learner at the heart of the learning process and encourages the growth of individuals throughout the learning process (Fenwick, 2011). Mughal and Zafar (2011) assert that the philosophy of experiential education has been greatly contributed by David Kolb's (1978) theory of experiential learning. Deriving from the experiential studies of Dewey, Lewin and Piaget (Kolb, 1984), Experiential Learning Theory (ELT) is based on the view that learning occurs holistically and it is a multilinear model of adult development (Sternberg & Zhang, 2000: 2). Besides, Chaves (2008: 6) explains Kolb's work (1984) on experiential learning by associating it to an aphorism enounced by Confucius, "Tell me, and I will forget. Show me, and I may remember. Involve me, and I will understand". Kant (1788) also argues that all human knowledge derives from experience.

We are witnessing the transformation of experiential learning from a progressive educational movement towards reconstruction as an object of institutional policy and professional good practice. As such, it is being incorporated or absorbed into the formal system of educational provision (Griffin, 1992: 31).

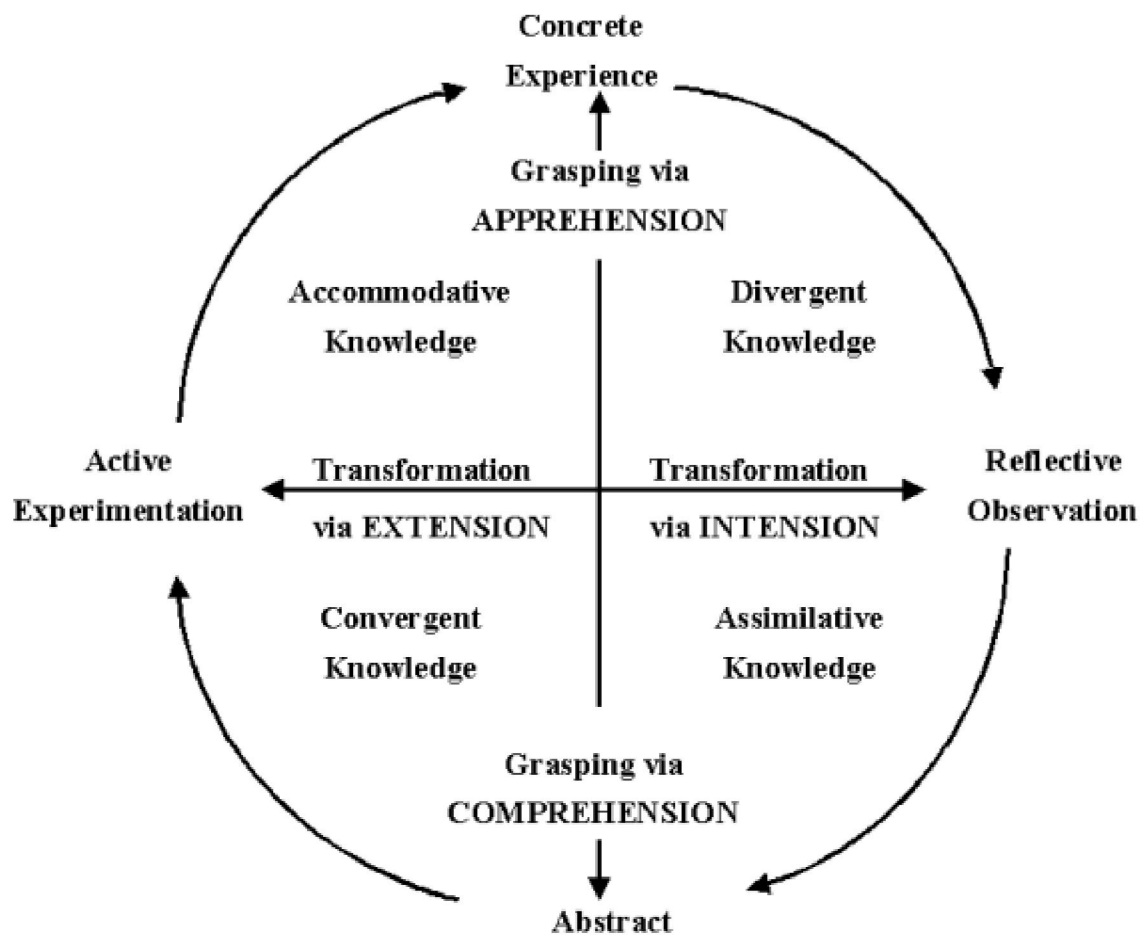
Kolb (1984) contends that experiential learning differs from cognitive theories since affect is emphasized over cognition and also differs from behaviorist learning theories as the role of subjective experience is emphasized. Experiential learning, as its name suggests, is experiential in nature and within this theory, the individual creates knowledge as a follow up of the transformation of subjective experiences. Kolb's (1984) experiential learning theory suggests four dialogical discourse learning stages through which theoretical, philosophical, ideological and

practical subject matter issues can be examined and debated. Each stage of the four discourse experiences are considered as learning styles or strengths (Chaves, 2008: 7). The theory consists of four phases: concrete experiences, reflective observations, abstract conceptualization, and active experimentation. The first phase, concrete experience, is where the learner is actively involved in an activity and the experience occurs. The second phase, reflective observation is the stage where the learner reflects on their experiences. The third phase, abstract conceptualization, involves the learner contemplating a theory or a model with the observations of the individual. In the fourth phase, active experimentation, the learner attempts to test the model or theory they have developed for a future performance.

Concrete experiences can include the analysis and discussion of article-based issues, textbook readings, lectures, guest lectures, guided discussion experiences, Internet-based learning; *reflective observations* can include group discussion, free-writing, and brainstorming exercises; *abstract conceptualization* involves self-direction and the freedom to hypothesize about subject matter; and lastly, *active experimentation* involves the use of the case-study method concerning real-world examples for new learning and application. Indeed, these are the learning contexts whereby many students can engage “socially in talk and activities about shared problems or tasks” (Driver et al. 1994: 7).

Figure 1

Kolb's Experiential Learning Cycle and Embedded Styles (Jenkins, 1998: 43)



Chaves (2006: 149) also acknowledges the constructivist nature of experiential learning in that it is “a process, not an outcome; that learning is best facilitated when students apply their own beliefs and ideas to a topic”. Similarly, Zafar (2011) points out the need for the learning experts to recognize the experimental nature of individuals since learners constantly grasp information surrounding them, starting from their childhood. They tend to benefit a lot from their experiences, their interaction with other people, multiple contexts and situations they are involved in. Hence, Mughal and Zafar (2011) assert that there is an urgent need

for teachers conforming to a constructivist perspective to be able to figure out the mind-sets of their learners and engage them in the meaning making process.

Boud et. al. (1991) suggest that learning is an intentional act and that learners must consciously take part in learning experiences for the learning to take place. In this sense, experiential learning could be claimed to be informal in its nature. Indeed, Reeve and Gallacher (1999: 127) defend that “taking experience as the starting point for learning has the potential at least to erode traditional boundaries between knowledge and skills, vocational and academic learning, and between disciplines”. Thus, the questions for adult education, which are closely associated with experiential learning, still continue to be debated among educators. However, the main perspectives regarding the nature of experiential learning tend to be based on ‘about what knowledge is, how it is constructed, how to view knowers, and how knowers are related to their contexts (Fenwick, 2011: 6).

3.2.6.2. Montessori Education

Having contributed considerably to her educational career by attending first House of Children (Casa dei Bambini), Dr. Maria Montessori, scientist, educator and also the founder of the Montessori method, advocated that all children could learn and develop themselves supposing they are provided with ‘a developmentally appropriate environment that would facilitate natural growth and development’ (Isaacs, 2010: 9).

Montessori showed a keen interest with the fate of the children in the asylums and she was deeply inspired with the work of Jean-Marc-Gaspard Itard (1775) and Edouard Seguin (1812), who focused on civilizing a young man with disabilities in order to teach him how to speak and develop his senses after a long period of wandering wild in the woods (Isaacs, 2010). Following this, Montessori developed her own way of teaching with children in Italy.

It began seemingly quite accidentally. She discovered a locked room in the hospital for the insane in which only the most basic custodial care was

being given to a group of mentally defective children. The room was bare except for hard benches. The woman in charge spoke disparagingly of the children saying they crawled on the floor searching for crumbs, which they would place in their mouths. Montessori saw in this act a crying out for stimulation. She began to work with these children and began to speak openly of her view that “defective children were not extra-social beings but were entitled to the benefit of education as much as—if not more than normal ones” (Standing, 1962: 29).

In time, Montessori’s work expanded to include the study of adolescences as well as infancy period and pre-natal development and the preparation for parenthood and she constantly emphasized that education played a vital role, and it had a universal influence and she argued that the differences caused by it were myriad. Montessori supported the importance of action and a rich array of materials for the learning to take place.

It is the tendency of the child actually to live by means of the things around him; he would like to use a washstand of his own, to dress himself, really to comb the hair on a living head, to sweep the floor himself; he too would like to have seats, tables, sofas, clothes-pegs, and cupboards. What he desires is to work himself, to aim at some intelligent object, to have comfort in his own life. He has not only to "behave like a man," but to "construct a man;" such is the dominant tendency of his nature, of his mission (Montessori & Standing, 1965: 19).

Montessori furthered her studies in time, gave lectures and even trainings in the Association Montessori Internationale (AMI), which she founded to conduct her research (Lillard et al., 2013). Montessori lessons include each step leading to a new level of learning; thus the method encourages the child to make progress at their own pace (Montessori Method, 2010). Besides, a child is fostered by the adult in the Montessori classroom to be able to grasp their own cultures and social environment. Certini (2012: 12) suggests that children want to take part in the life actively and training this instinct of children to create ‘a new humanity’ is of vital importance. Israelson (2013) also indicates that children at Montessori schools benefit from any material. Moreover, they are provided with hands-on, tactile learning materials. The significant point is that the teaching moment is always emphasized.

There are two important elements that are worth sounding better and have been valued by many scholars of Montessori: *scientific observation* and *environment friendly*. The Montessori has his theories on the importance of scientific observation to the two scientists Itard and Séguin, and in their studies she finds the foundations of his educational thought. Any type of measurement can reveal the complexity of human beings, therefore, the scientific observation is “human relationship”. Human beings are transformed through a calibrated relationship between material, mental and environmental objects. This transformation requires study and research (Certini, 2012: 8).

Zacks (2012) also notes that the founders of Wikipedia, Google, the Sims video game and Amazon all attended Montessori schools, which helped them promote their academic excellence as well as responsibility for their own learning and the passion for lifelong learning.

3.2.6.3. Discovery Learning

Discovery learning is an instructional model which provides learners with active, collaborative and hands-on learning opportunities (Dewey, 1997; Piaget, 1954, 1973). In contrast to more traditional ways of learning, discovery learning is a theory which actively involves the learner within the process. Within the body of this theory, learners construct their own knowledge by drawing on their past experiences and existing knowledge in order to discover facts and relationships by being involved in problem solving situations (Bruner, 1960). Since learners are active participants in the learning process, they infer rules from the experiments themselves. In other words, they actively construct new knowledge. Therefore, it is considered that learners will grasp the new information at a higher level than when the necessary information is directly passed from the teacher. Hence, this process is thought to lead to a better structure base of knowledge in the learner (De Jong et al., 1999). According to Bicknell-Holmes and Hoffman (2000) learners take an active role in creating, integrating and generating new knowledge in discovery learning; therefore they are leading the learning process actively instead of passively grasping new knowledge. Moreover, within the body of this theory, learners also have the chance

to learn at their own pace besides using their existing knowledge base in order to restructure new knowledge.

Furthermore, Bonwell (1998), Mosca and Howard (1997) maintain that discovery learning differs from traditional teaching as regards to feedback, failure, understanding and the process itself. Discovery learning allows the learner to be more active when compared to traditional approaches. Moreover, more feedback is provided. Hence, the understanding of the learners is deeper and it is based on the process rather than the presentation of the facts.

Bruner was one of the founders of the constructivist theory and his framework was based on the view that learning is an active process and learners learn by constructing new knowledge or concepts upon their existing knowledge. Throughout the learning process, learners are involved in selecting and the transferring of new information, decision making, generating hypothesis to base their recently learned knowledge on the existing base, and making meaning out of their experiences and information (Bruner, 1960).

However, discovery learning is not without its critics. It is maintained that learners need assistance in selecting and interpreting the new information with the aim of building their knowledge base in that learners need more than the information of the domain when they are confronted with a domain they have to discover. Since ineffective discovery will not yield to the construction of new knowledge, learners need to be supported with the necessary discovery skills. While the adherents of discovery learning consider it superior over other theories in the field as it enhances retention, motivation, transfer of knowledge and the ability to discover, it may prove pedagogically impractical for some (De Jong et al., 1999; Worthen, 1968).

3.2.6.4. Social Development Theory

Walker and Lambert (1995) assert constructivism is both a theory of learning and a theory of knowing in that it derives from a variety of fields including

philosophy, psychology and science. Likewise, Fosnot (1992: 167) argues that “constructivism is at once a theory of ‘knowing’ and a theory of ‘coming to know.’”

In terms of a theory of knowing, Piaget (1971) claims that learning is necessarily biological in nature and thus when an organism encounters new knowledge and experiences; the organism typically endeavors to assimilate the new information into the existing cognitive structure to reform those bits of information. Therefore, it can be claimed that Piaget approaches development in terms of cognitive growth. However, Vygotsky assumes that learning has a destination in itself; therefore, suggests that development takes place as a result of social interaction and this leads to cognitive development of the learner (Driscoll, 1994). Besides, Rice and Wilson (1999) point out that Lev Vygotsky stresses the impact of cultural and social influences on cognitive development.

Constructivist learning derives from the studies of epistemological psychology and it defines the learning process as the outcome which grows out of learners’ construction of reality and their making sense of the world. In terms of its application in the field of education, it is suggested that learners create their own meaning for themselves by being involved in processes of inquiry and Socratic dialogue. The teacher, within this process, acts like the agent who brings the learner’s knowledge into surface by inquiring them (Walker and Lambert, 1995: 16).

Bandura (1971: 3) emphasizes that learners can acquire new patterns of behavior through direct experience or by observing the behaviors of others. Within this model, learners are constantly confronted with situations they have to deal with and as a result of rewarding or punishing consequences which follow any given action, learners’ responses may be strengthened provided they produce favorable effects or discarded when they prove to be ineffective. Therefore, social learning theory acknowledges reinforcement as a factor which serves incentive and informative functions by strengthening or weakening the performance of a response. Indeed, Dulany and O’Connell (1963) point out learners’ accurate hypotheses serve as the means to successful performances whereas erroneous experiences lead to impotent actions; thus this means the hypotheses of the learners serve as the criterion for future performances.

3.2.7. Humanist Theories

3.2.8. Humanism Overview

The Humanist school of thought, the key proponents of which include Carl Rogers and Abraham Maslow, is based on the view that learning takes place personally and people act to fulfill their potentials and that learning will be performed effectively when the teacher acts as a facilitator and the learners will feel comfortable in a learning context which does not involve oppressive external factors for the learners (Laird, 1985). According to Fantini (1974: 400) the humanist movement derives from humanistic psychology of the sixties and it presumes an advanced society.

Humanism is an approach that believes that human beings are strictly different from animals in that they possess capacities not found in animals (Edwards, 1989). The majority of today's teachers and administrators were schooled according to the principles of behaviorist psychology and accordingly they focus their attention on the desired behaviors of the stimulus through manipulating it since they are of the opinion that students are objects that can be 'made, molded, formed in some preconceived image' (Combs, 1981: 447). However, humanistic educators believe that not only the behaviors of students but also the inner lives of them are also significant to produce responsible, healthy and effective students (Combs, 1981).

Gogineni (2000) points out that the dominant view of humanism is naturalistic humanism which shows itself by relating to Aristotle and Socrates Glass (2001) also contends that holistic and humanistic perspectives originated in the social sciences and they emphasize choice, awareness and freedom of the individual.

Humanist approach holds the view that people behave with intentions and values and accordingly their needs and interests should be of paramount importance. This view contradicts the beliefs of both operant conditioning theorists who defend the view that all behaviors could be explained as the results of the application of consequences and also the views of cognitivists who explain learning as processing of information. Humanists reject the claims of cognitivists or behaviorists and

maintain that the study of self, motivation and goal setting play a major role in learning and that a person should be considered as a whole who develops through a lifespan (Huitt, 2009).

Gage and Berliner (1991) acknowledge the humanist approach as an entity which helps individuals to develop self-direction, independence, creativity, curiosity and the ability to take responsibility as well as an interest in the arts. Indeed, humanism aims at developing self-actualized and autonomous people by providing learning contexts which are student centered and personalized so that learners' affective and cognitive needs are dealt with in a supportive environment. Veugelers (2011: 36) focuses on the means to achieve the ethical and pedagogical aims of humanism:

The main idea is that the goal does not justify all means. In other words, unlike authoritarian educational traditions, which condoned physical or psychological humiliation of unruly students, humanistic education is above all committed to a social and intellectual climate protecting students from intellectual oppression, physical punishment, and dishonor. Based on the humanistic stance that people's unique dignity lies in their critical reason, moral sensitivity, creative imagination, autonomous will and unique personality, it is essential for humanistic education to prioritise the value of human dignity – including freedom of thought, moral autonomy and personal authenticity – over any other religious, nationalistic, economic, or ideological set of values (Veugelers, 2011: 36).

3.3. Family Education

According to Lewton and Nievar (2012: 689) shared family life has been limited in our fast-paced society as the individuals in families have to deal with new obligations, demanding schedules, and structural and social changes in the family and they discuss the bioecological theory of development by Bronfenbrenner (1979, qtd in Lewton & Nievar, 2012) as a theory seeing the individual developing through active reciprocal exchanges with his or her internal and external environment. Moreover, Bronfenbrenner's process-person-context-time (PPCT) model also proposes that individuals need progressively complex interactions- called proximal

processes- in order to achieve healthy development (Bronfenbrenner, 1990 qtd. in Lewton and Nievar, 2012: 692).

Although there exists ample research concerning how learning takes place, research suggests that much of the learning of children takes place through cultural artifacts and imitation. Moreover, children are influenced by their peers and television as well as their parents (Bransford et. al., 2005: 216).

When the relevance of children's environments and cultures are acknowledged by the schools and these are appreciated by the schools, this plays a crucial role in expanding teachers' responsibilities for collaboration with the families of the children (Ramey & Ramey, 1999).

3.4. Informal Education

The term 'informal education' and 'informal learning' terms are used by a lot of scholars interchangeably to refer to learning contexts which provide the learners with decent values and behaviors. In this context, the term 'informal education' will be preferred by the researcher in order to tackle the informal learning contexts in the novels to be analyzed. Informal education necessitates a focus on having a deeper understanding and wider teaching skills for the educators. Therefore, using the term 'informal education' will prove useful since it embodies the active involvement of learners with the aim of affecting their lives (Jeffs & Smith, 2005: 95-96).

Marsick and Volpe (1999) describe informal learning as the process which involves people being engaged in their daily routines in all spheres of life, including work. It is also claimed that the process is directed by the intentions and preferences of the learners. Livingstone (1999) also defines informal learning as a process which takes place irrespectively of any curricula with the aim of comprehending and acquiring knowledge and skill. This activity reveals itself to the exclusion of the curricula of certain educational institutions or workshops. Besides, it is suggested that informal learning considerably contributes to the learning process of any given group of learners. However, Schugurensky (2000: 2) argues that it is important to

note the distinction between 'outside the curricula of educational institutions' and 'outside educational institutions' since informal learning may take place inside formal and informal institutions.

Coffield (2000: 8) also suggests that the existence, significance and necessity of informal learning should be emphasized and more widely acknowledged by policy makers, practitioners, employers and researchers. The fact that many non-Western societies lack formal schooling, yet do not lack meaningful learning, has aroused the problem of how people manage to learn without teaching process, curricula, and schooling. Since this perspective strictly contradicts with the kind of education as conventionally understood in western cultures, this poses some problems regarding the tradition in of learning (Bransford et. al., 2005).

Jeffs and Smith (2005: 95-96) consider some values fundamental for informal educators such as working for the well-being of all, respecting the unique value and dignity of each human being, building rapport and being involved in dialogues, providing equality and justice as well as creating a democratic atmosphere and ensuring the creative involvement of people in the issues which influence their lives. Roschelle (1992) argues that informal learning is not given enough notice when compared with learning in schools. Having its origins outside of the mainstream educational psychology, informal learning has been embraced as an alternative to schools since schools are considered to be the places where proto-forms of disciplinary knowledge and other forms of productive knowledge tend to be fulfilled with minimal effort (Bransford et. al., 2005). Furthermore, Schibeci (1989: 13) points out that “factors outside of schools have a strong influence on students’ educational outcomes, perhaps strong enough to swamp the effects of variations in education practices.” However, Kumar (1997) argues that informal education should not be excluded as extracurricular by suggesting:

‘...must come to be seen and attended to as the real heart of university life and the main justification of the university’s existence ... universities were- and are- unique concentrations of a diversity of talents formed by family, school and class cultures. They provide the milieu in which these talents find the space and opportunity to flourish, often in areas remote from the formal academic curriculum. It is in this, rather than the provision of formal learning that the universities are distinctive. It has often struck many

of us who work in universities that the students learn more from each other, in a variety of ways, than they do from us: purveyors indeed of increasingly questioned and questionable stocks of knowledge' (Kumar, 1997: 28-29).

Informal education is also assumed to be a very powerful experience in that it resembles conversations. In both, conditions one cannot predict where the direction will lead. 'Conversation changes the way you see the world, and even changes the world' (Zeldin, 1999: 3). Livingstone (2006: 204) demonstrates informal learning as a process where teachers or mentors take on responsibility for instructing others by guiding them in acquiring job skills or in community development activities and this process does not involve sustained reference to an intentionally organized body of knowledge; it is, however, incidental and spontaneous. In that case, informal education can be said to derive spontaneously from conditions of real work (Marsick & Volpe, 1999: 5).

Schugurensky (2000) assumes that informal learning can take place in any context including the workplace, the family, the community, a religious institution and it can also occur at any age just like formal learning. Moreover, a variety of sources are utilized for the learning to take place. These may include newspapers, television, books, museums, schools, universities, relatives, friends, the internet, the experiences of the learners themselves and so forth. In that case, the learning process may turn out to be additive, transformative or even contradictory. Additive learning suggests a kind of learning which adds further to the knowledge, skills and values of the individual. Transformative learning refers to learning process which challenges the values and assumptions of the learner. On the other hand, the learning process may also prove to be contradictory in the sense that instead of reinforcing or complementing the knowledge of the individual, the learner may be forced to change their existing values and assumptions. Wellington (1990: 248) also compares the features of formal and informal learning as follows:

Table 1
Features of formal and informal learning in science

| Informal learning | Formal learning |
|--|---------------------------------|
| Voluntary | Compulsory |
| Haphazard, unstructured, unsequenced | Structured and sequenced |
| Non-assessed, non-certificated | Assessed, certificated |
| Open-ended | More closed |
| Learner-led | Teacher-led |
| Learner-centered | teacher centered |
| Outside of formal settings | Classroom and institution based |
| Unplanned | Planned |
| Many unintended outcomes (outcomes more difficult to measure) | Fewer unintended outcomes |
| Social aspect central, e.g. social interactions, between visitors | Social aspect less central |
| Low 'currency' | High 'currency' |
| Undirected, not legislated for (controlled) | Legislated and directed |

The aim of this study is to address to particular twentieth century utopia and anti-utopias; thus, to particular controversies within their limits, to discuss them in global concerns in terms of education. In the process, the researcher aims to reveal the underlying educational theories in the novels to be analyzed.

Utopian and anti-utopian novels provide the researcher with rich contexts to deal with educational trends, development and change. Indeed, discussion and debates on educational futures within these individual novels are significant in that educational processes are intricately interwoven within these contexts and these utopian elements include demands for different philosophical positions, strategic demands for social change and different world-views. Therefore, through providing

different visions of the future, it might be possible to evaluate and criticize the existing educational arrangements, which might imply theoretical debates and further alternatives in terms of education.

CHAPTER 4

EDUCATION IN UTOPIAN AND ANTI UTOPIAN NOVELS

4.1. 'Herland' by Charlotte Perkins Gilman

4.1.1. *Herland* and Charlotte Perkins Gilman

Born in 1860, Charlotte Perkins Gilman was a prominent American author, a lecturer, a feminist and a social reformer. Writing utopian fiction in a different manner compared to her male counterparts, Gilman embraced cultural work and demonstrated that women were not constrained within traditional modes of being-wife/motherhood; however they could perform different social roles just as men did (Kessler, 1994). Bakhtin (1895-1975) refers to Gilman as a cultural critic and appreciates Gilman since she advocates changes within the society and her works convey social alternatives. Besides, Kessler (1995) points out that Gilman aims at guiding her readers through her writing and she contends that readers can make well-informed choices in order to achieve changes as long as they are provided with alternatives.

...in our enthusiasm for specification we have ignored questions of interconnection and interdependence of various areas of culture; we have frequently forgotten that the boundaries of these areas are not obsolete, that in various epochs they have been drawn in various ways; and we have not taken into account that the most intense and productive life of culture takes place on the boundaries of its individual areas and not in places where these areas have become enclosed in their own specificity (Bakhtin et al., 1986: 2).

In her *The Living of Charlotte Perkins Gilman: An Autobiography*, Stetson and Gale (1935: 3) directly state that Gilman descended from the English royalty;

however, she seems more than proud as she is related to the Beecher family by blood. Among the people who she broaches, it seems that Harriet Beecher Stowe, the author of *Uncle Tom's Cabin*, and Catherine Beecher are particularly important for her since the Beecher family was successful. Stetson and Gale (1935: 3) describe the period to refer to her past and the Beechers as follows:

As characters broadened with the spread of the growing nation new thinkers appeared, the urge toward heaven was humanized in a widening current of social improvement, making England a seed-bed of progressive movements, scientific, mechanical, educational, humanitarian as well as religious. Into this moving world the Beechers swung forward, the sons all ministers, the daughters as able. Harriet Beecher Stowe is best known, but Catherine Beecher, who so scandalized the German theologian by her answer to "Edwards on the Will", is still honored in the middle west for her wide influence in promoting the higher education of women; and Isabella Beecher Hooker was one of the able readers in the demand for equal suffrage.

Charlotte Perkins Gilman is distinctive among the other utopian writers in that she earned a comfortable place among the writings of feminist critics. In radical feminism, the applying of women to violence is legitimized. Hence, radical feminism stresses that 'emancipation and equality' on male terms does not fulfill the required change; therefore a total transformation needs to be performed in order to organize the social structures and eliminate the processes of patriarchy (Rowland & Klein, 1996: 12). Gilman is a prominent reformist feminist in that the utopian world she creates in *Herland* does not include violence to evaluate gender inequalities. (Zeidanin & Shehabat, 2012: 21). Moreover, Gilman (1999: 19) argues that men severely limited women's autonomy and full-expression and that by the nineteenth century it was common to have an attitude which suggested the dominance of one sex over the other. However, Gilman felt the need to restore the 'original balance'.

Ferns (1998: 24) also points out that prior to the publication of *Herland*, there had passed almost exactly four hundred years following Thomas More's *Utopia* (1516), which suggests that utopian narrative was kind of a genre which was primarily dominated by men. Thus, the narrative was thought to embody a male fantasy. Gilman, in contrast, refuses the definitions of traditional gender roles and to this end; the utopian fiction Gilman wrote is situated on the cultural boundary

between both genders. With her utopian fiction, Gilman prompts her readers to inquire the boundaries which describe behavior on the basis of traditional male and female roles (Kessler, qtd. in Donaverth and Kolmerten, 1994: 127).

Witnessing the events which had a profound effect on the development of the American society, Gilman could not resist commenting on the social order, and particularly the effects of these social changes on the status of women. She ‘used her energies and her gifts in an effort to understand the world and her place in it and to extend that knowledge and those insights to others’ (Lane, 1990: 229). Giving speeches as a successful lecturer, Gilman wrote novels, poems and short stories and her beliefs affected the women in the United States, if not the world. In her stories, Gilman represents her ideas through the characters she creates. For her, literature is cultural work; thus, she complies with the kind of literature which can enact social changes, function as the means to trigger social action and can bear different versions/visions of human action. Moreover, Gilman’s utopian fiction, which might be said to have a dialogic relationship with readers, is instructive and her didactic genre ignites transformational possibilities of writing and reading; for this reason the fiction and non-fiction of hers invite the readers to participate in the dialogue both verbally and behaviorally (Kessler & Gilman, 1995: 4).

Gilman gained much of her fame with her lectures on women issues, human rights, social reform, labor and ethics. Her first book was *Art Gems for the Home and Fireside* (1888) and she also wrote a collection of satirical poems, which brought her recognition. *The Yellow Wallpaper*, which was her most famous fictional short story based on her experience with the rest cure, secured her a place as a successful literary figure. In the story, Gilman showed the place of women in the society in order to change people’s minds and demonstrated that the lack of autonomy of women in a society could be pernicious to their mental, psychological and physical well beings. For Gilman, the oppression of women was a critical barrier endangering the development of society (Lane, 1990: 232). Likewise, Hudak (2003: 456) claims that the argument of female equality is exploited to reveal the fact that the oppression of women is damaging and it hinders the salvation of the species as a whole. Therefore, according to Hudak (2003), Gilman, through her fiction, deconstructs and

de-essentializes gender through scientific discourses, particularly through the discourses of evolution and eugenics, which allows her to fix gender in a strict network that classifies people according to race and class.

Despite her lack of formal training in social sciences, she understood the underlying structures of the society by primarily focusing on women. Although Gilman's suggestions for social transformation seemed unrealistic for some readers, her utopian writing was her 'sensational design' for the transformation of women's condition in the United States since it offered some possible changes (Kessler & Gilman, 1995: 3). Thus, it is obvious that Gilman devoted herself to diagnosing the status and the needs of women in the society and developing the conditions to enhance the standard of lives of women through her fiction. She succeeded in understanding the relations between men and women and her works are considered to be effective.

Since the 1890s, from California to the East Coast, as a soul-stirring speaker and a prolific writer, Gilman had been conveying her critique of the 'sexuo-economic' relationship that she saw binding women to men, molding women to exaggerate sex-specific characteristics and to rely on men as economic providers. Gilman elevated into a theory of social evolution the changes that perspicacious women saw happening around them; she urged women to move to the direction already pointed out by leaving their ancient, unspecialized, home occupation, following the path marked by modern industry and professions, and exercising their full human capacities in useful work of all sorts (Cott, 1987: 41).

Through her utopian fiction, Gilman describes the kind of different worlds that she envisages for women. Eisler (1988: 105) labels Gilman's utopian works as 'pragmatopias', which suggests 'realizable scenario for a partnership future'. Eisler employs the term 'partnership' in the sense that there is a principle of organization in which males and females play equal roles within the society and the dominance of men over women is non-existent, which severely contradicts the typical patriarchal societies. Particularly, the term 'gylany' is posited (derived from Greek meaning women [gy] are set free [l] from men [an]) in order to suggest a principle of organization where men and women are equal partners and there is a progression

toward a higher level of function. Avril (2007: 70) also suggests that the kind of society Gilman depicts by eliminating the significance of gender signals a promising new foundation for the establishment of truly egalitarian relations. Even when men are slowly introduced in this establishment, the utopian society still tends to re-educate those men in non-patriarchal ways of thinking, and thus; the restriction imposed on women, both in the home and in the society, is endeavored to be eliminated by Herlanders. Hence, Gilman, through her fantasy fiction, aims to present an ideology by suggesting alternative roles to dislodge traditional gender roles.

Herland (1979) demonstrates Gilman's new world based on the principality of the equity. Kessler (qtd. in Donawerth, J., & Kolmerten, 1994: 129) acknowledges three significant biographical contexts underlying *Herland*. First, Gilman lacks maternally expressed affection since her mother refrained from showing her affection toward her children upon ending her marriage so that the children would not be dependent on her and would do better. Second, Gilman's famous short story, *the Yellow Wallpaper*, provides a dystopian side to *Herland* in that it involves the starting point of the post-natal depression after a catastrophic marriage. Third, Gilman rejects her role as a mother, although to a lesser extent, since she believes she could not continue her work and take care of her daughter as a single mother. Moreover, she hoped that her daughter would have the chance to feel and experience the affection of her father. For Gilman, this was a feeling which she lacked. However, her daughter misinterpreted her parental concern and considered the attitude of Gilman as primarily rejection. Therefore, *Herland* provided Gilman with a place to focus on motherhood not only for the reasons of utopian or feminist social principles, but also to idealize motherhood which she neither experienced as a child nor practiced by herself.

In *Herland*, Gilman envisions a technologically advanced civilization. It is an efficient society where people depend on science instead of religion to achieve a rationale of right and wrong. *Herland* is narrated from the point of view of Vandyck Jennings. His companions Terry Nicholson and Jeff Margrave, who were keen on scientific research, set out a journey through the jungle to discover a country which is

populated by only women and children. The civilization lacks men and it seems civilized. Although the men claim that there must be some men in the beginning, they eventually come to realize that *Herland* is populated by merely women and girls. Throughout the novel, *Herland* is described intricately and it is revealed that the civilization is technologically, culturally, and intellectually sophisticated.

4.1.2. Synopsis of *Herland*

Three scientifically-minded adventurous friends, Vandyck Jennings (the narrator, who is also called Van), Terry Nicholson, and Jeff Margrave, set off for one of the few remaining undiscovered and remote areas of the world. As they travel, the three friends hear some rumors of a strange land, hidden high in the mountains and cut-off from the rest of the world, which is said to be populated only by women and children. Having taken an interest in this strange women land, the three explorers decide to investigate the rumors. Following their journey, they indeed do find evidence of a highly civilized society in the mountains with an isolated culture. Being doubtful about the existence of such land consisting of only women, the men are excited to explore this strange land. The underlying motive of men to discover this strange land lies in their desire to for knowledge and a passion for adventure. However, Van timidly admits that he is intrigued by the tales they have heard of a land full of women.

Upon being equipped for the next journey to the hidden plateau of women, the three men take a tour of the land above by plane although the land is too far to be seen intricately. From the air, they come to realize that the land of women is highly civilized; thus they decide to land to explore it. Their first impression about this undiscovered land is that it is highly forested and the forest in fact resembles a cultivated farm. The roads also show that the women are skilled at technology and science. Observing the agricultural and technical skill underlying this strange land, Terry believes that there must be some men around. Firstly, the men cannot find a trace of any of the inhabitants; however, they soon realize three young women staring at them from the trees. Making several attempts to get into contact with the

women and approach them closer, the men fail. Upon Terry's attempt to use the necklace to draw one of the women closer, the women show great athleticism and flee away. Following this, the men strive to chase the women; however, they are soon overcome, made unconscious and captivated by the women.

Waking up, the men find themselves captive, yet they are not harmed. In contrast, they are treated well by the inhabitants of *Herland* although they are not permitted to roam freely. Soon they start to learn the women's language. Having planned an escape, the men secretly return to their plane, hiding themselves throughout the whole day. When they find the airplane, they encounter three young women- Celis, Alima and Ellador. The men are soon recaptured and upon their captivity in the custody, they discover that their escape had been anticipated and watched by the women thoroughly. Having been driven into custody, the men find out about the history and organization of this society- called *Herland*, through the tutors. *Herland* has been full of only women for 2000 years as a result of a series of natural disasters, wars and internal controversy. These negative events left a small population of women alone in their hidden plateau. It is a society of extreme conditions and cooperation among inhabitants. There is solo reproduction among the inhabitants of *Herland* and childbearing is thought to be their greatest honor besides being their highest duty. It is a place where all the community is pursuing the common good. Therefore, negative behaviors such as competition, crime and anti-social behavior are non-existent within this community. Property is held common and the society is based on experience and wisdom. Besides, the education of children receives significant attention.

Coming into contact with the men, the women in *Herland* find out about the outside world and they are shocked to learn that the modern world is full of poverty, disease, exploitation and violence. On the other hand, the men, except Terry, discover that this new land seems more than civilized when it is compared to the world of Europe and the United States and they tend to hide the truth about the world they are living in as they feel ashamed about the realities of the modern world. Still, the women can see the subordinate position of women in the modern world and also the fact that they are exploited in the competitive, money-driven world. Particularly,

the women feel outraged to learn the practice of abortion since they perceive this as brutality to motherhood. Impressed only by the physical appearances of women unlike Van and Jeff, Terry is convinced that women must be naturally in subordinate positions to men and the more he experiences the new society, the more he dislikes it since he believes the society embodies an unnatural state of affairs.

The women of *Herland* are encouraged to start relationships with the men with whom they have a hard time at first. In time, the women- Celis, Alima, and Ellador- and the men- Jeff, Terry and Van- form three couples; however, over the course of their affairs the men realize that the young women see themselves as equal partners with men and they cannot understand why the men would like to see it the other way. The women do not let the men dominate themselves. Thus, the couples diverge in terms of their needs and points of view to a large extent (except Van and Ellador, who seem to become true friends and lovers) while the entire community is observing them to see whether it would be a sound decision to turn the society into a bi-sexual state. At the insistence of the men, a marriage ceremony is held for the three couples. After the wedding, the women feel uncomfortable with the idea of private life and they wish to remain part of the larger community as they have been accustomed to. Besides, they are discontent with the non-procreative sexual activity. The men's attitudes toward their marriages strictly diverge. Van tries to combine the best aspects of the two worlds and Jeff seems more than pleased. However, Terry feels outraged about the practices of *Herland* and he strictly resists to Alima's prolonged insistence on her own autonomy since he believes that he owns Alima by marriage. When Terry's sexual advances get more and more aggressive, he is exiled by the leaders of *Herland*. Celis becomes pregnant, which is highly appreciated by Herlanders. Terry feels blissful upon leaving Herland and decides to keep the location of *Herland* as a secret although he feels the other way at first. Ellador accompanies Van in order to experience the outer world and report back on what she observes. Finally, Terry, Van and Ellador take the airplane on which the men first arrived at *Herland* and they return to the troubled world.

4.1.3. *Herland* and Constructivism as the Rationale for the Analysis

During the analysis, formal and informal examples of the Constructivist theory will be tackled. Since the beginning of 1970s, there has been a tendency towards constructivism and the popularity of behaviorism ceased (Eisner, 1999). Constructivism is based on the idea that a learner's capacity to construct their own understanding of the world is connected with thinking and that constructivist view of learning seems to be the product of the learner's activity since the learning processes of the individual develop according to an inherently built logic within the learner (Sutinen, 2008: 1-2). The analysis of *Herland*, which is intended to tackle the theme of education, reveals that it is possible to find the traces of constructivism throughout. The analysis of *Herland* demonstrates that there are various examples of the Constructivist theory, from both a cognitive view and a social view of the theory.

For the analysis, *Herland* will serve to help the researcher to find the traces of the concept of education; however, education as a theme is going to be analyzed based on Kolb's (1984) experiential learning cycle. Kolb (1984: 41) defines learning within the body of experiential learning as 'the process whereby knowledge is created through the transformation of experience. According to Kolb (1984) knowledge results from the combination of grasping and transforming experience.

Prior to the analysis, the three models, the Lewinian Model, Dewey's Model of Learning, and Piaget's Model of Learning will be clarified since they form a unique perspective on learning and development for Kolb (1984) to conduct his research. Indeed, experiential learning theory derives from the works of the prominent twentieth century scholars who focused their studies on human learning and development (Kolb & Kolb, 2005). Thus, the milestone constructivist theorists in the field, including Piaget, John Dewey, Lev Vygotsky, William James, Paulo Freire, Carl Rogers are of crucial importance since Kolb's study is based on the works of these theorists (Kolb, 1984).

Moreover, the concept of education is also going to be analyzed by basing the study on two perspectives. The first perspective is concerned with the theme of education portrayed in *Herland* to reveal the rationale of education within the

community and the educational practices of Herlanders to educate their own people, including the babies and children. On the other hand, the second perspective includes the analysis of the concept of education which reveals the examples of the women's educational practices to educate the three explorers- Terry, Jeff and Van- to reveal the rationale of education of Herlanders. This latter perspective will abundantly illustrate the traces of experiential learning based on the distinction of Kolb (1984).

4.1.4. The Lewinian Model of Experiential Learning

Kolb (1984: 21) points out that within the Lewinian Model of learning 'here-and-now concrete experience' precedes the collection of the data. Following this, the data are analyzed and the conclusions are conveyed to the learners who are involved in the experience. This feedback serves the base for the learners to modify their behaviors and shape their experiences. Thus, the model suggests that immediate personal experience is of vital importance for the learning to take place. Moreover, Kolb and Kolb (2005) argue that experiential learning model proceeds from Lewin's approach in that Lewin devised a plan to create scientific knowledge and this led the way to the conceptualization phenomena through explicit, formal and testable theory. In Lewin's approach:

... before a system can be fully useful the concepts in it have to be defined in a way that (1) permits the treatment of both the qualitative and quantitative aspects of phenomena in a single system, (2) adequately represents the conditional genetic (or causal) attributes of phenomena, (3) facilitates the measurement (or operational definition) of these attributes, and (4) allows both generalization to universal laws and concrete treatment of the individual case (Cartwright, 1951: 9).

Kolb (1984: 22) argues that the developmental nature of learning is implied as 'feedback process by describing how learning transforms the impulses, feelings, and desires of concrete experience into higher-order purposeful action' for Lewin. Moreover, the learner's immediate personal experience is significant within the learning cycle. Kim (1998) also describes the Lewinian model of learning as a constant cycle involving a learner continuously having concrete experiences, making

observations and reflections on the experiences they derive from the learning situation, forming abstract concepts and generalizations, and testing those ideas in a new situation. Kolb (1984: 21) goes on to point out the process as follows:

... giving life, texture, and subjective personal meaning to abstract concepts and at the same time providing a concrete, publicly shared reference point for testing the implications and validity of ideas created during the learning process. When human beings share an experience, they can share it fully, concretely, and abstractly.

4.1.5. Dewey's Model of Learning

Dewey (1955: 173) describes thinking as 'a process of inquiry, of looking into things, of investigating', revealing his view of thinking as being closely related to the process of inquiry. Dewey (1910) argues that in order to design effective ways to train thoughts, there is an urgent need to comprehend the nature of thought. In Dewey's model of learning, learners actively create their own knowledge by making sense out of presented materials; thus learning relies upon the activation of several learner cognitive practices during learning.

Dewey (1955: 176-177) presents a framework in which thinking is analyzed according to five categories. The first category involves the situation in which *a problem emerges*. This means that the learner is associated with a situation which is confusing and unclear to an extent that the learner cannot keep control of the events occurring. The second phase consists of the struggle of the learner to *interpret the problem* with the help of factors that are available. In the third phase, the learners start a *systematic problem analysis*, which leads to the fourth phase, *construction of hypotheses* on the experience related to the problem. In the fifth phase, all the hypotheses serve to test the idea which is connected to the problem, which aims at bringing about a *solution to the problem*. Therefore, thinking is considered to be a developmental cycle which advances from the observation of the problem and continues with the revelation of different aspects of the problem, hypotheses formulation and their empirical testing. Thus, it is palpable that Dewey considers the mental activity called thinking in relation to human action since it is the individual

who develops a variety of alternative lines of action in order to solve the problem. In other words, in Dewey's framework an individual has to consider a number of ways to manage their own activities with the help of their thinking (Sutinen, 2008).

Dewey is undoubtedly one of the foremost proponents of experiential learning since he emphasizes the significance of experience for the learning to take place (Beard & Wilson, 2002). For Dewey, experience serves as the lens through which the interactions of people and their environments can be analyzed. Beard and Wilson (2002: 15) also claim that through this way Dewey manages to connect dualities like subject and object, knowing and doing, person and nature as well as mind and body. This means that these oppositions become connected via the concept of experience which plays a unifying role in creating continuity, process and situation. Indeed, it is clear from Dewey's (1916) cycle that his view is grounded on experience as a unifying perspective in learning.

Thinking, in other words, is the intentional endeavor to discover specific connections between something which we do and the consequences which result, so that the two become continuous. Their isolation, and consequently their purely arbitrary going together, is cancelled; a unified, developing situation takes place (Dewey, 1916: 144-145).

Moreover, Dunn (2002) claims that learners are encouraged to take responsibility for their own learning and this provides much of the input for the learning through their insights and experiences. Thus, it is clear that the most valuable evaluation is self-evaluation and that learning needs to focus on factors that contribute to solving significant problems or achieving significant results. Kolb (1984) also argues that Dewey's model of the learning process remarkably resembles the Lewinian model; however, Dewey differs from Lewin merely in that he makes the developmental nature of learning which is implied in Lewin's conception far more explicit. Dewey (1938) puts more emphasis on learning as a dialectic process integrating concepts, observation and action with the experiences. Kolb (1984) also argues that action is essential for the learning to take place; thus, through integration of these processes, the individuals become mature and developed.

4.1.6. Piaget's Model of Learning

Piaget, who formalized the constructivist theory, started by observing children and noticed that the thinking of children changed qualitatively, which meant that the tools they used to think and learn differed at different stages of development and this gave them a different view of the world (Piaget, 2001). When a new experience is integrated into the learner's existing mental framework, assimilation occurs. On the other hand, when the existing mental framework is reframed to incorporate the learner's new experience, then accommodation occurs (Elliot, 2007).

For Piaget, the basic continuum for the development of adult thought is achieved through 'the dimensions of experience and concept, reflection and action' (Kolb, 1984: 23). Piaget (1970) suggests that development from infancy to adulthood occurs by deriving from a concrete phenomenal view of the world to an abstract constructionist view. Kolb (1984) argues that the learning process which Piaget defines as a cycle of interaction between the individual and the environment is similar to the models of Dewey and Lewin. However, Piaget (1970) assigns much importance to the process of accommodation to suggest the mutual interaction of the process and the process of assimilation to refer to the experiences and events from the world changing into schemas and concepts in learners' minds.

Elliot (2007: 47) also suggests that children's cognitive development is influenced by certain elements. First, maturation, a process occurring naturally, is the main element. When the child becomes mature, this leads to an increased amount of interaction with the world since the activity of the learners also increases. This allows them to have greater chances to learn from actions and accommodate and assimilate their notions of the world. Thirdly, the process of transmission includes learning from others. Piaget believes that through these ways a pupil learns from their peers and their learning depends on their developmental stages (Bruner & Haste, 1987: 116). It is apparent that the children start the learning process by themselves and then an account of the related information is presented so that the children can accommodate the new information. This practice reflects the model of Piaget in that the learning process is 'a cycle of interaction between the individual

and the environment that is similar to the models of Dewey and Lewin' (Kolb, 1984: 23).

4.1.7. Kolb's Experiential Learning Model

Learning and experience are closely interrelated topics which have been emphasized by different scholars (Wilson & Beard, 2003). Indeed, various definitions of learning have been made so far. For instance, Bruner (1966: 72) states that 'Knowing is a process, not a product' since he holds the view that the purpose of education is to stimulate inquiry and new skills in the learner's repertoire rather than passing them the information to memorize. Likewise, Dewey (1938) argues that the notion of experience plays a crucial role and it is; therefore, central to the theory of learning. Thus, it is clear that the continuous process based on experience is emphasized.

... the principle of continuity of experience means that every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after ... As an individual passes from one situation to another, his world, his environment, expands or contracts. He does not find himself living in another world but in a different part or aspect of one and the same world. What he has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations which follow. The process goes on as long as life and learning continue (Dewey, 1938: 35, 44).

Kolb (1984: 38) defines learning as 'the process whereby knowledge is created through the transformation of experience.' Likewise, Wilson (1999: 8) emphasizes the 'inter-relatedness' of learning and sees it as the outcome of formal or informal education or training resulting in a relatively permanent change of knowledge, attitude or behaviors. Besides, Cuffaro (1995: 62) also points out that action and thought are complementary aspects of experience and adds that 'It is not to undertake an activity and then at its end to contemplate the results. What is stressed is that the two must not be separated, for each informs the other.' Wilson

and Beard (2003) summarize these definitions by suggesting that it is an integrating process in which thought and action are combined rather than being polar opposites.

The learning style inventory (LSI) was developed by Kolb in 1971 in order to assess individual learning styles and a considerable amount of research on experiential learning model has focused on using this inventory with the aim of assessing different learning styles (Kolb, 1971; 1999a, b; Hickox, 1991, Kolb & Kolb, 2005). These styles are the patterned ways which resolve the conflict between concrete and abstract and between active and reflective. The LSI inventory has identified four common learning styles called - Diverging, Assimilating, Converging, and Accommodating (Kolb et. al, 2001: 4). Kolb et. al (2001) suggest that experiential learning model requires some abilities on the part of the learner to use these styles in specific learning situations. Therefore, every learner has to make a different choice at each step of the learning process. Kolb (1984) defends that each learner develops a certain patterned way to resolve the conflicts they face depending on their past experiences, hereditary factors and the demands of their surrounding environment. These conflicts are resolved in certain ways by different learners and these patterns are called the learning styles within the body of experiential learning theory (Kolb et. al, 2001).

Boud et. al. (1993: 8) also draw a link between previous experiences of a learner and perceptions.

Learning always relates, in one way or another, to what has gone before. There is never a clean slate on which to begin; unless new ideas and new experience link to previous experience, they exist as abstractions, isolated and without meaning. The effects of experience influence all learning. What we are attracted towards, what we avoid and how we go about the task, is dependent on how we responded in the past. Earlier experiences that had positive or negative effect stimulate or suppress new learning. They encourage us to take risks and enter into new territory for exploration, or alternatively, they may inhibit our range of operation or ability to respond to opportunities (Boud et. al., 1993: 8).

Experiential learning is acknowledged as an important approach within the theoretical tradition of adult education in Europe, North America and Australia (Miettinen, 2000). Gentry (2008) defends that the importance of experience cannot be underestimated, yet the conditions in which learning occurs should be assured in order to guarantee effective resultant learning. Various scholars have defined experiential learning in different ways. Dewey (1915) suggests that experiential learning embodies a process in which learners learn by actively doing. On the other hand, Wolfe and Byrne (1975) state that experiential learning means experience-based learning in nature. Hoover (1974) contends that experiential learning embodies more than the cognitive learning.

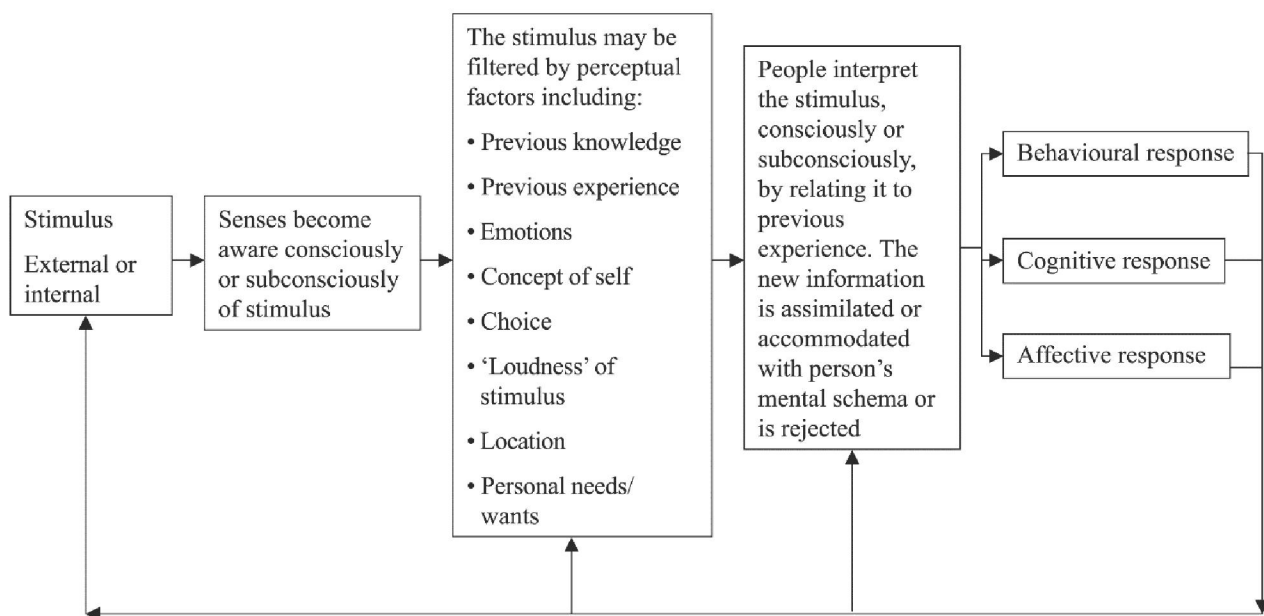
Experiential learning exists when a personally responsible participant cognitively, affectively, and behaviorally processes knowledge, skills, and/or attitudes in a learning situation characterized by a high level of active involvement (Hoover & Whitehead, 1975: 25).

According to Kolb and Kolb (2005) experiential learning is based on six premises. Firstly, learning process is considered to be a process rather than an outcome within experiential theory; therefore, learning process can be improved by engaging learners in a process which provides them with feedback they need in order to assess the effectiveness of their efforts to learn. Thus, learning experience is conceived as 'reconstruction of experience' as noted by Dewey (1897: 79). Secondly, learning is considered to be learning within the body of experiential learning theory. This suggests that the learning process of any group of learners can be enhanced through drawing on learners' experiences, beliefs and attitudes so as to examine and evaluate their learning. This evaluation leads to the integration of new and subtle ideas (Kolb & Kolb, 2005). Furthermore, conflicts play a major role in adapting to the world within experiential learning theory. This means differences and conflicts between two modes of thinking trigger the learning process and accordingly any learner has to be engaged in different modes of reflection and action as well as feeling and thinking (Kolb, 1984). In addition, learning is considered to be an integrative and a holistic process within the body of experiential learning. Learners have to think, feel, perceive and behave and learning embodies the functioning of these four modes, which means that the person functions totally in order to adapt to

the world. Besides, there exist synergetic transactions between the person and the environment. This means learning is performed through assimilating experiences and accommodating these experiences into existing concepts so as to provide ‘equilibrium’ in Piaget’s (1970) terms. Overall, experiential learning proposes a constructivist approach to learning in that learning occurs through the social creation of knowledge. Hence, the learner experiences ‘the process of creation at all levels of sophistication, from the most advanced forms of scientific research to the child’s discovery that a rubber ball bounces’. Therefore, knowledge derives from the transaction between social knowledge and personal knowledge (Kolb, 1984: 36).

Figure 2

The Process of Perception and Experiential Learning (Beard & Wilson, 2006: 22)



Kolb et. al. (2001) consider experiential learning theory as a holistic model of learning process in which experience plays a central role. According to Kolb (1984)

experiential learning is called experiential for two reasons. Firstly, it draws on the theories of Dewey, Lewin and Piaget in terms of its intellectual origins. Secondly, the central role of experience is overtly emphasized within the learning process; that is why it has a different view of learning when compared to behavioral or cognitive theories. Whereas behavioral theories tend to deny the role of consciousness and subjective experimentation, cognitive theories lay primary emphasis on acquisition, recall of abstract symbols and manipulation of concepts.

Within the scope of this research, experiential learning is not presented as any other alternative to behavioral or cognitive theories; however, it suggests a holistic integrative perspective which combines perception, cognition experience, and behavior as Kolb (1984) notes. The analysis will be performed based on the four steps of Experiential Learning as suggested by Kolb (1984).

Although there are differing structures proposed by different scholars, Kolb's four-stage model of learning will provide the foundation for experiential learning within the body of this study. Within the body of Kolb's model, experience is grasped through two related modes: Concrete experience (CE) and Abstract Conceptualization (AC) and these stages are transformed into experience through Reflective Observation (RO) and Active Experimentation (AE). According to the four-stage learning cycle of Kolb concrete experiences stage provides the basis for observations and reflections. These reflections are assimilated by the learner and transformed into abstract concepts for the learner to draw on new implications for their future learning. In Kolb's learning cycle, these implications can be tested and serve as guides in creating new experiences for the learners (Stenberg & Zhang, 2000). Kolb et. al. (2001) demonstrate the phases of the experiential learning as a process which requires the learner to choose a set of learning abilities they will exploit in a specific learning condition. These phases are presented as follows:

In grasping experience some of us perceive new information through experiencing the concrete, tangible, felt qualities of the world, relying on our senses and immersing ourselves in concrete reality. Others tend to perceive, grasp, or take hold of new information through symbolic representation or abstract conceptualization – thinking about, analyzing, or systematically planning, rather than using sensation as a

guide. Similarly, in transforming or processing experience some of us tend to carefully watch others who are involved in the 4 experience and reflect on what happens, while others choose to jump right in and start doing things. The watchers favor reflective observation, while the doers favor active experimentation. Each dimension of the learning process presents us with a choice. Since it is virtually impossible, for example, to simultaneously drive a car (Concrete Experience) and analyze a driver's manual about the car's functioning (Abstract Conceptualization), we resolve the conflict by choosing. Because of our hereditary equipment, our particular past life experiences, and the demands of our present environment, we develop a preferred way of choosing. We resolve the conflict between concrete or abstract and between active or reflective in some patterned, characteristic ways. We call these patterned ways "learning styles" (Kolb et. al, 2001: 3-4).

Learners in *Herland* seem to grasp new knowledge, new skills, or attitudes through encountering four modes of experiential learning throughout the novella. They prove themselves to be effective learners since they incorporate four different kind of abilities through which they can create knowledge through the transformation of their experiences. Within the body of the Experiential Learning Model (ELT model) there are

...two dialectically related modes of grasping experience – *concrete experience* (CE) and *abstract conceptualization* (AC) – and two dialectically related modes of transforming experience- *reflective observation* (RO) and *active experimentation* (AE) (Kolb et. al., 2011: 228).

Accordingly, this four-stage learning cycle reveals that the immediate concrete experiences of the learners provide the basis for observations and reflections. Following these concrete experiences, learners assimilate these reflections and distill them into abstract concepts from which they can draw upon new implications. Thus, at the last stage, these implications are tested and learners use these guides in order to create new experiences.

A closer examination of the ELT model suggests that learning requires abilities that are polar opposites, and that the learner must continually choose a set of learning abilities he or she will use in a learning situation. In grasping experience, some of us perceive new information through experiencing the concrete, tangible, felt qualities of the world, relying on our senses and immersing ourselves concrete reality. Others perceive, grasp, or take hold of new information through

symbolic representation or abstract conceptualization- thinking about, analyzing, or systematically planning, rather than using sensation as a guide. Similarly, in transforming or processing experience some of us carefully watch others who are involved in the experience and reflect on what happens, whereas others jump right in and start doing things. The watchers favor reflective observation, whereas the doers favor active experimentation (Kolb et. al., 2001: 228).

These different learning abilities are also revealed in the learning process of the children and the adults in *Herland* since they also observe and reflect on their experiences attentively at times and they also actively experiment with their surroundings. Thus, through some experiences, their observations are integrated to various perspectives and the learning process proves to be efficient. These stages will be overtly pointed out based on Kolb's experiential learning model.

4.1.8. Kolb's Experiential Learning Model and Learning Styles in *Herland*

The concept of education in *Herland* will be analyzed based on the distinction of Kolb's learning styles and different examples of educational practices reflecting the nature of the educational practices of Herlanders along with their learning styles will be purified. Each learning style also embodies the four components of Kolb's cycle- Concrete Experimentation (CE), Reflective Observation (RO), Abstract Conceptualization (AC) and Active Experimentation (AC).

4.1.8.1. *Herland* and Diverging Style

Learners with the diverging style tend to view concrete situations from manifold ways and the dominant learning abilities of the diverging style abilities are Concrete Experience (CE) and Reflective Observation (RO). The style is called 'diverging' since the learners who adopt diverging style are good at generating ideas; thus they have broad cultural interests and like gathering new information. Besides,

learners with diverging style like group works, listening to others and receiving personalized feedback from others (Kolb et. al, 2001).

The imprisonment period of the men, which is intricately explained in Chapter 3, reveals the fact that, the men start to be educated by the women from their first contact with the women and onwards in *Herland*. From the men's captivity onwards, Terry, Van and Jeff are slowly integrated to the language and the culture of *Herland*. For example, the garments and the underwear the women provided for the men are overtly appreciated by Van. It is clear when he remarks 'They have worked out a mighty sensible dress, I'll say that for them' (Gilman, 1: 26). Thus; it is apparent that the narrator's views, both physically and mentally, start to change. Indeed, Herlanders reveal the learning abilities which are Concrete Experience (CE) and Reflective Observation (RO) in that the process they conduct resembles a brainstorming session as Kolb et. al. (2001) note. Diverging learning style is explicit here since the men get interested in the women, their cultural interests including the clothes they wear. There is not a formal learning situation; however, the men start viewing the women from different points of view as well as the scene, which shows that they start to generate information about Herlanders.

From the moment the men are captivated and onwards, the educational rationale behind the country seems more obvious. Indeed, it is clear that the education within *Herland* reflects a theory of human development which situates the men in a socio-cultural context. The individual developments of the men derive from their social interactions with the women who share their cultural meanings. As a result, the men come to internalize these cultural meanings, construct knowledge in transaction with the environment; thus, both the men and the environment are changed (Popkewitz, 1998). This is revealing in terms of the Herlanders' tendency to have the diverging style in that the women are keen on listening to the men and share the knowledge of theirs to receive feedback (Kolb, 1984). Just as the learner in constructivist theory is expected to be involved in discussions in order to enhance their learning, the women in *Herland*, very similarly, involve the men as well as themselves in the learning process thoroughly. Besides, the way the women treat the men in *Herland* resembles the main features of facilitative teachers as Dunn (2002)

notes. These are as follows: (1) They are less protective of their constructs and beliefs than other teachers, they are more able to listen to learners, especially to their feelings. (2) They are inclined to pay as much attention to their relationship with learners as to the content of the course. Further, they accept feedback, both positive and negative and use it as constructive insight into themselves and their behaviour (Dunn, 2002: 2).

In addition, Elliot (2007: 48) states that teachers should reflect on their own questioning techniques to ensure that questions are open-ended without an expected answer. Learners should be expected to discuss thoughts with their peers and teachers should be the propeller of all discussion. The emphasis should be on the language used, not the communication of what is already known, but as a tool for hearing what learners think out and as a means of extracting ideas and clarifying thought. By the time children have grasped information from their tutors, they should continue to exchange ideas and views with other pupils and request feedback from the teacher in order to consolidate their learning. (Elliot, 2007: 48). This sort of education clearly resembles the way Herlanders teach their fellows and the three men who try to explore their countries. Again, it is obvious that the impulse of experience triggers the ideas to move. Furthermore, their assigning one tutor to each man reveals that Herlanders use diverging style in that their concrete experience (CE) and reflective observation (RO) abilities are dominant. They are keen on gathering new information through having communication with the men and also they like group works so as to gather new information (Kolb & Kolb, 2005).

Particularly, one of Van's comments is significant in that he emphasizes the high level of intelligence among the women in *Herland* and he acknowledges that the women are far better educated than their people: '... We boast a good deal of our "high level of general intelligence" and our "compulsory public education," but in proportion to their opportunities they were far better educated than our people' (Gilman, 1979: 61). The women were also good at grasping knowledge about the outside world. Van quotes '... they constructed a sort of working outline to fill in as they learned more' (Gilman, 1979: 61). Moreover, the women are different from the usual audience in the sense that they thoroughly mastered what they were given and

they were also prepared with their notes and questions to inquire the outside world enthusiastically (Gilman, 1979: 62). These features of the women's way of educating the men demonstrate that there exists a connection between the collective and the individual consciousness through 'collective subjectivity' (Liu & Matthews, 2005: 392). Indeed, the women prove that they practice cooperation among its people, which portrays their use of diverging style. For instance, Van, the sociologist of the group, argues that the women are very good at cooperating with each other to enhance their learning. Therefore, parents or teachers are responsible for transmitting knowledge to those who are less knowledgeable through both formal and informal means about the world through increased actions and interactions with the environment. This means that the social external environment of the learners is not considered to be fixed and self-sufficient within *Herland*. In contrast, the social world is constantly shaped by collective participation and collaboration, which are the major characteristics of experiential learning. Bruner and Haste (1987: 116-118) also claim that learning is dependent on socio-cultural influences. This kind of learning is clearly made explicit in Van's quotation. It is clear that the social side of learning is emphasized in *Herland*.

They began with a really high degree of social development, something like that of Ancient Egypt or Greece. Then they suffered the loss of everything masculine, and supposed at first that all human power and safety had gone too. Then they developed the virgin birth capacity. Then, since the prosperity of their children depended on it, the fullest and subtlest coordination began to be practised (Gilman, 1979: 63).

It is palpable that the women in *Herland* pay enough attention to the interests of the men; they inquire, and assess the answers of the men and accept them as feedback in order to use them as constructive insights into their lives. The discussion about dogs, which are kept as pets in the outside world, also bewilders women in *Herland*. They are surprised at the idea that they are vulnerable to many diseases as well. However, they still continue to listen to the men in their understanding manner and furnish the men with their own books and materials (Gilman, 1979: 51).

Similarly, the women express their distaste overtly about their tradition of burying the dead by stating some logical assumptions of theirs. Thus, it is clear that

the role of social collectivity in individual learning and development is apparent in the community. Indeed, all these discussions between the men and the women in *Herland* demonstrate that there is ‘the social-internalisation through sign meditation-restructuring conceptual system- new understanding / consciousness’ (Liu & Matthews, 2005: 392). When Van tells the history of *Herland* delicately in Chapter 5, it is apparent that the women devise ways to keep their farms and gardens in full production, and also strive hard in order to teach their little group of sisters in the best teaching they are capable of (Gilman, 1979). Indeed, they pass their skills and knowledge to the next generation of mothers and think that it is of vital importance (Gilman, 1979: 54). This reflects the common perception of Herlanders as seeing cultural development and learning process like:

... any function in the child’s cultural development appears twice, or on two planes. First, it appears on the social plane, and then on the psychological plane. It appears between people as an ‘interpsychological category’, and then within the child as an ‘intrapyschological category’ (Wertsch, 1985: 60).

4.1.8.2. *Herland* and Assimilating Style

Learners with the assimilating style tend to have abilities which make them successful at understanding ‘a wide range of information and putting into concise, logical form’. The dominant abilities of learners of this style are the keen ability to understand abstract concepts and to focus on ideas instead of people. People with this style are interested in taking their time to consider things thoroughly, exploring analytical models, and choosing readings and lectures in formal learning situations (Kolb et. al, 2001: 5). Moreover, Kolb and Kolb (2005) state that the dominant learning abilities of learners with the assimilating style are Active Experimentation (AE) and Reflective Observation (RO).

When the women lay real printed books in order to teach the men their language and learn theirs as well, the men realize that they do not have any former experience with regard to teaching their language. However, they observe the surrounding conditions and they benefit from the information, advice and warning of

the women who seem to have a wider experience. The attitude of the women is revealing in terms of their learning styles. Since the women help the men to grasp, perceive and take hold of their language as well as learning theirs through symbolic representation, abstract conceptualization occurs. The books Herlanders give reveal the fact that the women do not use didactic methods, yet the way they want to teach the males reveals assimilating style in that women carefully watch the men who are involved in the experience of learning a new language. Therefore, the women, as being the watchers in Kolb's (1984) terms, favour reflective observation whereas the men prefer active experimentation since they try out the new language in order to communicate to Herlanders. The women also seem to organize a formal learning situation in that they have provided books to pass their knowledge to the men. Therefore, it seems certain that women in *Herland* seem to have an assimilating style in that they provide readings for the men to refer to; thus, they use the assimilating style in that they help the men, although yet unconsciously, to explore the language, which seems to exist as a sample of an authentic analytical model.

We were indeed to learn the language, and not only that, but to teach our own. There were blank books with parallel columns, neatly ruled, evidently prepared for the occasion, and in these, as fast as we learned and wrote down the name of anything, we were urged to write our own name for it by its side (Gilman, 1979: 27).

Moreover, it is obvious that Herlanders adopt the assimilating style since they are good at recording their full history in a short yet concise way. In time, they have learned how to write their history and they explicitly state their wish to learn the history of the outside world (Gilman, 1979: 45). Therefore, the captivation period of the men, which provides them with the opportunity to observe the women in *Herland* closer, clearly reflects the social side of the women's teaching. However, when they involve the men in their world in order to learn from them and the outside world, it is apparent that the women have thirst for knowledge and lifelong learning is an integral part of *Herland*. From this perspective emerge some processes of their conduct of education, which is highly experiential. Indeed, the women seem to prove that learning is the major process within their community. Learning in *Herland* encompasses all life stages and thus the dialectic conflicts between adaptive modes

of active experimentation and reflective observation are revealed in Herlanders' different field of inquiry (Kolb, 1984).

Furthermore, the concept of education continues to be revealed in more detail as the men have the chance to wander freely in *Herland* in Chapter 8. Van describes *Herland* through the men's point of view and it is certain that the men start to feel far more comfortable as they have grasped the language. Van goes on to give an account of *Herland* deriving from their experiences acting as lecturers; thus the education system is portrayed more clearly.

... Just a multitude of girls: quiet, eager, watchful, all eyes and ears to listen and learn. ... We were eager to see it, and deeply impressed. To us, at first, these women, unavoidably ignorant of what to us was the basic commonplace of knowledge, had seemed on the plane of children, or of savages. What we had been forced to admit, with growing acquaintance, was that they were ignorant as Plato and Aristotle were, but with a highly developed mentality quite comparable to that of Ancient Greece. Far it be from me to lumber these pages with an account of what we so imperfectly strove to teach them. The memorable fact is what they taught us, or some faint glimpse of it... (Gilman, 1979: 80).

The traces of experiential learning within the community of Herlanders can be overtly observed here since experience always plays an active role and concepts stem from and constantly adjusted (Kolb, 1984). Further, Van's remarks about the way women learn clearly demonstrate that the purpose of education is to trigger inquiry among the community and to improve their capacities. Similarly, Bruner (1966: 72) argues that 'knowing is a process, not a product' just as it is within *Herland* community. Besides, the fact that the women tend to inquire the men attentively to the extent that the men are unable to answer them effectively reveals that the women are inherently willing to learn (Gilman, 1979: 80). Put simply, the learning process in *Herland* suggests that learning is a process which derives from relearning since every woman in the community is eager to be involved in every learning situation with more or less coherent ideas about the topics. The women have keen reflective observation and active experimentation abilities in that they can easily deal with abstract concepts, focus on ideas and organize the new information into concise form (Kolb & Kolb, 2005).

As Van discovers more about the education process of children he comes to appreciate the perfect system of child-rearing practice since the children are all provided with a range of interests and associations as alternatives. Indeed, Van confesses that he feels ‘a sense of race-humility’ grow apace towards his own world when he discovers that the children are provided with the most suitable environment for their well-being. (Gilman, 1979: 97). It could be claimed that since assimilation tends to dominate in *Herland*, the process of cognitive development also occurs in successive stages, each of which builds on to a new and higher level of cognitive functioning (Kolb, 1984). Indeed, the mental nourishment of the children of *Herland* is considerably revealed when Van explicitly inquires Ellador about their education system (Gilman, 1979). Ellador replies and also the way she inquires him is striking since she uses a tag question:

...Here is a young human being. The mind is as natural a thing as the body, a thing that grows, a thing to use and enjoy. We seek to nourish, to stimulate, to exercise the mind of a child as we do the body. There are two main divisions in education- you have those of course?- the things it is necessary to know, and the things it is necessary to do... Our general plan is this: In the matter of feeding the mind, of furnishing information, we use our best powers to meet the natural appetite of a healthy young brain; not to overfeed it, to provide such amount and variety of impressions as seem most welcome to each child. That is the easiest part. The other division is in arranging a properly graduated series of exercises which will best develop each mind; the common faculties we have. You do this, do you not? (Gilman, 1979: 98).

Ellador continues stating the rationale behind their education system by saying:

“... It is ours; it is among and between us, and it changes with the succeeding and improving generations. We are at work, slowly and carefully, developing our whole people along these lines. It is glorious work—splendid! To see the thousands of babies improving, showing stronger clearer minds, sweeter dispositions, higher capacities—don't you find it so in your country?” (Gilman, 1979: 98-99).

It is revealed that the children and the adults in *Herland* seem to involve themselves in the learning process and they also observe and reflect on their

experiences attentively. Thus, through experience, their observations are integrated to various perspectives and learning proves to be efficient.

4.1.8.3. *Herland* and Converging Style

Within the body of experiential learning, learners adopting converging style are good at solving problems and making decisions based on finding solutions to problems or questions; thus, this type of learners are interested in technical tasks and problems rather than interpersonal or social affairs. The dominant abilities of the learner with convergent style are Abstract Conceptualization (AC) and Active Experimentation (AE) (Kolb et. al. 2001). Moreover, they favor experimenting with new ideas, being involved in simulations and such practical applications (Kolb & Kolb, 2005).

In Gilman's *Herland*, converging style within Kolb's framework is obvious and these examples are clearly reported by Van, the narrator. For instance, upon their arrival on the new land for the first time, the men's observations of the new land reveal the fact that Herlanders are good at actively experimenting with their surroundings. Indeed, they are highly skilled in dealing with technical tasks and problems. The perfectly carved seats and the well cultivated forest are the first signs of this practical ability and their finding solutions to the problems.

As a matter of fact they were quite right. These towering trees were under as careful cultivation as so many cabbages. In other conditions we should have found those woods full of fair foresters and fruit gatherers; but an airship is a conspicuous object, and by no means quiet--and women are cautious. All we found moving in those woods, as we started through them, were birds, some gorgeous, some musical, all so tame that it seemed almost to contradict our theory of cultivation--at least until we came upon occasional little glades, where carved stone seats and tables stood in the shade beside clear fountains, with shallow bird baths always added. (Gilman, 1979: 13).

Besides, Van's remarks about the country is worth noting in that the women on this land show superb skills in terms of their practical applications. It is overtly stated by Van that the women can actively experiment with the world outside and one can easily recognize their skills in dealing with different practical assignments.

For example, Van draws an affinity between the roads in *Herland* and those in Europe. The men's astonishment in realizing the order in the nature of this strange land is overt. It is clear that the method of Herlanders provides them with the means to get integrated with the outside world completely since they are involved in active experimentation stage in accordance with Kolb's (1984) Experiential Learning Model.

The road was some sort of hard manufactured stuff, sloped slightly to shed rain, with every curve and grade and gutter as perfect as if it were Europe's best. "No men, eh?" sneered Terry. On either side a double row of trees shaded the footpaths; between the trees bushes or vines, all fruit-bearing, now and then seats and little wayside fountains; everywhere flowers (Gilman, 1979: 16).

Additionally, this technical skill is also revealed on another occasion through Van's remark '... The walls were perfectly smooth and high, ending in the masonry of the building; and as I studied the great stones I became convinced that the whole structure was extremely old. It was built like the pre-Incan architecture in Peru...' (Gilman, 1979: 30). Thus, the rationale behind the acts and the education system of Herlanders are revealed as being considerably broader than that of traditional classrooms. Indeed, the women show great skill in organizing their living, which reveals their practicality.

Well--that original bunch of girls set to work to clean up the place and make their living as best they could. Some of the remaining slave women rendered invaluable service, teaching such trades as they knew. They had such records as were then kept, all the tools and implements of the time, and a most fertile land to work in (Gilman, 1979: 44-45).

What is more, the fact that the women are experts in actively experimenting with their surroundings is obvious since they can find practical uses for coming up with ideas and theories. Indeed, the women show great skill in keeping their country safe, their farms and gardens in full production and all similar industries in good order (Gilman, 1979). The women can find solutions to the problems through their practical applications by preserving the records of their past. They are familiar with astronomy, history, anthropology, and particularly physiology. Van emphasizes the

fact that the women are highly skilled in exercising their minds 'wherein the subject matter' is 'at hand' and when simpler and concrete sciences are concerned (Gilman, 1979: 50).

Furthermore, the women also show great skill in finding solutions to problems and questions in *Herland*. This learning ability is an example of converging style since the learners adopting converging style are good at decision making and problem solving (Kolb et. al., 2001). Van, the narrator, compares the attitudes of Herlanders to those of Napoleon, which reveals the ability of the women to cope with the problems they face.

What they were doing with us was like--like--well, say like Napoleon extracting military information from a few illiterate peasants. They knew just what to ask, and just what use to make of it; they had mechanical appliances for disseminating information almost equal to ours at home; and by the time we were led forth to lecture, our audiences had thoroughly mastered a well-arranged digest of all we had previously given to our teachers, and were prepared with such notes and questions as might have intimidated a university professor (Gilman, 1979: 51).

Indeed, the learning process in *Herland* can be observed in all settings regardless of any strict limitations. This could be any human setting from workshop to office and from laboratory to studio (Gilman, 1979: 92), and any life stage, from childhood to old age; thus, it suggests lifelong learning within Kolb's framework (Kolb, 1984). Indeed, the problem solving ability of Herlanders is also apparent in their practices in controlling the population. As Van reports in Chapter 6, Herlanders have to keep their population since their country cannot support too many people. Their eliminating the grazing cattle is an example of this problem solving ability. As Van observes the women worked out 'a system of intensive agriculture surpassing anything' Van ever heard of (Gilman, 1979: 53). Moreover, this ability of Herlanders is also overtly stated when Van describes their ways in dealing with the babies.

The houses and gardens planned for babies had in them nothing to hurt--no stairs, no corners, no small loose objects to swallow, no fire--just a babies' paradise. They were taught, as rapidly as feasible, to use and control their own bodies, and never did I see such sure-footed, steady-handed, clear-headed little things. It was a joy to watch a row of toddlers learning to walk,

not only on a level floor, but, a little later, on a sort of rubber rail raised an inch or two above the soft turf or heavy rugs, and falling off with shrieks of infant joy, to rush back to the end of the line and try again. Surely we have noticed how children love to get up on something and walk along it! But we have never thought to provide that simple and inexhaustible form of amusement and physical education for the young (Gilman, 1979: 83).

In addition, Van states that he is also impressed with the scheme of fertilization and he defines these women as ‘careful culturists’ (Gilman, 1979: 61) since the women are good at working out a perfect scheme of refeeding the soil, which reveals the technical abilities of Herlanders. Indeed, rather than focusing on social and interpersonal issues, the women’s way of dealing with ‘all the scraps and leavings of their food, plant waste from lumber work or textile industry, all the solid matter from the sewage’ show that they can effectively find practical uses for problems (Gilman, 1979: 61).

Additionally, Herlanders are also good at experimenting with new ideas and finding practical uses for ideas. For example, the way they have devised for child-rearing reveals the existence of a wide range of interests and associations available for children within *Herland*. In a conversation with Somel, Van reveals that the women on *Herland* ‘provide an environment which feeds the mind’ of the children without tiring them. They never hesitate to provide the children with simple and interesting things to do. What is more, they provide ‘simple choices, with very obvious causes and consequences’ (Gilman, 1979: 82). The women tend to find practical uses in presenting the children these games which partly resemble the laboratory assignments in real life, which typically reveals the converging style within Kolb’s cycle. It is palpable from what Van states about Herlanders: ‘We have been working for some sixteen hundred years, devising better and better games for children,’ continued Somel ... "Devising games?" I protested. "Making up new ones, you mean?' (Gilman, 1979: 82).

Indeed, *Herland* started at a period when all kinds of arts and education were interconnected and he suggests that Herlanders have always managed to keep the connection while they have managed to develop it (Gilman, 1979). This claim suggests a holistic adaptive process since the learning provides conceptual bridges

across different life situations. Thus, the learners are involved in creativity, problem solving, decision making, and scientific research throughout (Kolb, 1984). In accordance with the principles of the Experiential Learning Model, the women in *Herland* learn from the experiences, actively experiment with their surroundings, find practical uses for new ideas and theories, experiment with new ideas, simulations and they are very good at dealing with practical applications.

4.1.8.4. *Herland* and Accommodating Style

People who adopt accommodating learning style prefer to have first-hand experiences and they also like to be involved in new and challenging experiences in order to act. A learner with accommodating style has Concrete Experience (CE) and Active Experimentation (AE) as dominant learning abilities. Accordingly, people adopting this learning style are good at getting assignments done, setting goals, doing fieldwork and experimenting with a great number of approaches in order to complete a task (Kolb et. al, 2001). Moreover, within the body of Kolb's framework, hands-on experience, carrying out plans and involving oneself within new and challenging experiences are the major characteristics of the accommodating style (Kolb, 1984).

In Gilman's *Herland*, there are various examples of the accommodating style. It is obvious from different examples that women in *Herland* devise sets of principles and developed their country around a logical perspective. Gilman portrays the first glimpse of the land through the eyes of the men in order to reveal their patriarchal assumptions about womanhood (Arnold, 2006). Indeed, the story starts with the men trying to find a landing place to get a closer look of the country and it is certain that and each man seems to have some views prior to their journey to *Herland*; however, upon their arrival in the country they have to incorporate their new experiences into their established mental frameworks through their involvement with the experiences of Herlanders. This view again parallels with experiential learning theory in that through first hand experiences, the men have the chance to actively experiment with the community and face with challenging experiences. For example, upon their arrival in the new country, Van informs the readers that the more they get to know

the women and the country, the more they appreciate the comfort the women provide.

This was a good opportunity to see the country, too, and the more I saw of it, the better I liked it. We went too swiftly for close observation, but I could appreciate perfect roads, as dustless as a swept floor; the shade of endless lines of trees; the ribbon of flowers that unrolled beneath them; and the rich comfortable country that stretched off and away, full of varied charm (Gilman, 1979: 35).

Moreover, learners work with others and rely on people for information rather than carrying out technical analysis within the body of the accommodating style (Kolb, 1984). For instance, in a conversation with Somel, Van clearly appreciates the practices of women in terms of feeding their minds. In working with Herlanders, Van overtly emphasizes the facts he receives from Somel that they ‘use their best powers to meet the natural appetite of a healthy young brain; not to overfeed it ... The other division is in arranging a properly graduated series of exercises which will best develop each mind; the common faculties we all have ...’ (Gilman, 1979: 81). Upon Somel’s explanation about the practices of women, Van continues inquiring, which again reveals the reliance of the three visitors on the women for information (Kolb, 1984). Indeed, Van poses his questions in order to benefit from the cumulative facts of Herlanders rather than carrying out his own technical analysis: ‘We have not so subtle and highly developed a system as you, not approaching it; but tell me more. As to the information--how do you manage? It appears that all of you know pretty much everything--is that right?’ (Gilman, 1979: 81).

In addition, the materials Herlanders use are specified by the narrator and he emphasizes the fact that the women in *Herland* utilize some genuine materials (Gilman, 1979: 32). Bransford et. al. (1999: 58) suggest that ‘learners, especially in school settings are often faced with tasks that do not have apparent meaning or logic.’ Lillard (2005) also goes on to suggest that personal interests are very rarely emphasized in traditional schooling; thus, identifying and exploiting individual interests to enhance subject matter learning could be time-consuming for teachers. Indeed, few teachers are able to allocate time to individualize efficiently enough to

promote learning thoroughly (Hidi, 1990: 554). However, in *Herland*, the tutors' one to one correspondence to each man separately shows that personal interests drive the learning process and that the materials the tutors bring to the learning environment prove to be prolific in guiding the men's interests since they serve as the means for them to experience, to modify and to adapt their behaviors. Besides, the learning process derives from the feedback processes provided by the women in *Herland*. The women, in fact, share everything they have as a material and they share it abstractly, fully, and concretely (Kolb, 1984). Moreover, it is revealed by Van in the following chapters that the children in *Herland* are born into 'a society of plentiful numbers of teachers, teachers born and trained, whose business it was to accompany the children along that, to us, impossible thing- the royal road to learning' (Gilman, 1979: 100). Indeed, it is revealed as Van indicates the kind of materials they use and the data they provide to feed back to the men. Thus, the real materials Herlanders use provide them with firsthand experiences and these experiences allow them to make use of their active experimentation abilities to do fieldwork, and to get their tasks done in Kolb's terms (Kolb & Kolb, 2005). The accommodating style of Herlanders to educate their own people as well as the three men is obvious.

They brought pictures, not only the engravings in the books but colored studies of plants and trees and flowers and birds. They brought tools and various small objects- we had plenty of "material" in our school (Gilman, 1979: 32).

Furthermore, the adaptation of the clothing style is another example of this reliance of these three men on Herlanders. The narrator, Van, states that they also get used to the clothes they have to wear within this country. He even explains the pockets on their garments in detail.

We had become well used to the clothes. They were quite as comfortable as our own--in some ways more so--and undeniably better looking. As to pockets, they left nothing to be desired. That second garment was fairly quilted with pockets. They were most ingeniously arranged, so as to be convenient to the hand and not inconvenient to the body, and were so placed as at once to strengthen the garment and add decorative lines of stitching. In this, as in so many other points we had now to observe, there was shown the action of a practical intelligence,

coupled with fine artistic feeling, and, apparently, untrammled by any injurious influences (Gilman, 1979: 57).

Therefore, it is clear from the quotations above that the men actively experience the materials presented to them and they rely on the women for information in order to adapt themselves to the new country. This suggests a learning situation which involves the men in testing new approaches. Besides, Van later expresses that they have come to a point where they can involve themselves in new experiences: 'When I got back our padded armor and its starched borders I realized with acute regret how comfortable were those Herland clothes' (Gilman, 1979: 66).

Additionally, the three men in *Herland* also have the chances of testing different approaches in making sense of the new way of life. The education of the children in *Herland* also demonstrates ample contexts of the accommodating style since development from infancy to adulthood starts with a concrete phenomenal view of the world and it proceeds to the more experimental view of learning (Kolb & Kolb, 2005). Through the portrayal of the educational practices of Herlanders, various examples of accommodating style are presented. For Van, the narrator, the children in *Herland* find themselves in a supporting and lovely world, which is full of interesting and intriguing things. These things prompt the children of *Herland* to develop themselves. Indeed, in Gilman's *Herland*, there exist various representations of the accommodating style through different examples.

For instance, experiential learning is revealed when Ellador describes the options they provide for their children. It is apparent that at the initial stages, the child adopts a learning style which is concrete and active, which reminds the sensory motor stage of Piaget, where the child is trying to perform goal-oriented behaviors. Flawell (1963: 107) also states that this stage 'shows a remarkable evolution from non-intentional habits to experimental and exploratory activity'. Similarly, the children in *Herland* are provided with surroundings in which they can develop themselves. Van also states that they provide choices for the children, simple choices, with very obvious causes and consequences. The fact that games are parts of these practices (Gilman, 1979: 99) demonstrates that Herlanders attach great

importance to concrete experiences so that those experiences could lead to active experimentation of the children in their community. Moreover, Van points out that the babies in *Herland* can swim even before they walk. When he observes the intensive system of culture he notices that these children are never educated in the sense they educate their people. Additionally, these children never know that they are being educated. Van believes that the rationale underlying their concept of education is 'the education for citizenship' (Gilman, 1979: 101). Learning in *Herland* focuses on the process of 'human adaptation to the social and physical environment' (Kolb, 1984: 31), which suggests a holistic approach to learning.

Van also states that in each step of rich experience of living, Herlanders come into contact with an endless range of common interests in revealing the nature of education. For him, the things they learn are related. Moreover, in Gilman's *Herland*, it is apparent that the children start the learning process by themselves -through concrete experience- and then an account of the related information is presented so that the children can accommodate the new information through actively experimenting with things. This practice reflects the accommodating style of Kolb (1984) in that the learning process is 'a cycle of interaction between the individual and the environment that is similar to the models of Dewey and Lewin' (Kolb, 1984: 23).

In addition, Ellador's realization of a dangerous insect is illustrative of the mutual interaction of the process of accommodation; thus, she learns that the insect is harmful, which shows that experience from the world is adapted into existing schemas and concepts (Kolb, 1984). Van also suggests that their ethics is based on 'the full perception of evolution, showed the principle of growth and the beauty of wise culture' and he also suggests that there are no strict oppositions of the good and the bad since life means growth to them and they take great pleasure in growing (Gilman, 1979: 95). What is more, the education of the children in *Herland* is further emphasized by Van as follows: 'The Herland child was born not only into a world carefully prepared, full of the most fascinating teachers born and trained, whose business it was to accompany the children along that, to us, impossible thing—the royal road to learning' (Gilman, 1979: 81).

The accommodating style within Kolb's framework is also obvious since the women work with others to get assignments done, to set goals, to do field work and to test their different approaches in completing their projects in *Herland* (Kolb, 1984). For example, in Chapter 5, the men feel surprised by the fact that the women have been able to tame the wild beasts in the country and to develop a race of cats that do not sing (Gilman, 1979: 47). The narrator, Van, also finds it interesting that the women show their attitudes toward something they hear and learn. He states that they never express horror and disapproval, nor indeed much surprise. All they do is to have a keen interest. Moreover, he finds it significant that the women almost always make notes, even 'miles of them' (Gilman, 1979: 48). This is also significant as it shows that the learner is considered as an entity that actively makes sense and thus, new methods of instruction emphasizing hands-on activity and discussion are suggested just as it is suggested within the body of the constructivist theory (Reigeluth & Carr-Chellman, 1996). Indeed, the women prefer to have first-hand experiences even with the animals and the nature around them and they accept these as the opportunities to experiment with different approaches in order to perform a task, which reveals one of the basic premises of the accommodating style (Kolb & Kolb, 2005). The tendency of the women to deal with the nature closely reflects that they have concrete experience abilities in that they actively experiment with their immediate surroundings, which makes their accommodating style of learning revealing (Kolb, 1984). Apart from psychological constructivism, which regards the purpose of education as educating individuals in accordance with their needs and interests, the learning contexts in *Herland* also portray itself as a social enterprise. Although the learning process in this world demonstrates a fashion which emphasizes the individualistic nature of learning, the social perspective is still apparent.

The marriage of the men with the women around the last few pages of *Herland* is revealing in terms of the existence of the accommodating style. It is obvious from the remarks of Van that through their active experiences, the men can actively experiment with the world of Herlanders. As a result of relying on women for information and a long period of observation, Van finally states that they have

managed to come to a point where they can compare their world with that of Herlanders and notice the deficits of their own world.

Of course I had been homesick at first, while we were prisoners, before I had Ellador. And of course I had, at first, rather idealized my country and its ways, in describing it. Also, I had always accepted certain evils as integral parts of our civilization and never dwelt on them at all. Even when I tried to tell her the worst, I never remembered some things--which, when she came to see them, impressed her at once, as they had never impressed me. Now, in my efforts at explanation, I began to see both ways more keenly than I had before; to see the painful defects of my own land, the marvelous gains of this (Gilman, 1979: 105).

In the last chapter, Van states that they have spent more than enough time within this new world. Although the three men did not plan to stay as long, the idea of being expelled from this strange world makes them feel uncomfortable, which suggests that they would like to involve themselves in new and challenging experiences in this new world. One of the most striking examples of the accommodating style is revealed when Van mentions the fact that they have reached to a point where they can see women more than females and the objects of sex.

We had been living there more than a year. We had learned their limited history, with its straight, smooth, upreaching lines, reaching higher and going faster up to the smooth comfort of their present life. We had learned a little of their psychology, a much wider field than the history, but here we could not follow so readily. We were now well used to seeing women not as females but as people; people of all sorts, doing every kind of work (Gilman, 1979: 105).

In brief, learning styles are significant factors to be considered in learner progress (Papanikolaou & Grigoriadou, 2004). In educating their own people and also the three men visiting their country, Herlanders portray an attitude which suggests that they take into account varied classifications of different learning styles. Therefore, the people living within the borders of *Herland* as well as the three visitors highly benefit from the processes of learning and Herlanders, in turn, succeed in achieving the demanding task since they are primarily motivated by learning benefits.

4.2. 'Walden Two' by Burrhus Frederic Skinner

4.2.1. *Walden Two* and Skinner

Born in 1904, Burrhus Frederic Skinner is one of the prominent psychologists. Majoring in English Literature, Skinner refused to go to the daily mandatory church practices and the physical education classes. Upon his graduation, he continued his career by writing and upon writing his first book, *Digest of Decisions of the Anthracite Board of Conciliation*, Skinner focused on psychology and took a deep interest in philosophy (Dews, 1970). Skinner's deep interest in psychology follows Watson's lead in emphasizing behavior as the core tenet of psychology; however, his work is strictly distinguished from Watson's and others' works in the field in that early proponents of Behaviorism stressed the significance of the concept of association. Skinner, unlike his contemporaries, focused on functional relationships between environmental variables and behavior (Driscoll, 1994: 33-34).

Skinner wrote some milestone books such as *Verbal Behavior*, *Science and Human Behavior*, *The Technology of Teaching*, *Contingencies of Reinforcement*, *Behavior of Organisms*. After writing these books, he wrote a novel, bearing the name *The Sun but a Morning Star* in 1945, and published it in 1948 as *Walden Two*. It stands as a novel which is unquestionably the central philosophical and conceptual unifier among committed behavior analysts and *Walden Two* has had an impact on modern international communities, particularly in North America (Althus, et. al., 1999). In its preface, it is clear that Skinner was hoping for a special behavioral science which can replace wisdom and common sense with much happier results.

According to Rakos (2006), *Walden Two* plays an important role in maintaining the core behavior-analytic tenet that controls behavior. The novel suggests a system where societal control is achieved through comprehensive scientific application of behavioral principles. Having considered the effects of the novel and the fact that it was reissued in 1976 with a new preface, Skinner's behavioral colleagues were excited to embody an activist approach to trigger a social change. Skinner (1976) points out that he realized he could make a difference by suggesting a science of behavior as the conditions were improving for Western

civilization at the time. Hitler was dead, the economic depression of the thirties had been forgotten and Communism was no longer a threat. This being the case, Skinner thought that an experimental analysis of behavior could be applied to practical problems. Rakos (2006: 153) also states that this was a time when American society was experimenting with a strict social change due to powerful external forces, these most notably being the war on poverty and the civil rights, anti-war, environmental, hippie, and women's movements. Therefore, this behavioral engineering, as Skinner names it, was in accordance with its contemporary external forces. Behavioral movement or behavioral engineering as Skinner puts it, inspired people for change, it promised for grand goals and a new system which could improve social justice by replacing non-scientific approaches with those generated by the science of behavior.

Although Skinner alleges that the reason why he wrote *Walden Two* was personal, the public tended to show a keen interest as a technology of behavior was beginning to be regarded as something more than science fiction at that time. According to McGray (1984), Skinner claims that the well-being of one's family, and / or the successful achievement of one's life might either project as a positive reinforcement or not. This fact attracted people who were aware of the design of some incentive systems, which particularly resembled the fictive *Walden Two* community (Skinner, 1976).

Skinner was prompted to write *Walden Two* during a dinner conversation with a friend whose son-in-law was stationed in the South Pacific when the World War II was coming to an end. Althus and Morris (2009) acknowledge that Skinner inquired what the young generation would do when the war was over and they returned their homes. Therefore, he felt uneasy about the way they would spend the rest of their lives. According to Skinner (1979: 292) it was a shame for the young people to return to the 'old lockstep of the American life... They would rent a house, marry, get a job and make a down payment on their apartment'. Likewise, the dissatisfactions which derived from his wife and her friends' struggles to save themselves from domesticity were discernible (Skinner, 1976). Thus, he took these implications seriously and aimed at controlling human behavior with a utopian community, whose behaviors could be predicted and corrected immediately. In fact,

the book called *Freedom's Ferment*, which was sent to Skinner by a colleague, Alice Taylor, and which was about the perfectionist movement in America, undoubtedly had an immense effect on focusing Skinner's interest on behavior engineering. Besides, this struggle coincided with his periodical meetings with Skinner's friends, a group of philosophers and critics, who were mainly concerned about human behavior as their central topic and this was the main reason for Skinner in writing *Walden Two* as a utopian community.

Walden Two is Skinner's first extension of his science, system, and philosophy to issues of social justice and human well-being (Altus & Morris, 2004: 268). Skinner defends that psychology should be a science of behavior, not mind. It should focus on the study of observable conditions, not unobservable inner states. It must be objective and avoid falling into subjectivity. As a radical behaviorist, he views humans as organisms whose behaviors are shaped by external environmental stimuli. As such, they can be manipulated by the control of environmental stimuli. Although he considers the human being a thinking organism, he denies the necessity to look for their behaviors' explanatory purposes within entities such as the psyche. Mental states are considered to be theoretical constructs but not empirical entities for Skinner (Nye, 1986).

Moreover, Skinner takes a strong deterministic stand by focusing his analysis on investigating cause-and-effect-connections between environmental conditions and behavior. Although he carries out his experiments on animals, he argues that in all sciences, advances take place from the simple to the complex. As animal behavior is simpler than that of humans, the study of animals enables one to achieve the basic processes more easily (Freedman, 1972: 1-3). Besides, Skinner contends that all behavior could only be understood in terms of the relationships between the environmental cues and results. Skinner's approach towards learning and behavior could be best described by considering cues as antecedents to behavior, which allow for the suitable setting for the occurrence and the results of behaviors (Driscoll, 1994: 33). Indeed, in *Walden Two*, Frazier builds a small community by naming it as a pilot study. He insists that behavior is lawful, not accidental, which means there are causal explanations for everything people do. The personalities of people and

their reasons are shaped by past and present experiences that take place in their objective environment. (Milholland & Forisha, 1972: 44-47). Throughout the novel, Frazier tries to emphasize behaviors can be shaped when behavioral techniques are utilized. He maintains that the competitive impulse of parents can be reformed in order to provide more equal concern for all the young people in the society by bringing them up in communal dwellings. In addition, he asserts that all aspects of the community are carefully designed and planned in accordance with the principles of behaviorism (Vargas, 2005). In doing so, Skinner emphasizes five principles shared with Thoreau's (1854) *Walden*:

1. No way of life is inevitable. Examine your own carefully;
 2. If you do not like it, change it;
 3. But do not try to change it through political action. Even if you succeed in gaining power, you will not likely be able to use it any more wisely than your predecessors;
 4. Ask only to be left alone to solve your problems in your own way; and
 5. Simplify your needs. Learn how to be happy with fewer possessions.
- (Skinner, 1969: 5)

In addition, Skinner believes that hereditary factors play their part and they highly contribute to the formation of behavior, he explains them as 'contingencies of survival' (Nye, 1981: 52) or behaviors that survive for a given species which, nevertheless, are still determined by environment. In summary, the reason for a behavior should not be attributed to instincts, feelings, genetic endowment or thoughts as these hide the true causal relationship between behavior and environment.

As a literary genre, B.F. Skinner's *Walden Two* fails both as a realistic novel and a work of political theory: the characters (Frazier, Castle, Burris) all are stick men rather than finely delineated, Skinner's behaviorist theory violates the integrity of the fictional world and polemicizes the work, the storyline, lacks verisimilitude, and the events are implausible and sensationalized. As a political treatise, Skinner's "science or behavior" is not presented systematically or rigorously by Frazier; the fictional form sugar-coats and adulterates the theory; and whatever one thinks of behaviorism, Skinner as a theoretician is much more effective in *Beyond Freedom and Dignity* (Rodden, 2010: 124).

It is certain that utopian thought has been the precursor of other experimental communities or ways of life. Skinner's *Walden Two* is demanding on the part of the reader. It is an original utopia with relevance to a different place, yet simultaneously, differing from other utopias. Skinner (1976) also makes it clear that it is not natural forces which shape humankind but economic forces. It can be claimed that the model of this society is a sort of machine in *Walden Two*, which focuses on the happiness of the whole society rather than the happiness of the individual. Besides, Jameson (1994) contends that the governmental and economic factors shape society; therefore, realities, just as Marxists claim. According to Gable and Harvey (1999) it is a sort of post capitalist society as each reeducated individual is allowed to do whatever pleases him and still pleases the whole community at the same time.

Each of us has interests which conflict with the interests of everybody else. That's our original sin, and it can't be helped. Now, 'everybody else' we call 'society'. It's a powerful opponent, and it always wins. Oh, here and there an individual prevails for awhile and gets what he wants. Sometimes he storms the culture of a society and changes it slightly to his own advantage. But society wins in the long run, for it has the advantage of numbers and age. Many prevail against one, and men against a baby. Society attacks early, when the individual is helpless. It enslaves him almost before he has tasted freedom. The 'ologies' will tell you how it's done. Theology calls it building a conscience or developing a spirit of selflessness. Psychology calls it the growth of the super ego (Skinner 1976: 95).

4.2.2. Synopsis of *Walden Two*

Rogers and Steve Jamnik, two young men who return from service at the end of World War II, stop by the office of Professor Burriss to ask if he has heard anything about a man named Frazier, and the new society Frazier is trying to build. Upon hearing Frazier's name, Burriss remembers that he was a classmate of his in graduate school. For him, Frazier was a person with radical ideas and he was hostile to the establishment. He immediately sends a letter to Frazier and gets a reply inviting him to visit the community. Burriss agrees to take time off from his academic studies to accompany Rogers and Steve on a visit to *Walden Two*, Frazier's

community. Rodger's girlfriend Barbara, Steve's girlfriend Mary, and Burris's colleague Castle also join this group to visit the new community.

Upon their arrival at Walden Two, Frazier greets the group. Over the course of their three-day visit, they are given a tour of *Walden Two*, which gives all the people in the group an idea what it is like to live and work there. Frazier explains almost all the planning that lies behind this utopian community. The population of *Walden Two* is about one thousand people, all of whom seem to be living healthily and happily. They live in communal dwellings, eat in common dining spaces, raise their children in a communal nursery, and grow and build much of what they need. The standard workday lasts only four hours, or less; no one is paid wages. However, nothing at *Walden Two* costs money. In the last chapter, Burris and Frazier discuss the writing and publishing of the preceding narrative as a way of spreading the word about *Walden Two*.

Walden Two can be said to be dialogic in nature since the novel unfolds through the dialogues between Professor Burris, Frazier, Castle. This pattern is strictly followed through other chapters as well. The dynamic dialogues maintained throughout the novel reveals each visitor's and Frazier's style and point of view. Frazier, the builder of the community, dominates the dialogues with his long, expository speeches. Castle interrupts with his endless criticisms and he always tends to question the applications in the community while Burris acts as the mediator between the two. When the attitudes of the characters are considered, it is obvious that Castle will resist the idea of becoming a member of the community since he finds it despicable; he spends the duration of the visit arguing with Frazier about the feasibility and desirability of a community like *Walden Two*. Burris, on the other hand, finds himself somewhere in the middle; he is skeptical that such a utopia could work, but he finds Frazier's arguments compelling, and he cannot discount the evidence of success in front of him. Steve and Mary are both convinced that this is the life for them; they decide to stay at *Walden Two*. Rodger, too, is convinced, but Barbara is not; he unwillingly leaves *Walden Two* with her at the end of their visit. Burris is torn between, but decides to return to his academic life. Throughout the novel, it is obvious that from an early age, members of *Walden Two* are conditioned

to be productive and happy members of society. In line with its basis in science, *Walden Two* is an inherently experimental community.

4.2.3. *Walden Two* and Behaviorism

Walden Two is Skinner's only work of fiction which embodies his ideas and theory thoroughly. The book was written in 1945; however it was not published until 1948. As its name suggests *Walden Two* refers to Thoreau's *Walden*, which depicts his escape from the whole society and modern life with a rejection of political and economic solutions. In contrast to Thoreau, Skinner, in his idealistic community, focuses on the whole community. He looks for explicitly scientific and technological developments on a larger scale instead of focusing on the problems of the individuals. The book describes a utopia which bears some similarity to Thomas More's Utopia in that both communities involve the thought of a perfect society where everybody conforms to the regulations and lives a decent life. However, in both novels there are some flaws, which in fact make these works resemble anti utopias. Within the body of this study, the main reason of the analysis of *Walden Two* derives from Skinner's official claims about education and education system.

As Skinner (1976) states in the preface of *Walden Two Revisited*, he observes the big harm the city schools do to education and takes a keen interest in education as it is concerned with the transmission; therefore, the survival of a culture in any given community. Accordingly, he means to transfer his knowledge of programmed instruction and good contingency management by saving resources for the teachers and students alike. Thus, *Walden Two*, a small-scale community of 1000 people, is a good start. The form of this project is advanced by its protagonist Frazier:

It's a little late to be proving that a behavioral technology is well advanced. How can you deny it? Many of its methods and techniques are really as old as the hills. Look at their frightful misuse in the hands of the Nazis! And what about the techniques of the psychological clinic? What about education? Or religion? Or practical politics? Or advertising and salesmanship?... No, Mr. Castle, the science is there for the asking. But its techniques and methods are in the wrong hands-they are used for personal aggrandizement in a competitive world or, in the case of the psychologist and educator, for futilely corrective

purposes. My question is, have you the courage to take up and wield the science of behavior for the good of mankind? You answer that you would dump it in the ocean!" ... And the psychologists and educators? You see, Mr. Castle, you can't have that kind of cake. The fact is, we not only can control human behavior, we must. But who's to do it, and what's to be done? (Skinner, 1948: 241).

How does *Walden Two* achieve this utopia? Skinner basically assumes that this can be achieved with a utopia through a science of behavior. Everything that is done at *Walden Two* is based on principles of behaviorism, the idea that human behavior can be controlled by manipulating contingencies of reward and punishment. The focus is always on the ideas of the characters and what they are talking about; but not on the characters themselves.

In the preface of *Walden Two*, Skinner clearly explains that he was affected by *Freedom's Ferment* by Tyler, which included a study of perfectionist movements in America in the nineteenth century (Skinner, 1976: vi). Being little more than science-fiction in the 1950s, the term behavioral engineering was based on the idea that practical problems could be applied with the help of an experimental analysis of behavior. Indeed, the 1950s were an era when experiments were conducted on psychotic and retarded persons as well as on teaching machines and programmed instruction. Moreover, Skinner considers that growing interest in behavioral engineering is the outcome of the problems of an entirely new order of magnitude—the exhaustion of resources, the pollution of the environment, overpopulation, and the possibility of a nuclear holocaust (Skinner, 1976: vii). All these forces were seriously threatening the world, new energy sources and some reliable methods were being searched to keep the growing population under control, and the people were unaware of the possible results of changing human behavior, which implies that behavior modification was no more than science-fiction at the time. In the 1960s, in addition, applications like counseling and the design of incentive systems were added and such applications can be overtly discerned in *Walden Two*. Accordingly, Skinner aims at solving the problems a group of people face within their daily lives with the help of behavioral engineering by reflecting on similar applications of his era in *Walden Two*.

Driscoll (2000: 3) defines learning as a persisting change in performance or performance potential which results from experience and interaction with the world. In behaviorist theory, two main ideas – the significance of measurable and observable behavior and the effects of the environment- comprise the milestone principles since the main argument of the theory suggests that measurable behavior forms the appropriate part to study. Behaviorism focuses on a change in external behavior which is achieved through a large amount of repetition of desired actions. As a result, good habits are rewarded and bad habits are discouraged. In a learning context, this view of learning can be discerned in the rewarding of correct outcomes. Mistakes, however, are immediately corrected. Negative behaviors such as negative engagement or negative contributions can be minimized by using negative reinforcement. For example, in Skinner's *Walden Two* the sheep are kept within a restricted area through a portable electric fence.

“Well, this is our lawn. But we consume it. Indirectly, of course- through our sheep. And the advantage is that it doesn't consume us. Have you ever pushed a lawn mower? The stupidest machine ever invented- for one of the stupidest of purposes. But I digress. We solved our problem with a portable electric fence which could be used to move our flock of sheep about the lawn like a gigantic mowing machine. ...” (Skinner, 1948: 15-16).

At *Walden Two*, Frazier is the dominant person who takes complete control, evaluates the outcomes and decides what is right or wrong. Most of the people in the community, if not the whole, do not have any opportunity as to evaluate or reflect on what they do, instead they are simply told what is right or wrong or they are led to the right outcomes through experimental engineering. Skinner argues that a behavior is more likely to occur supposing it has been reinforced or rewarded; thus, reinforcement can be utilized to empower intended behaviors. However, the opposite case could prevail when a behavior is followed by the removal of an aversive stimulus. Namely, in negative reinforcement the behavior frequency is increased by presenting a disturbing stimulus in order to get intended behavior.

4.2.4. *Walden Two* and Formal Education

According to Driscoll (1994), Skinner distinguishes between two different types of behavior, respondent and operant. Firstly, Respondent Behavior is a significant behavior-analytic process which does not refer to internal or mental processes and which is elicited as a reaction to a stimulus. The study conducted on dogs salivating to food by Ivan Pavlov is an example of Classical Conditioning. The responses in Classical Conditioning are involuntary and biological in nature. Operant Conditioning, in contrast, is similar to animal learning; thus, reinforcement is of vital importance since the agent is rewarded only for the correct responses as it adapts its actions (Watkins, 1989). In an operant (or instrumental) learning situation, a certain consequence is required as a result of the execution of an action; thus, when the consequence is desirable, the action associated with this it is more likely to occur. Put it another way, an association is drawn between the action and its consequence by the learner. Hence, the context in which the learning is fulfilled also incorporated into the association, which explains the reason why an animal expects ‘a given action to lead to that outcome only in the presence of specific stimuli’ (Saksida et al., 1997: 232).

Different techniques of Behaviorist Theory can be overtly observed in Skinner’s *Walden Two*. At *Walden Two*, the examples of Classical Conditioning do not occur whereas the contexts of Operant Conditioning are abundant. This might be because of Skinner’s way of observing behavior in order to discover the laws which govern learning. For Skinner, most behavior could be explained by organisms which emit responses that operate on the environment (Driscoll, 1994: 34). Skinner formulated learning principles to account for the strengthening or weakening of existing behaviors. Furthermore, he studied these principles in order to study the learning of new behaviors (Driscoll, 1994: 36).

Operant Conditioning enables more behavioral flexibility and adaptability in the face of changing environmental demands – the relatively proximate cause changing environments in which innate and stereotypic responses could potentially be maladaptive. (Naour, 2009: 17)

In Chapter 15, a detailed account of higher education is presented. Castle and Burris have the chance to discuss higher education. At *Walden Two*, children, who were previously kept in cubicles undressed, are introduced with regular clothing and all the stages they go through are explained. Frazier contends that the motivation behind the education system at *Walden Two* is the main factor which differs from academia outside. For him, the education system outside embodies all the competitive emotions that *Walden Two* is trying to diminish. Frazier illustrates the motivation behind higher education and argues that the education system at *Walden Two* avoids all the administrative system to adjust to a favorable structure. Instead all grades are unnecessary, each child develops at a different rate and they are not forced to participate in activities they do not like. Moreover, subjects are not taught at *Walden Two*; however the techniques of learning and thinking are emphasized. Children are guided, they are presented opportunities, yet they are not imposed strict rules about learning. Therefore, the education system at *Walden Two* resembles that of lifelong learning in that here is an ongoing, self-motivated and voluntary pursuit of knowledge for personal reasons. Thus, the education at *Walden Two* is not confined to childhood, yet it takes place throughout life and in a range of varying contexts. Frazier explains the kind of education at *Walden Two* as follows:

Education at Walden Two is part of the life of the community. We don't need to resort to trumped-up life experiences. Our children begin to work at a very early age. It's no hardship; it's accepted as readily as sport or play. And a good share of our education goes on in workshops, laboratories, and fields. It's part of the Walden Two Code to encourage children in all the arts and crafts. We're glad to spend time in instructing them, for we know it's important for the future of Walden Two and our own security (Skinner, 1948: 112).

Besides, having been questioned about the education system, Frazier explains that the laboratories at *Walden Two* are real and the workshops are small engineering laboratories and that education continues forever as it is part of their culture. Through experimentation, they acquire any technique whenever they need it. (Skinner, 1948: 112). Moreover, all these practices are radically different from the outside academia, which tries to foster competitiveness among people. However, the system at *Walden Two* tries to eliminate many of the competitive emotions due to the motivation behind it.

4.2.5. Principles of Behavior Modification at *Walden Two*

4.2.5.1. Strengthening Responses: Positive Reinforcement

Driscoll (1994: 37) suggests that positive reinforcement could be explained by presenting a reinforcer (satisfying stimulus) contingent upon a response that results in the strengthening of that response. Skinner's reinforcement theory is frequently emphasized throughout the novel via several examples. First, positive reinforcement is observable when Frazier broaches the life of an artist. Because of the inadequacy of the right conditions, he claims, artists must be free of responsibility of making a living to get a real feel of art. Following this, Burris questions Frazier about prizes and fellowships and interestingly Frazier responds as follows:

Prizes only scratch the surface. You can't encourage art with money alone. What you need is a culture. You need a real opportunity for young artists. The career must be economically sound and socially acceptable, and prizes won't do that. And you need appreciation- there must be audiences, not to pay the bills, but to enjoy (Skinner, 1948: 80-81).

Other examples of Behaviorism can be discerned in Chapter 11 when two significant issues the use of leisure time and the role of environment and biology are revealed. It is clear that behavior that results in satisfying consequences will be repeated. If an artist can stimulate large numbers of audiences and if there is real appreciation, then art can improve. In addition, in terms of environment and biology, Burris and Frazier discuss the relative contributions of environment and biology to artistic genius. Burris' view is that genius derives from hereditary factors and that it is genetic. However, Frazier, as a radical behaviorist, harshly criticizes this. He is of the opinion that environment cannot be manipulated in the required way and that accounts for the reason why a genius is not affected by hereditary factors. Hence, Frazier strictly holds the view that the responses or behaviors of a person is learned, which parallels with one of the basic principles of behaviorism. For him, genes provide the most basic blueprints for the human organism; however, they have no connection to behavior. Indeed, Frazier enunciates his opinion when Burris wants to learn whether heredity is important or not.

But they were *environments!* Frazier fairly shouted. “No, history won’t give you the answer. History never sets up the experiments the right way. You could draw an opposite conclusion from the very same evidence. Where were the genes before the heyday of the center? How were they brought together? And where did they go when the glory passed? (Skinner, 1948: 83).

Moreover, in another example it is obvious that positive reinforcement falls within *Walden Two*. For instance, not saying thank you for a deliberate expression is fostered. Instead, the members of the community say ‘excuse me’ to call the attention of somebody, yet ‘it isn’t regarded as a petition for pardon’ (Skinner, 1948: 158). Therefore, if there is evidence that a new social practice (e.g., not saying "thank you") will make people happier and healthier, it is immediately implemented and its consequences are carefully monitored. Thus, through experimental manipulation of the contingencies of reinforcement, Skinner, through the dialogues of his characters, reveals that the learner is displaying desirable knowledge often enough. Thus, the desired knowledge becomes a target for strengthening (Driscoll, 1994: 36).

Furthermore, in order to emphasize the significance of situational variables within Behaviorism, Frazier broaches the activities going on at *Walden Two*. These include some parts of *Walden Two* such as Theater, Studio Three, Lawn, Radio Lounge, West Entrance, English room and Yellow Game Room. In these places, announcement of certain events like concerts, matches and parties are put in appropriate places. With these events, Frazier depicts a new golden age in this community. With the new community Frazier built, it is meant that a new community could be bettered by aesthetic education and that when the right conditions are provided; the *Walden Two* civilization can produce art as abundantly as the outside world (Skinner, 1948: 80). Furthermore, Frazier defends that *Walden Two*, unlike other utopias, look ahead and embrace the modern lie rather than rejecting it (Skinner, 1948: 68). There are some shortcomings of the newly-built community, too. According to Gable and Harvey (1999) *Walden Two* tends to limit the imagination of its residents, therefore putting strict limits on their progress. The belief of a progressive community, where anything can be reformed by aesthetic reeducation will provide with the necessary development fails at this point. That is the exact point that Skinner addresses in his postmodern utopia.

In Chapter 20, in a discussion with Castle about what the good life includes Frazier tells Castle that they truly get the Good Life at *Walden Two* by reducing their hours of work and providing members of the community with relaxation and rest; thus he claims they get true leisure through implementing the *Walden Code* (Skinner, 1948: 148). Moreover, while describing what the Good Life is Frazier informs the group that he cannot explain it theoretically as he believes it can be justified merely experimentally (Skinner, 1948: 149). Thus, through this code he claims that they eliminate serious conflicts as much as possible so as to build a happy and a pleasant community. When asked how he manages to keep the conditions in force, Frazier seriously claims that they do not enforce anything and explains that all they need is appropriate behavioral engineering. However, he accepts that it is more difficult for members who come to *Walden Two* as adults to adapt to the community whereas it is far easier for members who are born into the community. Frazier defines this adult group as the educated second generation and adds that adults eventually agree to follow the rules of *Walden Two* for the sake of their advantages. (Skinner, 1948: 150). It is apparent that behavioral engineering plays an important role in shaping members of the community according to revelations of the good conduct of *Walden Two*. If a rewarding stimulus which is valued by the members of the community, happiness is strengthened due to its association with a stimulus (Driscoll, 1994). This approach is also utilized in creating organizational behavior modification. According to Cautilli and Clarke (2000) behavioral engineering has succeeded in social service systems. Brady (1992) also maintains that behavioral engineering provides us with the understanding the long term effects of humans in space. Likewise, with the community he built, Frazier tries to eliminate the traditional means of motivation and competition among members; however these members are programmed to achieve. Inquired about the experimental method and its lacking in controls, Frazier finds the criticism valid; however he informs the group that only when the connections between causes and effects are not blurred then control might be redundant. Moreover, being a manager at *Walden Two* is thought to be the hardest work as they are considered to be exceptional people who have ability and a real responsibility for the welfare of the community. For this purpose, managers are carefully trained and tested (Skinner, 1948: 49). A manager has to pass a series of intermediate positions

in order to provide the necessary training. This suggests that a manager has to take training until they have reached a certain amount of competency.

4.2.5.2. Weakening Responses: Negative Reinforcement

The first discernible example of weakening operant behaviors is embodied within Chapter 3. The first taste of behaviorist psychology which serves the community of *Walden Two* is apparent in the technique of keeping the sheep in the pasture within a restricted area. Although these new lambs have never been exposed to electric shock by the fence and most of them were born after the community took the wire away, they still conform to the tradition and never approach the string. Visiting the community upon the invitation of Frazier, Burriss and his team realize that Frazier uses the sheep as a lawn mower by claiming that a lawn mower is ‘the stupidest machine ever invented- for one of the stupidest of purposes’ (Skinner, 1948: 15). Instead, the sheep are manipulated with a portable electric fence to move them along the lawn like a huge lawn mower. The sheep are conditioned to avoid the string surrounding them. In other words, the behavior of the sheep is followed by a stimulus- introducing an electrical shock and this is thought to result in a decrease in the undesirable behavior of the flock. Although the string surrounding the sheep is not electrified, they tend to avoid it. This is an example of the use of negative reinforcement (negative conditioning) in order to alter behavior. The sheep introduce the basic paradigm of behavioral control through conditioning and it illustrates a particular way of behavior control. It is obvious from what Frazier said that even the new lambs learn to conform to the flock. Frazier explains the process as follows:

... At night the sheep are taken across the brook to the main fold. But we soon found that the sheep kept to the enclosure and quite clear of the fence, which didn't need to be electrified. So we substituted a piece of string, which is easier to move around (Skinner, 1948: 16).

In Skinner's Operant Conditioning, generalization means that behavior translates to other situations even if they are not rewarded or punished. The behaviors of the flock of sheep are determined by the reinforcers that are provided by

the social environment. It is obvious that they do not have free will. Frazier claims that even the new born lambs cause no trouble and soon learn to keep with the flock (Skinner, 1948: 16). Indeed, in order to attract the attention of Burris, Frazier emphasizes the fact that these sheep have never been electrified, yet they obey the rules and do not create problems. The flock of sheep is also guarded by a sheep dog, called Bishop. Hence, it is apparent that the use of the fence is only partially effective since the community needs a sheep dog in order to control the behavior of the sheep. This technique may also derive from the need to maintain the desirable behavior. Since associations in Behaviorist Theory are subject to extinction and the frequency of observable behaviors might decrease significantly even if they do not disappear completely, the sheep dog might have been utilized with the aim of providing the occurrence of the desirable behavior at least occasionally. Indeed, as behaviorist theory emphasizes situational variables and the function of behaviors, Frazier tends to modify the situational variables which act as ways of altering behavior patterns. For instance, by keeping the period of events such like concerts short (e.g. 50 minutes for a concert), Frazier is showing that the kind of life being built at *Walden Two* is a productive and a happy one, and one that rivals with the artistic and technical accomplishments of an advanced society.

However, after the visitors take sides about to stay or to leave the community, Frazier's character is considerably revealed and Frazier behaves similar to God with his marginal claims. His discussions with Burris and Castle almost prove himself to be the dictator who is actually preventing the *Walden Two* from reaching a perfect condition as a community. Particularly, in Chapter 34, the sheep, which were mentioned at the beginning of the novel, break free from the portable fold. Although the Bishop tries to drive them back, the rest of the flock manages to find a new way of escape. Thus, the sheep which began as a behavioral symbol prove that behavioral control could have some flaws when it is wrongly implemented (Skinner, 1948: 283). Although Frazier claims that he is using positive reinforcement to keep the sheep under control, it is noticeable that he is utilizing negative reinforcement and he verifies it as follows:

Punishment. Negative reinforcement. The threat of pain. It's a primitive principle of control. So long as we keep the fence electrified, we have no trouble- provided the needs of the sheep are satisfied. But if we relent, trouble is bound to arise sooner or later (Skinner, 1948: 283).

Thus, it is apparent that punishment may have the effect of halting any kind of behavior for some time; however, Driscoll (1994: 41) states that punishment tends to have some unfavorable side-effects. The effects could be short-lived as in the example of the sheep breaking free. Moreover, Driscoll (1994) suggests that the behavior being punished may disappear at the time punishment is administered. However, this might not mean this has been forgotten completely. The sheep kept staying within the limits of the string for some time and soon quitted and made an attempt to move outside. Hence, punishment, in this case, may not mean that the undesirable behaviors of the sheep came to a complete halt. In the community, it is clear that Frazier tends to increase the possibility of creating a decent citizen through negative reinforcement, which includes posing an unfavorable condition to change behaviors.

The negative feelings which are attempted to be eliminated from the society are also presented in the novel. In fact, these practices are hinted in Chapter 13, yet they are fully treated in Chapter 14. Frazier broaches a code of conduct- the system which is subject to experimental modification (Skinner, 1948: 95). This code ensures the things in the community run smoothly and the system is based on setting up certain behavioral processes which lead the individuals to design their own decent conduct at the right time. The residents of *Walden Two* spend their leisure time following educational pursuits. To set up certain behavioral processes the Managers design 'good conducts' (Skinner, 1948: 96) and study the great works on morals and ethics such as Plato, Aristotle, Confucius, the New Testament, the Puritan divines, Machiavelli, Chesterfield, Freud (Skinner, 1948: 96) to develop a method of shaping human behavior. Frazier, the founder of *Walden Two*, tries to create a perfect community, in which there is no tolerance for failure and / or boredom. The most striking example of avoiding negative feelings is expressed via the technique of 'practicing the opposite emotion' (Skinner, 1948: 96). This is, in fact, one of the practices of negative reinforcement since they take from people something bad.

Frazier explains that they apply the technique of 'loving one's enemies' (Skinner, 1948: 96) so as to ease the oppression. They take away the bad feelings of people, those people feel less miserable even if they do not have their freedom or possessions; thus, a milder behavior is likely to be reinforced. However, in the following chapters, a direct reference is made to the Christian Church to reveal that it does not help people to do good to one's enemies and positive reinforcement is misused in the hands of oppressive institutions. Therefore, Frazier suggests looking outside the field of organized religion in that these institutions are doing what they want to do instead of what they should do. He makes a direct connection between positive reinforcement within a careful design and the emotion of feeling free, and acknowledges that positive reinforcement has tremendous power in that it offers advantage of controlling the inclination of how to behave; in other words, it controls the motives, the desires and the wishes (Skinner, 1948: 247). Thus, the practice which Frazier believes to be the application of positive reinforcement might in fact lead to oppression and be embodied within the framework negative reinforcement.

4.2.5.3. Weakening Responses: Reinforcement Removal

In addition to presenting an aversive stimulus in order to reduce the frequency of behavior, taking away reinforcement when the behavior occurs is also an effective way and extinction is a particular case of reinforcement removal, which involves the absence of reinforcement (Driscoll, 1994: 42). Professor Burriss's fading desire to smoke toward the end of the book is an example of extinction within the framework of Radical Behaviorism. Burriss states that he 'had felt conspicuous when smoking and rather guilty, although not the slightest objection was made or implied' (Skinner, 1948: 167). In extinction, this happens when a conditioned stimulus is no longer paired with an unconditioned stimulus. It is clear that Burriss previously paired the taste of smoking with being conspicuous in the society. However, when the unconditioned stimulus (the taste of smoke) is no longer paired with the conditioned stimulus, the conditioned response disappears. Indeed, Burriss finds that his interest in smoking is weakened; he finds himself taking deeper drags from the flower beds and realizes that smoking in the dark is unsatisfactory (Skinner, 1948: 167).

Another significant example of reinforcement removal is blatant when Frazier broaches how they raise the babies under controlled conditions, which implies cubicles with controlled temperatures and soundproofed compartments. As a response to Castle, who wonders whether the community is raising children who are at the mercy of normal environment, Frazier contends that the babies raised within *Walden Two* community are particularly resistant since they 'introduce annoyances slowly' (Skinner, 1948: 89). In the beginning, the infants know nothing about frustration anxiety or fear, they are strictly protected from annoyances; thus unfavorable reinforcers are removed. The caretakers, Frazier defends, introduce some annoyances slowly according to the ability of the infants; thus they build a tolerance for frustration by introducing obstacles gradually as the infants grow strong enough to handle them (Skinner, 1948: 88). By contingent stimulation, the response of children is followed by introducing bits of distracters, which results in a decrease in infants' crying. In other words, in order to get rid of negative behaviors, they stop reinforcing them according to conditioning principles; instead they introduce these feelings very slowly so that negative behaviors can be extinguished and infants' inoculation can be enhanced.

The fact that situational variables are emphasized is clear when music is considered at *Walden Two*. Frazier mentions Walden Network, which is a system of loudspeakers with a rich array of records and concerts. However, this network is again monitored not to include any advertising (Skinner, 1948: 82). Besides, choruses are also popular and there is no rivalry among the citizens of the community at *Walden Two* and Frazier defends they can manage this order through cultural engineering (Skinner, 1948: 82). All the members of *Walden Two* want to lead decent lives with some assurance and all they ask for are the basic necessities of life. Accordingly, there is no rivalry among the members (Skinner, 1948: 156). For instance, competitive games are also not allowed except tennis and chess. There are never tournaments, too. Members at *Walden Two* do not talk about hypothetical cases. As Frazier contends they emphasize facts over ideas and experiments over theories. Gratitude is also a generalized attitude toward the whole community. Moreover, people at *Walden Two* are also supposed to refrain from gossiping about the personal relations of members. In addition, the Code includes some applications

like not making introductions when people interact with each other. Frazier defends that the aim of interaction at *Walden Two* is to communicate information; thus they do not wait to be introduced to a stranger. Moreover, there is a rule which permits the ready expression of boredom (Skinner, 1948: 151). It is apparent from the experiments conducted at *Walden Two* that even the most trivial rule is discussed from time to time in their meetings and he exemplifies an account of social engineering which is called 'The Bore War' (Skinner, 1948: 152). Frazier tells Castle that they put some cards showing some questions which ask the members if they are bored that day. Following this, since the members find the cards boring, they are removed instantly. These practices could account for the use of reinforcement removal which lies within Skinner's theory. By removing something bad, the community decreases the frequency of unpleasant behavior.

Moreover, John Watson, one of the prominent figures of behaviorist theory, suggests that personality is the end product of the habit systems and that conditioning principles account for almost all human behavior (Naour, 2009). Likewise, Frazier is trying to adjust the conditions for the well-being of individuals of the community. However, when the fate of the members of the community who fail to follow the rules of *Walden Two* is considered Frazier contends that people who choose to live at *Walden Two* are likely to be well-suited to it; however if they are not they are free to leave the community, which actually is a flaw. Individuals who may not be well adapted to the life at *Walden Two* might feel like they are dumped into the outside world. Although Frazier responds by using some harsh behaviorist responses, it is not directly addressed in the novel.

4.2.5.4. Weakening Responses: Punishment

Chapter 13 includes one of the penetrative statements about radical behaviorism. Frazier claims that emotions which breed unhappiness such as sorrow, hate and jealousy can be annihilated from society through the use of behavioral conditioning. He adds that the techniques of behavioral conditioning are apparent and they are used in education and in the psychological management of the community in order to eliminate frustrating conditions. It is obvious from when Frazier says '...when a particular emotion is no longer a useful part of a behavioral

repertoire, we proceed to eliminate it' (Skinner, 1948: 93). It is clearly implied by this quotation that the process begins with behavior that is emitted spontaneously, then it is reinforced, ignored or punished so that unpleasant consequences will not be repeated. Thus, the process has relevance to animal models of the behaviorist theory.

Other examples of behavior modification are actualized when a criticism of the society is presented. In Chapter 22, Castle harshly criticizes Frazier's community by drawing a parallel between *Walden Two* and the Nazi Germany by identifying Frazier's personal magnetism with the Führer principle as he feels there is something going behind the scenes at *Walden Two* (Skinner, 1948: 172). Furthermore, Frazier holds the view that through necessary techniques, both material and psychological, they can create a satisfying life for everyone (Skinner, 1948: 180). Moreover, he criticizes the governments for using bad principles of human engineering and adds that the tragedy of the political reformer lies in the lack of cumulative knowledge as history tells people nothing. In contrast to politics, he claims, behavioral engineering can deal with human behaviors in accordance with simple scientific principles, check, alter, and repeat to see a program proves to be useful or not (Skinner, 1948: 181). Besides, Frazier acknowledges the idea of *making* good people rather than believing that people are naturally good and prepared to get along with each other, which parallels with behavior modification of the Behaviorist Theory.

Furthermore, in order to shape children and have them build a tolerance for annoying experiences, Frazier sets up an experiment by altering the environment to achieve self-control, which overtly demonstrates punishment within the behaviorist theory. In this experiment, each child is given a lollipop which has been dipped in powdered sugar so that a single licking of the tongue can be discerned with ease. The three or four- year-old children are told that they can eat the lollipop later in the day provided it has not been licked. This endurance is so difficult for children at the age of four, Frazier also agrees that. However, as ethical training is completed at the age of six at *Walden Two*, it is thought to be ordinary. For Frazier, this training urges the children to scrutinize their behaviors and to recognize the need for self-control. Then, lollipops are concealed and children are asked to notice any gain in happiness or any reduction in tension (Skinner, 1948: 98). Therefore, through distraction, the success

of the training is ensured. Upon Frazier's remarks about this training, Castle opposes frankly to the practices by saying 'Instead of the cross, the lollipop about my neck was hung' (Skinner, 1948: 99). The training utilized is an instance of punishment within the body of the behaviorist theory. In order to decrease the frequency of undesirable behavior, lollipops are removed. Likewise, a similar training is exploited when children are forced to wait to eat if they have not been able to adopt the necessary techniques.

... It's a rather severe biological frustration, for the children are tired and hungry and they must stand and look at food; but it's passed off as lightly as a five-minute delay at curtain time.... We follow each child carefully. If he hasn't picked up the necessary techniques, we start back a little. A still more advanced stage... When it's time to sit down to the soup, the children count off- heads and tails. Then a coin is tossed and if it comes up heads, the 'heads' sit down and eat. The 'tails' remain standing for another five minutes (Skinner, 1948: 100).

Children try to manage their biological frustrations and this way negative behavior is thought to be eliminated. These associations contribute to learning of children; however they are context specific and still *Walden Two's* children suffer to gain tolerance and freedom from envy. For example, Frazier does not hesitate to mention their practice of using a series of adversities to develop self-control among children (Skinner, 1948: 105). Furthermore, Frazier maintains that they refrain from creating feelings of superiority among people. Any joy in a personal triumph is avoided so as not to harm others' happiness. He suggests that they prefer triumph over nature and over oneself. However, for others, it is strictly discouraged (Skinner, 1948: 103). Moreover, a direct reference is made to the disciplinary techniques of Puritanism when the example of submitting a boy to various tortures before granting him a place among adults is mentioned (Skinner, 1948: 103). Frazier defends by claiming that the unhappiness they impose on children is considerably milder than the normal unhappiness they face in their normal lives. Therefore, it is also obvious from Frazier's claims that there is never personal rivalry in order to foster self-control among individuals (Skinner, 1948: 117).

4.2.6. *Walden Two* and Informal Education

Marsick and Volpe (1999: 4) define informal learning as process which is principally ‘unstructured, experiential and noninstitutional.’ This process can be actualized through conversations, explorations or through enlargement of different experiences in order to flourish the development of individuals or communities. At *Walden Two*, there are examples of informal learning processes. For example, the behaviors of the children reveal that they are well-behaved and children are good in their nature. Burriss’s description of the children is revealing in the sense that children learn through conversations, explorations and outside of a certain set of curricula:

The children were of various ages- some as young as seven or eight, others at least thirteen or fourteen. They were all shining clean, in gay and well-fitted but utilitarian clothes. There seemed to be no adults with them, but they were well behaved. They spoke quietly and moved quickly along (Skinner, 1948: 31).

This shows that informal education embodies a focus on education as a spontaneous process which helps people to learn and it does not correspond to an organized and systematic view of education (Dib, 1988). The informal learning process is actualized as people continue their daily activities at work and in all other spheres of life and the people are responsible for processing an identified goal determined by the organization or the authority (Marsick & Volpe, 1999). Moreover, the conditions provided for the people of *Walden Two* in Chapter 6 seem to resemble the process of informal learning in that people spend their time reading in the reading rooms, libraries and small lounges instead of getting out and spending their time outside. Besides, these people show a keen interest in learning and they have no worries regarding the completion of the day’s work. This means they have no inclination to get out of the limits of four walls. They seem to be content the way they are.

Frazier called our attention to various common rooms, arranged on either side of the corridor. On our right were reading rooms, libraries, and small lounges with chairs and tables grouped for conversation or games. These rooms looked out upon the *Walden Two* landscape from which we had seen

the building during the afternoon. They were all occupied (Skinner, 1948: 34).

Moreover, as Schugurensky (2000) points out learning at *Walden Two* also take place irrespective of the contexts. Besides, a rich array of sources is utilized, which is considered to be the chief characteristics of informal learning. This is exemplified by Burris when he describes the businesslike rooms with large skylights but no windows in Chapter 6. Burris mentions informal meetings among the citizens of *Walden Two*.

On our left were rather more businesslike rooms, with large skylights but no windows. Some were furnished for music, with pianos, phonographs, and shelves of music and records. Others appeared to be group studios. Various works of art in progress stood about, but the rooms were serving now for informal meetings. The dining rooms were on this side of the corridor, near the Ladder (Skinner, 1948: 34).

In addition, the fact that people at *Walden Two* get no lectures (36) reveals that citizens of *Walden Two* continue their learning process through getting printed lectures. Frazier contends that they ‘solve the problem of the lecturer by dispensing with him. The lecture is a most inefficient method of diffusing culture’ and goes on to suggest that lectures ‘survive only’ in their universities, in other words in their formal form of contexts (Skinner, 1948: 36). Here, Frazier seems to hint that hint that people in the outside world can get the interest of only a handful of people whereas they manage to educate people through providing a variety of different materials and a rich array of learning contexts, which are thought to be the main features of informal learning. Indeed, the fact that people are ‘...not bound by timetables of stores, businesses and schools’ (Skinner, 1948: 38) overtly shows that people at *Walden Two* are free to learn at their own pace.

Mocker and Spear (1982: 2) acknowledge informal learning as the type of learning in which the learner has partial control over their learning and decide ‘how it is to be learned’ by giving a sample sentence. This means that the learners have limited control in the decision-making process; yet it is the authority who decides what competencies are to be learned. The sample sentence overtly reflects the nature of informal learning: “The certification board said I need to become competent in

that area. Judy can teach me how to do that.” (Mocker & Spear, 1982: 2). Here, it is clear that the learners conform to the authority in order to learn and practice the necessary practices. However, to learn something they rely on the authority and they just control the means of instruction. For example, the labor-credit system existing within the *Walden Two* community shows that people have to work certain amount of hours according to the needs of the community. Indeed, by adjusting the hours of work the society ensures that there are enough preferences for the citizens to choose from. Likewise, in *Walden Two*, learners tend to have no control over the objectives; yet they have control over the means of learning (Mocker & Spear, 1982). People may have pleasanter jobs as they wish provided that they work more since ‘pleasanter jobs have lower values’ (Skinner, 1948: 46). On the other hand, they assign higher values to more demanding jobs. This way, it is certain that the authority makes the heaviest work more appealing; in other words, they control the means people work and earn their living. Thus, the people at *Walden Two* have the control on making decisions about the ways they work; however, they have no control over the objectives of their learning since it is already agreed upon. It is clear that within the body of informal learning people are not completely free to grow and learn further; yet they can control the means to develop.

In terms of informal education in order to provide peace within the community, it is certain that social experimentation holds a central place at *Walden Two*. When Castle inquires Frazier about the election process in the community, Frazier responds in a carefully controlled voice and informs him that the people of *Walden Two* do not wish to have the right to choose their leaders. This application in the community reveals that social reinforcers determine all behavior in the society as Skinner contends and that the people are thought to be black boxes and they have no free will. Besides, the education system at *Walden Two* is explicitly compared to the education system outside by Frazier. He contends that ‘the educational policy at *Walden Two* is better than the educational institutions outside *Walden Two* since the would-be scientist pays his way by teaching’ (Skinner, 1948: 50). However, having been inquired whether there is misuse of manpower at *Walden Two*, Frazier defends that people are sensitive enough to be disturbed by slight resentments and the people

at *Walden Two* do not wish to feel that their work is being done by anyone else (Skinner, 1948: 50). Thus, this practice implies that the code of conduct involves cultural engineering and that human actions are addressed to as mechanical models. Through the efforts of self-control among people, Skinner reveals an evolution of a specific culture at *Walden Two*. Other examples of behavioral engineering applications of the *Walden Two* code include explaining one's work to any member in the community who is interested in order to provide a much more capable membership (Skinner, 1948: 150). Hence, it is certain that the education system at *Walden Two* rejects compulsory conventional school practices. At *Walden Two*, best educational practices are adopted and teachers avoid the administrative system. Instead, there are no worries about standardization; each individual develops their talents and abilities at a different rate, a good share of education takes place in workshops, laboratories and fields. Children are not forced to participate in activities which they do not like, grades are unnecessary and a certain set of courses are not dictated. Education is not considered to have an honorific value. It is considered to be a developmental process and teachers do not lecture (Skinner, 1948: 110). This kind of alternative education is concretized with the questions embarrassing Burris in Chapter 25. Upon discovering that Burris is a college professor, three young ladies ask some questions, which suggests that they are very good at conversations.

...Frazier's confounded system of education must have included a study of the techniques of conversation, for they drew me out deftly and began to bear down with a series of embarrassing questions. Why did colleges make their students take examinations, and why did they give grades? What did a grade really mean? When a student "studied" did he do anything more than read and think- or was there something special which no one at Walden Two would know about? Why did the professors lecture to the students? Were the students never expected to do anything except answer questions?.... (Skinner, 1948: 199)

Other examples of informal learning are also obvious in Chapter 11, where Frazier passes information concerning their 'patronage of the arts' (Skinner, 1948: 80). Frazier claims that they manage to achieve the right conditions, which are in fact lacking in the outside world. He claims that artists and composers are free to enjoy leisure time at *Walden Two* and they are not patronized since it is believed that they must feel free of responsibility in order to make them productive. Appreciation is

also of paramount importance; therefore audiences are important. This shows that people at *Walden Two* pay attention to the features of informal learning for the artists to make progress. The learning process of the artists clearly reveals that it is open-ended in nature, learner-led and also learner centered. As Wellington (1990) states the theatrical performances at *Walden Two* are revealing in the sense that there are unintended outcomes for the artists and the social aspect of it also plays a major role. Frazier also shows that informal learning takes place at *Walden Two* by suggesting that:

... A Golden Age, whether of art or music or science or peace or plenty, is out of reach of our economic and governmental techniques. Something may be done by accident, as it has from time to time in the past, but not by deliberate intent. At this very moment enormous numbers of intelligent men and women of good will are trying to build a better world. But problems are born faster than they can be solved. Our civilization is running away like a frightened horse, her flanks flashing with sweat, her nostrils breathing a frothy mist; and as she runs, her speed and her panic increase together. As for your politicians, your professors, your writers- let them wave their arms and shout as wildly as they will. They can't bring the frantic beast under control (Skinner, 1948: 81).

Therefore, as it is clear from the quotation above, the practices concerning the development of art and the artist in the community reveal that providing the necessary environment is crucial at *Walden Two*. With regard to this, the features of informal learning according to Marsick and Volpe (1999) are clearly observed in Skinner's work. That the learning is triggered by an internal and external jolt and the fact that it is an inductive process of reflection and action overtly underlie the views of Marsick and Volpe (1999: 5).

Chapter 15 includes the striking features of informal education in the most detailed way. Frazier intricately introduces their education system as follows:

We can adopt the best educational methods and still avoid the administrative machinery which schools need in order to adjust to an unfavorable social structure. We don't have to worry about standardization in order to permit pupils to transfer from one school to another, or to appraise or control the work for particular schools. We don't need 'grades.' Everyone knows that talents and abilities don't develop at the same rate in

different children. A fourth-grade reader may be a sixth grade mathematician. The grade is an administrative device which does violence to the nature of the developmental process. Here the child advances as rapidly as he likes in any field. No time is wasted in forcing him to participate in, or be bored by, activities he has outgrown.... (Skinner, 1948: 109-110).

Frazier also notes that no set of courses are dictated at *Walden Two* and the people of are educated in a good many of respects. Besides, education is not attached to an economic or honorific value. In addition, Frazier points out that the children of the *Walden Two* community are inherently happy, energetic and curious, which leads to their being educated informally. For instance, children are not taught 'subjects' at all (Skinner, 1948: 110). Furthermore, children learn through guidance and they learn from themselves. This reveals that the underlying idea behind the education system is based on collaboration among its citizens; what is more the education system is inherently integrated with the daily work and routines of the people (Marsick & Volpe, 1999). Frazier even suggests that 'Education at *Walden Two* is part of the life of the community. We don't need to resort to trumped-up life experiences' (Skinner, 1948: 110).

Frazier also explains the education system at *Walden Two* as the one which involves the encouragement of children towards all arts and crafts. Besides, he continues pointing out the features of higher education in detail. He states that they find the entrance requirements for higher education repressive and also he implies that there is not a strict curriculum. Frazier reveals this when he indicates the rationale behind their system as follows:

We'd have to set up a 'curriculum,' require a 'C average,' a 'foreign language,' 'so many years of residence,' and so on, and so on. It would be most amusing. No 'tongue in cheek' was what I meant. ... Many of our children naturally study more and more advanced material as they grow older. We help them in every way short of teaching them. We give them new techniques of acquiring knowledge and thinking. In spite of the beliefs of most educators, our children are taught to think.... (Skinner, 1948: 111).

These facts indicate that at *Walden Two*, people are well aware of some values significant for informal educators. Frazier's remarks show that educators work

for the well-being of their people. Everyone in the society is well respected and given unique value and also equality and justice exist for everyone in the society (Jeffs & Smith, 2005). Besides, what Schugurensky (2000) notes is of vital importance here since the education at *Walden Two* seems to take place in outside educational institutions such as workshops, laboratories and fields. These conditions provide the learners with the opportunity to arrange things in a more experiential way; yet they are free of any strict curriculum (Skinner, 1948: 109). Moreover, the school is accepted as the family and it starts very early in a child's life.

Libraries and laboratories are also delicately explained in Chapter 15 by Frazier. It is apparent that people at *Walden Two* have the best books and the traditional college library is criticized on the ground that the shelves are full of unnecessary piles which people will not need. Instead, at *Walden Two*, there is continuous circulation in the libraries and people are allowed to follow a special interest in the way they wish. This application parallels with the idea of Mocker and Spear (1982: 9) in the sense that there exist instructor preference, learner preference and the individual is allowed to develop prolific competencies through the 'exercise of autonomy and freedom.'

Frazier also tends to make a comparison between the formal institutions of the outside world and *Walden Two*. His discussion with Castle reveals that Frazier does not favor the idea of giving grades to learners since he believes that they are irritated with the fears of expulsion and they feel under pressure due to some items such as a cap, a gown or a diploma (Skinner, 1948: 114), which are merely the signs of social status and the source of anxiety. Thus, the nature of the learning may be described as open-ended, with 'no specified curriculum , no predetermined learning objectives, no external certification, etc.' (Malcolm et. al., 2003: 315). Frazier illustrates the learning process at *Walden Two* as follows:

... We have had to uncover the worthwhile and truly productive motives- the motives which inspire creative work in science and art outside the academies. No one asks how to motivate a baby. A baby naturally explores everything it can get at, unless restraining forces have already been at

work. And this tendency doesn't die out, it's wiped out (Skinner, 1948: 114).

In addition, the kind of education seems to be informal since the learning processes are incidental and the physical location of the learning also reveals that education take place in family and local community. In Chapter 24, Frazier points out that their children are not isolated from the outside world and learning takes place in all spheres of life.

Of course our children know about the outside world! We simply make sure that they know the whole truth! Nothing more is needed. We take them to the city from time to time, and they see the movie palaces, the churches, the museums, the fine residences. But they also see the other side of the tracks- the city hospital, the missions, the home for indigents, the saloons, the jails. We can usually find someone in the slums who will let us pass through her filthy flat in return for the price of a drink. That in itself would be enough (Skinner, 1948: 192).

This suggests that pragmatic end measures are given significance at *Walden Two* since the appropriate measure of learning is determined on the basis of how good job one is performing (Cross, 2007). Moreover, Cross (2007: 41) lists the striking features of informal learning as the one which is likely to involve 'community, storytelling, simulation, dynamic learning portals, social network analysis, expertise location, presence awareness, workflow integration, search technology, help desks, spontaneity, personal knowledge management, mobile learning, and co-creation.' Likewise, children at *Walden Two* are provided with the opportunities to find the information they need. The learning process seems to be smooth and new ideas can blossom freely.

4.2.7. *Walden Two* and Culture

Cultural analysis has been the philosophical core of modern Behaviorism (Skinner, 1971) and there are numerous practices of exploratory practices toward this end at *Walden Two*. Frazier creates an impression that *Walden Two* is not a utopia in

the classical sense. Instead, he suggests, it is an experimental utopia where any practice can be altered supposing there is scientific evidence against it.

In Skinner's *Walden Two*, there are ample contexts illustrating aspects of cultural instances. In terms of social education, it is clear that characters discuss the convenience of the tea service at *Walden Two*. The tea service attaches importance to keeping the tea warm and refraining from spilling while carrying it. For example, Frazier mentions a special kind of convenient container which helps drinking tea with pleasure. After Castle approaches the achievement with sarcasm and finds the technical achievements trivial, Frazier assumes a pose and commits to prove the advantages of the achievement in detail to persuade the group that everything they do in the community is worthwhile and defends that they encourage their citizens with an experimental attitude toward anything. There is even a class in domestic practices one of the projects of which is spared to the analysis of the tea service (Skinner, 1948: 25). These procedures also imply an instructional procedure which involves reinforcing individual responses occurring in a sequence to form complex behavior. Thus, people living at *Walden Two* shape their practices by being involved in a sequence of behaviors whose limits were predetermined. The principle serves to allow for the complex behaviors of the community members, whose simpler behaviors are already known to the members (Driscoll, 1994).

For example, the poster on which some information about the food the community consumes is written reveals that different dishes from different parts of the world are always experimented and included according to the demands of the members of the community. Besides, Frazier passes further information about the trays they use in *Walden Two* with the aim of explaining cultural engineering explicitly. He provides the visitors with the information about labor saving practices and illustrates the transparent tray as though it was one of the biggest inventions. For Frazier, the underlying idea behind the transparent trays is that it is possible to observe both sides at the same time in order to check whether they are clean or not. In addition, he explains the process of dishwashing at length and compares the dishwashing done by two people with the dishwashing done by a considerable number of housewives. What he tries to emphasize here is that the community makes

mass production available to everyone as a requirement of cooperative living (Skinner, 1948: 43). Thus, Frazier makes an explicit reference to cultural engineering by suggesting some labor-saving practices which require a bit of cultural engineering like changing work shifts among different people in order to beat hotels. At *Walden Two*, these practices are embraced by residents as they are culturally engineered to accept them. Skinner (1971: 148) suggests that when discussions of problems are explained by metaphors no solutions can be offered for true feelings and states of minds; therefore he finds cultural engineering ethically neutral. Frazier also informs the group that if there is a violation of the Code in any way, they treat it, yet do not punish by claiming that they provide this with common sense, by creating a culture. These examples clearly reveal the effect of culture behind *Walden Two*. Although Frazier's real motives are revealed toward the end of the novel, it is clear that the system in the community is principally based on a science of behavior. Besides, conducting well-controlled studies on members of the society seems unattainable depending on the remarks of Frazier.

Furthermore, clothing and style at *Walden Two* hold a central place as part of social life practices. When Frazier introduces Mrs. Meyerson, she gives information about the clothing of people in the community and informs Burriss and the others in the group that they provide variety in terms of fashion and for that reason they can avoid being at the mercy of commercial designers. Besides, Mrs. Meyerson demonstrates the idea behind it as follows: 'We want to avoid the waste which is imposed by changing styles, but we don't want to be wholly out of fashion. So we simply change styles more slowly, just slowly enough so we needn't throw away clothing which is still in good condition' (Skinner, 1948: 30). It is implicitly stated that in Skinner's *Walden Two*, fashion is not neglected; however it is deemphasized. Nobody in the community is supposed to wear impractical clothes in order to avoid making them feel uncomfortable. Therefore, the process explicitly reflects behavior modification in that environmental consequences as behavioral determinants instead of antecedent stimuli playing a major role in determining the core premise of behavior. This practice at *Walden Two* involves managing behaviors through predicting and modifying behavior as well as strategically controlling the consequences.

In addition to clothing practices, the reader gets the first impression about the childcare practices and family education at *Walden Two* within Chapter 5 and it is stated that children are brought up in a communal nursery. However, in Chapter 12, childcare at *Walden Two* is introduced more intricately. The way children are raised within this community completely differs from traditional practices since children are raised by volunteer caretakers in a communal nursery. Besides, babies are raised in enclosed cubicles where temperature and some factors like humidity, temperature and noise are strictly controlled. It is clear from this practice that Frazier tends to experiment throughout the process of building *Walden Two* community. If the babies are too warm within cubicles, they turn red or rather pinkish and they stop crying when the temperature is lowered in this case. In contrast, when the babies feel cold, they turn rather pale and, it is stated by Mrs. Nash, who is one of the child caretakers at *Walden Two*, that with a little practice they can adjust the temperature concordantly. It is obvious from this example that people of *Walden Two* test their hypotheses and experiment in order to maximize pleasure or reward and avoid pain or punishment. In Skinner's terms, through shaping, accurate approximations of a desired response are reinforced (Driscoll, 1994). Operant Conditioning is utilized in order to change human behavior via stating goals, monitoring behaviors and reinforcing the desired responses or reducing incentives to achieve desirable behaviors.

Moreover, in Chapter 17, Frazier informs Burris and other visitors that the *Walden Two* community has also been experimenting to renovate social relations. Frazier mentions an experimental method which regulates the social behaviors of couples within *Walden Two* community. The arrangement offers the use of separate rooms for husband and wife and the avoidance of strong personal dependency (Skinner, 1948: 128-129). The method used by the community is thought to be practical and scientifically proper, yet it is not repressive. In fact, it would be formidable to conduct such a study in the outside world since the factors such as living space of citizens, their occupations and incomes are would be impossible to control. However, Frazier maintains that by removing differences among individuals and breaking down prejudices among sexes and weakening the bond between parents and their children they provide genuine affection and diminish Freudian problems

which might derive from the ‘asymmetrical relations to the female parent’ (Skinner, 1948: 133-134). For the sake of creating a better community, they do not hesitate to condition principles which account for the human behaviors in the community.

Indeed, the idea of experimentation at every stage at *Walden Two* is observable, and making arrangements on the credits of the labor is another example of this fact. The people of the community modify the values of the jobs where long training is involved, too. What is more, people are supposed to train others in the fields they are good at. Moreover, Frazier points out the study of language and notes that ‘In Walden Two education goes on forever. It’s part of our culture. We can acquire a technique whenever we need it.’ (Skinner, 1948: 112)

Another instance of *cultural engineering*, in Frazier’s words (Skinner, 1948: 44) is demonstrated when Frazier refers to Thoreau to emphasize the minimized amount of possessions among the community. Frazier states that they consume less than the average American and they do not ‘feel the pressure of promotional devices which stimulate unnecessary consumption’ (Skinner, 1948: 57). Thus, they reinforce individual responses to form complex behavior in the whole community by avoiding unnecessary possessions. Each individual in the community tries not to spoil or waste the goods as these all belong to the whole community; thus they manage to enjoy a high standard of living by low consumption.

In Chapter 19, the reader gets the sense of the amount of importance Frazier attaches to experimentation. Besides, the character of Frazier is revealed in more detail when his remarks are considered. Although Frazier himself is trying to eliminate anger, jealousy and competitiveness in the society, it is obvious that he has difficulty in restraining himself when the community he is building is criticized. However, during their discussion about the failure of similar communities in the past with Castle and Burris, Frazier gets milder and weighs the perspective of Castle when he questions the respect Frazier has for the pioneers in the community living and asks him if he admits the relevancy of their writing Frazier responds as follows:

I do. And also that most of the communities are no longer in existence. But prediction in the field of the social sciences is very doubtful even when

we know what we are talking about, and we know scarcely anything about the actual conditions in these so-called experiments. Most of them were economically successful. Some of them broke up because the members couldn't resist the temptation to divide the loot, and a few still survive. But the crucial thing is the psychological management, and of this we know very little. A few facts, yes, but an adequate picture, no (Skinner, 1948: 144).

In Chapter 29, Skinner gives the signs of his own book *Beyond Freedom and Dignity* via Frazier's arguments. For Skinner, education should last a lifetime; people should look for concepts which are guided toward the science of freedom. Frazier claims that human behavior must be controlled. He is strongly of the opinion that people have always been under the control of external forces, either explicitly or implicitly (Skinner, 1948: 241). He defends his case by adding that *Walden Two* is free in contrast to other states or communities in that they use punishment and oppression. However, according to Frazier *Walden Two* community is only controlling people through positive reinforcement. According to Frazier, behavior modification is in the wrong hands such as oppressive governments, psychologists and educators; however, the principles can prove to be valid if it is utilized for the good of a community. In contrast to what Frazier claims, many of the policies of *Walden Two* could result in some kind of oppressive dictatorship. Therefore, Frazier's ideas cannot be completely verified.

In brief, the novel proves itself to be propaganda although it has some flaws. In the last chapter, an epilogue, he and Frazier discuss the writing and publishing of the preceding narrative as a way of spreading the word about *Walden Two*. Regarding its intent, Skinner clearly attempts to depict an achievable 'good life' (Skinner, 1967). Professor Burriss finally makes a decision and he is convinced that *Walden Two* offers a better life compared to the crowds, pollution and empty hopes for a better society. The novel labels itself as propaganda; however, it does not refrain from pointing out some of the flaws which are mentioned. The tension between Burriss and Frazier is never resolved and it is clear that Frazier has something to say in the way the novel ends. Indeed, Tabensky (2009) criticizes the *Walden Two* community on the grounds that it looks like a fascist society where the founder of it acts like a dictator. For him, there exists too much personal control and; thus, it severely contradicts with a social community. Frazier puts forward some

techniques such as loving one's enemies and practicing opposite emotions in order to shape human behavior by supplying techniques of self-control.

4.3. *'Island' by Aldous Huxley*

4.3.1. *Island and Aldous Huxley*

Born in 1894, in Surrey, England, Huxley was the member of a family of scientists, critics and educators (Dunaway, 2000). Initially, Huxley wished to become a biologist or a doctor; however, his plans were made impossible owing to his near-blindness (Woodcock, 2007). Huxley was educated at Eton and Balliol College, Oxford, and immediately embarked upon a 'fast track to literary success' (Dunaway, 2000: 2).

During his lifetime Huxley published not only novels but also poetry, travel books, introductions to other people's books, essays and adaptations for both the stage and screen. To the day of his death, he published more than forty books and his creativity lasted all his lifetime (Birnbaum, 2006). Indeed, Huxley is known as an outstanding novelist due to his intellectual abilities. For him, novel was a medium to deal with moral values. Besides, he included in his novels the rigorous process of evolution and these novels, disguised as the accounts of his thought and belief system, trace the stages of his growth throughout (Bowering, 2014).

Huxley's *Brave New World*, which is considered to be the turning point in his career as a writer, was translated into twenty-eight languages. Huxley is primarily known for his satires of Britain's literary texts after World War I and his interest in satire derives from his tragic adolescence. Having lost two of his brothers, Huxley also lost his mother due to cancer at an early age. Moreover, he was left completely blind for a year and then permanently disabled with visual capacity in only a quarter of one eye. Despite all these unfortunate setbacks, he managed to finish his Oxford degree with first class honor (Dunaway, 2000).

According to Watt (2013) Aldous Huxley holds a different concept of fiction. He is distinguished from his contemporaries in terms of his thirst for light, for understanding of both himself and the humanity in the twentieth century, which provided him with the opportunity to go beyond the confines prose fiction into philosophy, politics, history, psychic exploration, science and mysticism (Murray,

2003). Moreover, it is clear that in order to adequately understand and appreciate the works of Huxley, some knowledge of his source materials should be understood because of the obscurity of ideas portrayed in his works. Furthermore, Huxley is considered to have a far wider knowledge of science and mysticism for an average reader (Bowering, 2014). Watt (2013) also describes Huxley's writing and works, including fiction and nonfiction, as a heritage provoking controversy and deserving praise at almost every stage. Bowering (2014) also holds the view that Huxley belongs to a small group of authors who are read for the substantiality of their ideas.

Huxley has inspired many of his contemporaries through his belief in enlightenment and scientific progress. Thus, he is considered to be a liberator.

He was also an often disturbingly accurate prophet who became steadily more disillusioned with the uses to which science was being put in his time. His was an early voice in the ecological movement, which gathered pace after his death. He warned against the dangers of nuclear weapons, over-population, exhaustion of the world's natural resources, militarism and destructive nationalism. His subtler messages – about the corrosive effects of modern consumer capitalism and brainwashing by advertising, about the slow surrender of freedom – have made his most famous work, *Brave New World*, in many ways a more accurate prophecy than Orwell's 1984 (Murray, 2003: 2).

Indeed, Huxley is best known for shifting values of the world and also being a good observer. His works demonstrate 'a search for values' from the very beginning (Birnbaum, 2006: 5) and by the end of his life he 'had gone far beyond both his great forebears in his criticism of scientific presumptions' (Woodcock, 2007: 16).

Island, Huxley's final novel, which Beauchamp (1990: 59) calls 'a Utopian synthesis of Eastern religion and Western science,' represents the outcome of Huxley's eclecticism and it is considered to be the most important chapter and synthesis of Huxley (Bowering, 2014). In *Island*, Huxley describes the land of Pala as a democracy, lacking a central government. This shows that Huxley does not take a deep interest in applied politics; however, he is concerned with the fundamentals of education. In contrast to *Brave New World*, in which the negative features such as eugenics, Pavlovian conditioning and sexual license are the overriding themes,

Huxley pays attention to the higher aims of Buddhism, wisdom and applied metaphysics in *Island* in order to reveal the fact that education, birth control and providing substantial food are the main factors to be considered in achieving an ideal state (Bowering, 2014). According to MacDonald (2001) *Island* offers a utopian vision, a social goal as well as an individual goal of enlightenment. Beauchamp (1990: 59) also claims that *Island* expresses the most important ideas that ‘had engaged the polymathic Huxley for more than two decades on a capacious variety of subjects.’

There can be no doubt that Huxley is recommending to us the basic principles and practises which he has embodied in Pala: a non-dualistic theology, an ecological perspective, a strong emphasis on education and social conditioning, a de-centralized Kropotkinesque political economy, pacifism, and so forth. The ending does not disestablish or invalidate this particular Utopian mix but it does direct our attention away from it and toward the struggle and the challenge of the world-at-large beyond Pala. Because of the ending Huxley offers us not the romance of a single far-off place to which we could go and be happy, a Shangri-La, but the challenge of difficult and very practical choices in our own world, to pay attention, to be here and now, to choose utopia in whatever terms the choice presents itself in our different lives (MacDonald, 2001: 110).

4.3.2. Synopsis of *Island*

Being shipwrecked by a storm, Will Farnaby is awakened by a voice yelling, “Attention” on the island of Pala, where an ideal society has flourished for over 120 years. Will is a reporter and an underground agent for an oil magnate. Will is found by two children and taken to their grandfather, Dr. Robert MacPhail. Will is immediately treated and carried to a nearby shelter by Dr. MacPhail and his research assistant, Vijaya, accompanied by Murugan—a young boy Will has already met along with the dictator of a neighboring country and, the future ruler of Pala. On Pala, a perfect society exists and the practices are as follows: there is almost no crime, children are taught to accept others and to actively handle their anger, jobs are assigned according to physique and temperament of people in order to make the most of their individual talents, population is carefully monitored and controlled, there is

enough food for everyone, everyone uses "moksha medicine" to sharpen and deepen their consciousness, children are carefully conditioned from infancy and none is at the mercy of one set of parents; instead there are some Mutual Adoption Clubs, in which children learn the necessary skills to function and interact.

Hypnosis and eugenics are also practiced by the Palinese. Pala also has enormous oil reserves; however the people are uninterested in developing them since they are content with their way of life. Thus, they do not feel the need to become wealthier or more Westernized. However, Pala's neighboring island of Rendang is ruled by a ruthless dictator, Colonel Dipa and Dipa is obsessed with the idea of developing its oil resources and industrializing the island as well as enriching himself. As Will learns more about the society, he comes to respect it and abandons his plans to promote oil development on the island.

However, Murugan, who was raised largely in Switzerland by a fanatic mother who runs a fundamentalist Christian movement objects to drug use, the sexual freedom of the Palinese, and the general lack of ambition. Having the desire to be wealthy, Murugan conspires with Colonel Dipa to sell out Pala. At the end of the story, the army of Rendang invades Pala and declares a joint kingdom of Rendang and Pala. Thus, the utopia collapses while Murugan becomes the king and Colonel Dipa becomes the Prime Minister.

4.3.3. *Island and Liberal Education*

It is difficult to define liberal education with a few words; however, as Marshall (1996: 269) contends the term knowledge has taken on a new meaning since the notion that the thing a learner is trying to obtain- the product of an activity- has been replaced by process- the act of doing things. Therefore, the term learning is redefined in that knowledge has turned into information, suggesting the view that information continuously 'relearned, readjusted and restructured to meet the demands of the consumer in the service information industry.'

Being utopian fiction, Huxley's *Island* (1962) is considered to be one of the most extraordinary utopias and it is thought to be a complement to remedy the deficiency of Huxley's famous anti-utopia *Brave New World* (Wilson, 1971). Pala, the fictional island on which Huxley builds his utopia, consists of a lifestyle based on the yoga of love, pacifism, a kind of economy which strictly rejects mass production, pragmatic Buddhist philosophy and most important a liberal view of education.

It is important to note that Huxley considers utopia possible although the twentieth century is full of technological developments (Woodcock, 2007). Through *Island*, Huxley indicates that an imaginable society can be attained and that such an ideal society is within easy reach of the humanity. However, Pala is invaded by the capitalist and militarist neighboring state of Rendang. With *Island*, Huxley presents a life which is 'rich in potential, simple in essence, and one fully aware of the many-sided nature of life' (Wilson, 1971: 52). However, a message is still passed to the reader that utopia is impossible. In fact, the impossibility of utopia in Huxley's *Island* derives from the economic motives of the neighboring countries. In Huxley's utopia there exists a central element of Palanese society with its restrained industry. Indeed, the people on this island focus on fulfilling work and having time for leisure and contemplation. The Palanese society is of the opinion that there should be a selective attitude towards technology, which Huxley contrasts with the neighboring island of Rendang, which suffers from poverty. Thus, Huxley reveals how all the humanitarian work is almost wrecked over-night by greed at the end of the novel.

According to Curtis (2011: 94-95) liberal utopias aim at achieving the freedom and happiness of its people and that liberal societies need a fair distribution of material sources. Indeed, in Huxley's *Island*, one of the first things that the reader discovers is that education is a moral activity. The island of Pala is 'committed to pacifism' and rather than telling the readers about the politics and governing principles of *Island*, Huxley is more concerned about giving information about the culture of *Island*. Besides, within the boundaries of Pala, living to the fullest is considered to be the art of life. Moreover, they tend to communicate with their surroundings and these experiences are considered to be the sources of freedom and community and they allow people to go beyond the limitations of authority as they

will be able to express themselves well (Siegel, 2009). Indeed, their language, way of life and all practices of the Palanese people are painstakingly told by Dr. Mac Phail and the other members of the society.

Palanese superiority does not lie in symbolic expression but in an art which, though higher and far more valuable than all the rest, can yet be practiced by everyone—the art of adequately experiencing, the art of becoming more intimately acquainted with all the worlds that, as human beings, we find ourselves inhabiting. Palanese culture is not to be judged as (for lack of any better criterion) we judge other cultures. It is not to be judged by the accomplishments of a few gifted manipulators of artistic or philosophical symbols. No, it is to be judged by what all the members of the community, the ordinary as well as the extraordinary, can and do experience in every contingency and at each successive intersection of time and eternity (Huxley, 2005: 212).

In *Island* (1962) the community of Pala takes a dramatic shift in terms of education and values. In this visionary utopia, the evils Huxley hinted with his earlier works have been replaced with a gentler view of the world (Woodcock, 2007). Within this world, everybody lives in peace and it is obvious that in creation of this utopia, Huxley brings the concept of education into a focus since it is an overriding theme in liberating their citizens through their educational practices. Huxley's interest in the meaning of human existence, eastern philosophies and mysticism provides the reader with premises to base on their world views. Indeed, The Old Raja and Dr. Mac Phail, who have initially come together for the purposes of removing a tumor from Raja's face, try to make the best of the worlds: 'If the king and the doctor were now teaching one another to make the best of both worlds—the Oriental and the European, the ancient and the modern—it was in order to help the whole nation to do the same' (Huxley, 2005: 155).

Upon his arrival on the island of Pala, Will is deeply interested in learning about the culture of the Palanese not only because he likes to negotiate the lease between Pala and Southeast Asia Petroleum but also to discover and learn more about himself. Through reading 'Notes on What's What,' which was given to him as a guide to teach him the underlying principles of Pala, Will comes to understand that

the Palanese people are very different from the rest of the world in many respects, particularly in terms of education (Huxley, 2005: 40).

According to Astin (2004) self-awareness and self-understanding are the necessary prerequisites in understanding others and resolving conflicts and the problems such as poverty, violence, crime, substance abuse, religious and ethnic conflict. Indeed, in Huxley's *Island* such conflicts seem to be thoroughly resolved. Through *Island*, Huxley attains a world where a kind of perfection has been achieved and he creates a utopia based on 'a balance of the physical and spiritual, the temporal and eternal' (Woodcock, 2007: 142) and he concretizes this vision through the imaginary society he creates. In Huxley's *Island*, spirituality and mysticism are the main prerequisites in achieving this balance and freeing their citizens mentally.

It's through awareness, complete and constant awareness, that we transform it into concrete spirituality. Be fully aware of what you're doing, and work becomes the yoga of work, play becomes the yoga of play, everyday living becomes the yoga of everyday living." (Huxley, 2005: 182).

Clarke (1990: 395) uses the terms liberal education empowerment and critical pedagogy interchangeably and contends that in addition to being an educational perspective, empowerment also means 'a radical change in interpersonal relationships, in the allocation of institutional resources.' In terms of education and liberating the learners, Astin (2004: 40) also emphasizes this kind of spiritual approach since there is an urgent need to evaluate the entire educational process, not only for the interiors of students but also for 'human connectedness' and 'spirituality.' Van Doren (1943: 67) also maintains that man should seek to learn 'the skills of being' to be integrated with the whole world. Similarly, the Palanese people also hold the view that the teaching of skills is of vital importance for the well-being of their people. The dialogue between Will and Dr. Mac Phail is revealing as follows:

"Liberation," Dr. Robert began again, "the ending of sorrow, ceasing to be what you ignorantly think you are and becoming what you are in fact... All that we older people can do with our teachings, all that

Pala can do for you with its social arrangements, is to provide you with techniques and opportunities. And all that the moksha-medicine can do is to give you a succession of beatific glimpses, an hour or two, every now and then, of enlightening and liberating grace. It remains for you to decide whether you'll co-operate with the grace and take those opportunities (Huxley, 2005: 208).

Indeed, since the 1970s, there has been a constant focus on the material exterior rather than the spiritual interior and it has been suggested that creativity should be at the core of liberal learning since it is a fundamental part of human existence (Astin, 2004). Siegel (2009: 58) also emphasizes the need for the cultivation of peoples' 'inner eyes' through a carefully tailored instruction in the arts and humanities, which are hoped to provide them with the chances to develop cross-cultural experience and understanding of the world.

Growth is an organismic process. It assumes that the development of one structure is not independent on the development of others; dimensions like integration and stability are interrelated and merely represent different ways of analyzing the same growth process. The theory of maturing is holistic. The maturity of any particular behavior cannot be assessed apart from the maturity of the person (Heath, 1968: 5).

4.3.4. The Palanese System of Education: Empowerment and Liberation of the Learners

For the Palanese, education is considered to be a liberating activity and they focus on making people knowledgeable about themselves along with developing their interpersonal skills. The kind of educational practices applied in Huxley's *Island* resembles meaningful learning in that learning is not considered as a habit formation process but rather acquiring some information so that learners can use the knowledge in their lives meaningfully (Fuller, 1989).

Besides, in a dialogue with Will, it is also revealed that the education period starts very early for the children in *Island*. It is claimed by the authorities on Pala that children are cured for delinquency before it has time to develop, which suggests that

they deal with problems through ‘preventive measures’ and ‘preventive education’ (Huxley, 2005: 190).

Dr. Robert nodded. "It isn't hard. Particularly if you start early enough. Between four and a half and five all our children get a thorough examination. Blood tests, psychological tests, somatotyping; then we X ray their wrists and give them an EEC. All the cute little Peter Pans are spotted without fail, and appropriate treatment is started immediately. Within a year practically all of them are perfectly normal. A crop of potential failures and criminals, potential tyrants and sadists, potential misanthropes and revolutionaries for revolution's sake, has been transformed into a crop of useful citizens who can be governed adandena asatthena—without punishment and without a sword (Huxley, 2005: 185).

Additionally, the ability to think analytically and synthetically, having a well self-concept, knowing the strengths and weaknesses highly contribute to becoming mature (Heath, 1968). Likewise, in Huxley's *Island*, the development of people is almost always emphasized. Indeed, in *The Humanist Frame*, Huxley (1961) argues that the two crucial weaknesses lie in the failure in giving children an understanding of the nature and limitations of language and the failure in taking into account the human variability. Therefore, in *Island*, teaching children information through analogies is emphasized in order to integrate people with real life and improve their inner capacities, which will provide them with further learning opportunities. Furthermore, breathing activities are overtly taught to children and it is practiced. Accordingly, they aim at exterminating some violent feelings (Huxley, 2005: 255). Indeed, learners are taught to cope with their negative feelings and find heavenliness among all these hardships. It is of vital importance to teach their ‘children all kinds of breathing games, to be played whenever they're angry or upset’ (Huxley, 2005: 255).

...we've been giving the children systematic and carefully graduated training in perception and the proper use of language. They're taught to pay attention to what they see and hear, and at the same time they're asked to notice how their feelings and desires affect what they experience of the outer world, and how their language habits affect not only their feelings and desires but even their sensations. What my ears and my eyes record is one thing; what the words I use and the mood I'm in and the purposes I'm pursuing allow me to perceive, make sense of and act upon is something quite different. So

you see it's all brought together into a single educational process (Huxley, 2005: 256).

Moreover, Dr. Mac Phail tries to persuade Will about the practicality of their applications and he demonstrates a practice in which they teach their children to be active instead of being a 'sitting-addict' which they severely condemn in the outside world:

"I take it that your children all get this kind of training." "From the first moment they start doing for themselves. For example, what's the proper way of handling yourself while you're buttoning your clothes?" And suiting action to words, Vijaya started to button the shirt he had just slipped into. "We answer the question by actually putting their heads and bodies into the physiologically best position. And we encourage them at the same time to notice how it feels to be in the physiologically best position, to be aware of what the process of doing up buttons consists of in terms of touches and pressures and muscular sensations. By the time they're fourteen they've learned how to get the most and the best—objectively and subjectively— out of any activity they may undertake. And that's when we start them working. Ninety minutes a day at some kind of manual job." "Back to good old child labor!" (Huxley, 2005: 174).

Indeed, Lambeir (2005: 350) emphasizes the need for learners to become autonomous, which suggests that there is an urgent need to promote 'self-managed learning, and the acquisition of cognitive and meta-cognitive skills, to develop an integral remedial program for schools in which most children face with learning difficulties.' The education of children on Pala involves such practice in that children are firstly introduced some tangible facts in order to observe and compare the simulations they are shown with the facts in *Island*. Following this, they are carefully examined and accordingly the educational program is prepared depending on their temperament, talents, deficiencies and bodily functions. The educational period starts as early as the adolescence period. The following quotation is revealing in terms of this kind of learning:

"We begin," said Mr. Menon, "by assessing the differences. Precisely who or what, anatomically, biochemically and psychologically, is this child? In the organic hierarchy, which takes precedence—his gut, his muscles, or his nervous system? How near does he stand to the three polar extremes? How harmonious or how disharmonious is the mixture of his component

elements, physical and mental? How great is his inborn wish to dominate, or to be sociable, or to retreat into his inner world? And how does he do his thinking and perceiving and remembering? Is he a visualizer or a nonvisualizer? Does his mind work with images or with words, with both at once, or with neither? How close to the surface is his storytelling faculty? Does he see the world as Wordsworth and Traherne saw it when they were children? And, if so, what can be done to prevent the glory and the freshness from fading into the light of common day? Or, in more general terms, how can we educate children on the conceptual level without killing their capacity for intense nonverbal experience? How can we reconcile analysis with vision? And there are dozens of other questions that must be asked and answered. For example, does this child absorb all the vitamins in his food or is he subject to some chronic deficiency that, if it isn't recognized and treated, will lower his vitality, darken his mood, make him see ugliness, feel boredom and think foolishness or malice? And what about his blood sugar? What about his breathing? What about his posture and the way he uses his organism when he's working, playing, studying? And there are all the questions that have to do with special gifts. Does he show signs of having a talent for music, for mathematics, for handling words, for observing accurately and for thinking logically and imaginatively about what he has observed? And finally how suggestible is he going to be when he grows up? All children are good hypnotic subjects—so good that four out of five of them can be talked into somnambulism. In adults the proportion is reversed. Four out of five of them can never be talked into somnambulism. Out of any hundred children, which are the twenty who will grow up to be suggestible to the pitch of somnambulism?" (Huxley, 2005: 249-250).

Additionally, children are constantly reminded of liberating themselves through the process of learning. This suggests Marshall's view that learners shape their learning and subjectivities through their minds, through educational practices, and through choices in education (Marshall, 1995). Likewise, on Pala, the learners are given the chances to be autonomous and a total change in terms of their educational practices is overtly stated as follows:

Liberate yourselves from everything you know and look with complete innocence at this infinitely improbable thing before you. Look at I as though you'd never seen anything of the kind before, as though it had no name and belonged to no recognizable class. Look at it alertly but passively, receptively, without labeling or judging or comparing. And as you look at it, inhale its mystery, breathe in the spirit of sense, the smell of the wisdom of the Other Shore (Huxley, 2005: 268).

When liberal education and liberal learning are a matter of concern, schooling is a significant factor to be considered. According to Aronowitz and Giroux (2003:

72) schools are important institutions since they provide ‘spaces for oppositional behavior and teaching but also represent a source of contradictions that sometimes make them dysfunctional to the material and ideological interests of the dominant society.’ Therefore, except for serving some economic aims, schools also have some functions like cultural and ideological sites that exist independently from any state. Moreover, they are the sources diverse ‘forms of knowledge, ideologies organizational styles, and classroom social relations’ (Aronowitz and Giroux (2003: 72). Indeed, according to educators liberal education is a profound means to achieve maturation and self-realization of a person and the problem lies in the fact that the terms such as maturity, the whole person, growth and human excellence are blurred (Heath, 1968).

Indeed, liberal education has close links to ‘democratic freedom, scientific progress and excellence’ (Schneider, 2004: 6). Nussbaum (2009) also stresses the risk of getting lost in a competitive world and emphasizes that values in humans should be cultivated appropriately through liberal education.

Though liberal education has assumed many forms across different times and places, it has always been concerned with important educational aims: cultivating intellectual and ethical judgment, helping students comprehend and negotiate their relationship to the larger world, and preparing graduates for lives of civic responsibility and leadership. On the merits, then, we might expect that liberal education would be the uncontested preference of virtually everyone who goes to college (Schneider, 2004: 6).

Similarly, the education of children is a prominent act for the Palanese. Physical abuse of children and using some behaviorist techniques are severely condemned within the society. Besides, physical violence towards children is strictly prohibited. Dr. Mac Phail describes the indoctrination as ‘the perfect Pavlovian set up’ and a kind of physical torture (Huxley, 2005: 141).

And that's a subject," he added, turning to Will, "that somebody ought to make a historical study of—the relation between theology and corporal punishment in childhood. I have a theory that, wherever little boys and girls are systematically flagellated, the victims grow up to think of God as 'Wholly Other'—isn't that the fashionable argot in your part of the world? Wherever, on the contrary, children are brought up without being subjected

to physical violence, God is immanent. A people's theology reflects the state of its children's bottoms. Look at the Hebrews—enthusiastic child-beaters. And so were all good Christians in the Ages of Faith. Hence Jehovah, hence Original Sin and the infinitely offended Father of Roman and Protestant orthodoxy. Whereas among Buddhists and Hindus education has always been nonviolent. No laceration of little buttocks—therefore *tat tvam asi, thou art That, mind from Mind is not divided* (Huxley, 2005: 139).

Although the behavioristic techniques are severely criticized since they are believed to hinder the learning of their people, it is overt that such techniques are still applied on Pala, but it is argued by the Palanese that it is practiced only to the benefit of their children. It is obvious from the dialogue between Vijaya, Dr. Mac Phail and Will that they use Pavlovian way of conditioning ‘purely for a good purpose... Pavlov for friendliness and trust and compassion’ (Huxley, 1962: 234). Indeed, it is claimed that within the boundaries of Pala, the Pavlovian way is not exploited to the benefit of some authorities, which might include some bad deeds such as ‘selling cigarettes and vodka and patriotism’ (Huxley, 2005: 234).

In Huxley's *Island*, the Palanese people claim to eradicate all negative factors which might interfere with the learning of their people in that they criticize the education system outside and they praise themselves about their way of educating their people. The education of children is particularly considered to be a moral act. For example, the under-secretary of education in Pala argues that the education system of Europe is ‘funny, and curiously repulsive’ (Huxley, 2005: 257). For instance, Mr. Menon condemns Europe and their way of dealing with the education process of children. He also defends that the people outside of Pala do not educate the mind and the body and criticizes the cure for scientific specialization in the outside world.

Your cure for too much scientific specialization is a few more courses in the humanities. Excellent! Every education ought to include courses in the humanities. But don't let's be fooled by the name. By themselves, the humanities don't humanize. They're simply another form of specialization on the symbolic level. Reading Plato or listening to a lecture on T. S. Eliot doesn't educate the whole human being; like courses in physics or chemistry, it merely educates the symbol manipulator and leaves the rest of the living mind-body in its pristine state of ignorance and ineptitude. Hence

all those pathetic and repulsive creatures that so astonished me on my first trip abroad" (Huxley, 2005: 257).

Aronowitz and Giroux (2003) argue that when any state intervenes into schools, this has an effect on the development of curricula and social relations in the classroom. Accordingly, the success of students is then measured on how well they are equipped with the skills and the knowledge to perform productively outside of the classrooms. In *Island*, this view seems to diverge from that of traditional classrooms. Apart from dealing with the product, Huxley (2005), in *Island*, focuses on developing the inner states of the learners in order to introduce them to the real world (Huxley, 2005: 259). The children on Pala are carefully trained to be analytical in order to be productive and self-dependent. For instance, they are not given any chances to endeavor for absolute power. The children are presented with alternatives to choose from and these opportunities do not give them the chances to bully their families. Instead, the children, particularly 'the Muscle Men' are trained to be 'aware and sensitive.' In addition, love of power is studied and directed into things rather than people, which suggests that they are always given the chances to be beneficial and positive for their surroundings (Huxley, 2005: 188). Similarly, Masschelein & Simons (2003) state that when a learner is liberated, the notion of lifelong learner is a matter of concern and this kind of learner depends on their individual choices.

So we're preserved from the plagues of popery, on the one hand, and fundamentalist revivalism, on the other. And along with transcendental experience we systematically cultivate skepticism. Discouraging children from taking words too seriously, teaching them to analyze whatever they hear or read—this is an integral part of the school curriculum (Huxley, 2005: 179).

Huxley particularly emphasizes the kind of education they practice on Pala through the dialogues between Mr. Menon, the under-secretary of Education, and Will Farnaby, the narrator. The practices they apply in *Island* seem to be liberating on the part of the learners since their education system seems to be different from the traditional education system. For instance, Mr. Menon emphasizes the one of the practices -training in perception- in a conversation with Will Farnaby. Within this practice, children are 'taught to pay attention to what they see and hear and at the same time they're asked to notice how their feelings and desires affect what they

experience of the outer world' (Huxley, 2005: 256). Moreover, children receive a training in perceiving and imagining in *Island*. This involves a kind of 'training in psychology and applied physiology, in the proper use of the language and self-knowledge' (Huxley, 2005: 256).

Upon being questioned by Will about the relevance of their practices to formal education, Mr. Menon defends that their education is helpful and he adds that through training mind and the body of their children they believe children learn much more quickly.

"What's the relevance," Will asked, "of all this elaborate training of the mind-body to formal education? Does it help a child to do sums, or write grammatically, or understand elementary physics?" "It helps a lot," said Mr. Menon. "A trained mind-body learns more quickly and more thoroughly than an untrained one. It's also more capable of relating facts to ideas, and both of them to its own ongoing life" (Huxley, 2005: 256).

To the severe criticism of Mr. Menon, Will again inquires him about the necessary intellectual skills and Mr. Menon states that the way the Palanese teach probably resembles the one the outsiders will teach in the future.

"We teach the way you're probably going to teach in another ten or fifteen years. Take mathematics, for example. Historically mathematics began with the elaboration of useful tricks, soared up into metaphysics and finally explained itself in terms of structure and logical transformations. In our schools we reverse the historical process. We begin with structure and logic; then, skipping the metaphysics, we go on from general principles to particular applications" (Huxley, 2005: 258).

In brief, the freedom of movement is a main theme in *Island* and the Palanese people sacrifice mechanical efficiency for the sake of human satisfaction. Accordingly, all people do their share of work and each individual within the community sample all kinds of work to learn about things and skills and organization as well as all kinds of people and their ways of living (Bowering, 2014). Indeed, in *Island*, the Palanese people succeed in their practices by involving any person in the process:

"So you take to digging and delving as a form of therapy?" "As prevention—to make therapy unnecessary. In Pala even a professor, even a government official, generally puts in two hours of digging and delving each day." "As part of his duties?" "And as part of his pleasure." (Huxley, 2005: 174).

The idea of involving everybody in the process of learning to achieve human satisfaction on a large scale is also passed to the reader through what Dr. Mac Phail says:

You think first of getting the biggest possible output in the shortest possible time. We think first of human beings and their satisfactions. Changing jobs doesn't make for the biggest output in the fewest days. But most people like it better than doing one kind of job all their lives. If it's a choice between mechanical efficiency and human satisfaction, we choose satisfaction"... Sampling all kinds of work—it's part of everybody's education. One learns an enormous amount that way—about things and skills and organizations, about all kinds of people and their ways of thinking." (Huxley, 2005: 181).

4.3.5. Making the Mental Links: Bridge-Building in the Palanese Education System

Fuller (1989: 7) holds that human learning is concerned with beliefs, ideas, emotions, theorems, discriminations, emotions and sensibilities; therefore, it involves a wish to understand so that people can learn in a meaningful way. Thus, human learning is 'a reflective engagement in which what is learned is not a detached fragment of information.' Likewise, the teachers on Pala strive for learners to have pleasure while they are learning through 'bridge building' activities, which is considered to be an important practice in helping children to learn efficiently (Huxley, 1962: 271). This involves the transactions between human beings while they are cooperating or competing with each other and there is more than the interaction of the process. Within this learning process, each step of the learning process includes a range of different kinds of relationships which the learners must understand and learn to take advantage of their learning (Fuller, 1989).

"No, we start prosaically with the textbook. The children are given all the obvious, elementary facts, tidily arranged in the standard pigeonholes. Undiluted botany—that's the first stage. Six or seven weeks of it. After which they get a whole morning of what we call bridge building. Two and a half hours during which we try to make them relate everything they've learned in the previous lessons to art, language, religion, self-knowledge." ... One starts with botany—or any other subject in the school curriculum—and one finds oneself, at the end of a bridge-building session, thinking about the nature of language, about different kinds of experience, about metaphysics and the conduct of life, about analytical knowledge and the wisdom of the Other Shore." "How on earth," Will asked, "did you ever manage to teach the teachers who now teach the children to build these bridges?" "We began teaching teachers a hundred and seven years ago," said Mrs. Narayan. "Classes of young men and women who had been educated in the traditional Palanese way. You know—good manners, good agriculture, good arts and crafts, tempered by folk medicine, old-wives' physics and biology and a belief in the power of magic and the truth of fairy tales. No science, no history, no knowledge of anything going on in the outside world. But these future teachers were pious Buddhists; most of them practiced meditation and all of them had read or listened to quite a lot of Mahayana philosophy (Huxley, 2005: 267-271).

According to Eyler (2009) the main challenge for liberal educators lie in the process of designing suitable environments for the learners so that they can learn in appropriate contexts and transfer their learning into their own lives. Hence, the learned knowledge serves as a bridge for the learners to transform their inert knowledge into knowledge which they can use through experiencing. Similarly, in Huxley's *Island* there are abundant examples of such kind of learning. For instance, 'the science of relationship in conjunction with the ethics of relationship' (Huxley, 2005: 260) is emphasized, excesses are avoided and the teachers struggle to achieve balance since they are of the opinion that it is the rule of the nature. Besides the learners are prepared to be functional in their real lives; therefore, the practices carried out in *Island* aim at achieving effective citizens and engaging them in lifelong learning (Eyler, 2009). Indeed, learners in *Island* always tend to refine information. They are also trained to tolerate ambiguity and act while refining their information. They are also constantly equipped with a variety of skills and social abilities, sometimes these activities are repeated; but only for the sake of their well-being.

These practices provide the learners with the opportunities to challenge, inquire and accordingly recognize their surroundings.

So we tell the boys and girls to stop thinking and just look. 'But don't look analytically,' we tell them, 'don't look as scientists, even as gardeners. Liberate yourselves from everything you know and look with complete innocence at this infinitely improbable thing before you. Look at it as though you'd never seen anything of the kind before, as though it had no name and belonged to no recognizable class. Look at it alertly but passively, receptively, without labeling or judging or comparing. And as you look at it, inhale its mystery, breathe in the spirit of sense, the smell of the wisdom of the Other Shore.' " (Huxley, 2005: 268).

Moreover, it is observable from the practices of the Palanese that they aim at integrating their liberal learning goals with global competencies of their children. These goals include analytical thinking, cultural understanding, effective citizenship, effective communication and integrated reasoning. For example, a variety of inquiry strategies are exploited by the Palanese to make value judgments, to solve problems and generate new understandings. In the Palanese education system, the children have the chances to experience multiple opportunities to interact with more mature people just as they communicate to their teachers and parents. Additionally, the education system they are involved in is distinctive since it embodies a 'specific course of studies that is fashioned with many pragmatic goals in mind' (Zigler, 2002: 162). Indeed, the way the Palanese people have their children observe their surroundings clearly concretizes their beliefs in terms of education.

Science starts with observation; but the observation is always selective. You have to look at the world through a lattice of projected concepts. Then you take the moksha-medicine, and suddenly there are hardly any concepts. You don't select and immediately classify what you experience; you just take it in. It's like that poem of Wordsworth's, 'Bring with you a heart that watches and receives.' In these bridge-building sessions I've been describing there's still quite a lot of busy selecting and projecting, but not nearly so much as in the preceding science lessons. The children don't suddenly turn into little Tathagatas; they don't achieve the pure receptivity that comes with the moksha-medicine. Far from it. All one can say is that they learn to go easy on names and notions. For a little while they're taking in a lot more than they give out." (Huxley, 2005: 269).

In addition, the learning period in *Island* is demonstrated through ‘the application of knowledge, skills, and responsibilities to new settings and complex problems’ (Hovland & Schneider, 2011: 5-6). In order to explore a topic, learners are presented with some realia and this training is presented through deep and interconnected ways. Therefore, learners have the chances to be responsible for their own learning and they anchor the new knowledge they grasp through active involvement with that concept or object. For instance, they experience with a flower, a dissected frog and they are asked to discriminate between ‘words and events, between ‘knowing about things and being acquainted with them’ (Huxley, 1962: 270). This implies that first-hand experiences are considered significant in that they help learners to translate their experiences into words.

Every child who comes to initiation comes to it after a long education in the art of being receptive. First the gardenia as a botanical specimen. Then the same gardenia in its uniqueness, the gardenia as the artist sees it, the even more miraculous gardenia seen by the Buddha and Mahakasyapa ... It'll help you to understand the difference between words and events, between knowing about things and being acquainted with them. 'And when you've finished writing,' we tell them, 'look at the flower again and, after you've looked, shut your eyes for a minute or two. Then draw what came to you when your eyes were closed. Draw whatever it may have been—something vague or vivid, something like the flower itself or something entirely different. Draw what you saw or even what you didn't see, draw it and color it with your paints or crayons. Then take another rest and, after that, compare your first drawing with the second; compare the scientific description of the flower with what you wrote about it when you weren't analyzing what you saw, when you behaved as though you didn't know anything about the flower and just permitted the mystery of its existence to come to you, like that, out of the blue. Then compare your drawings and writings with the drawings and writings of the other boys and girls in the class. You'll notice that the analytical descriptions and illustrations are very similar, whereas the drawings and writings of the other kind are very different one from another. How is all this connected with what you have learned in school, at home, in the jungle, in the temple?' (Huxley, 2005: 268-271).

Thus, the teaching practices of the Palanese resemble the blending of Buddhism, ‘ethical reasoning, skills for lifelong learning’. With the educators who specialized in the practices of Buddhism, meditation, and Mahayana philosophy, the

Palanese believe that the educators are highly trained in psychology and metaphysics and thus, they are considered to be far more experienced and competent than any prospective teachers outside (Huxley, 2005: 271). Indeed, the aim is to ‘make best of the worlds’ and the learning experience is ‘combined with, and in a sense subordinated to, the theories of Buddhism and the psychological facts of applied metaphysics’ (Huxley, 2005: 272). Additionally, it is emphasized that both fun and education are necessary characteristics in achieving goals in *Island* since they direct ‘good feelings and right knowledge into expression’ (Huxley, 2005: 274). Expressive gestures, expressing oneself freely, liberating oneself from painful memories (Huxley, 2005: 278) are all important features of the Palanese education, suggesting the fact that humanistic principles are always exploited to the benefit of children and to build a decent community.

4.3.6. Physical Education in the Palanese Society

The education of children involves climbing on Pala. As Huxley stresses ‘Climbing's an integral part of the school curriculum’ (Huxley, 1962: 191). The act of climbing needs to be considered within the educational framework of Pala since the community considers the experience as ordeal and they also believe that the experience of climbing serves the first stage into adolescence for the children to develop. Indeed, it is perceived as ‘An ordeal that helps them to understand the world they'll have to live in, helps them to realize the omnipresence of death, the essential precariousness of all existence’ (Huxley, 2005: 195). It is argued that learning process resembles a state of adventure in that the individual consciousness of any learner has to encounter the world and the obstacles first. This challenge in learning is similar to ‘the ordeal of consciousness’ in Henry James’ terms and as a result of this ordeal, the learner triggers the learning process. (Fuller, 1989: 9).

Indeed, the children on Pala are given ‘all kinds of difficult tasks to perform—strenuous and violent tasks that exercise their muscles and satisfy their craving for domination—but satisfy it at nobody's expense and in ways that

are either harmless or positively useful' (Huxley, 2005: 188). Besides, the source of initiation of children in climbing is referred to as 'the experience of being liberated from themselves' (Huxley, 2005: 199). Hence, it is clear that the tasks they assign to children are considered to be hardships, which are expected to initiate the learning process. Moreover, for the fictional Palanese people in *Island*, the concept of education has an important role in that the children are constantly taught what to expect of people who differ from them in terms of physique and character.

It is also important to understand what a person knows of himself because his self-concept decisively regulates how he adapts. What a person believes to be his strengths and weaknesses determines what he will attempt or not attempt. As Socrates said, to "know thyself" leads to wisdom, the ability to use knowledge effectively for adaptive purposes (Heath, 1968: 4).

4.3.7. The Palanese: The Failure of another Utopia?

The philosophy of education in Huxley's *Island* is empowering on the part of the learners and it liberates their minds from ignorance and cultivates their social responsibility. Learners in this society constantly have to confront challenging encounters with important issues and they do not only experience specific content. Instead, learning occurs at all types of contexts and it is closely interwoven with their daily lives (Schneider, 2004). The impression conveyed in the education system of *Island* is that tutors constantly struggle to avoid the strict limitations of a centralized curriculum and they help learners with their insights so that learners can develop the integrity to become individuals with knowledge and an understanding of the world as a whole (Clarke, 1990). Accordingly, the issue of subjectivity and voice of individual learners gain importance since there is a constant effort to understand the specific conditions of the educational contexts and practices throughout the process (Mohanty, 1990). Indeed, the education system bears some affinities to Dewey's model of learning in that there is considerable struggle for the imagination of learners and the educational and social contexts in Huxley's *Island* inspire the learners to

improve them both physically and intellectually. The young are particularly nurtured both inside and outside the schools to overcome the social and educational shortcomings. Besides, learners in the Palanese education system are perceived to be individuals that need to be equipped with the necessary skills from birth (Huxley, 2005). In contrast to many utopias which include some sorts of institutions to shape their individuals with some dogmas, the Mutual Adoption Clubs (Huxley, 2005: 106) in *Island* is not run by the government. Moreover, the education system in these clubs does not practice dogmas so that learners can be challenged to rethink and reconsider various educational matters in society (Zigler, 2002).

Although *Island* offers a vision of ‘possibilities for guiding social and educational reform’ (Zigler, 2002: 157), the visionary utopia still fails to resist the collapse. This failure might result from the cultural challenge that the Palanese people had to face. It is obvious in Huxley’s *Island* that the idea of creation of an ideal world for the people to flourish was more accessible due to Pala’s isolated nature in its formative period. In time, as a result of the industrial and technological transformations of the world, it failed to defend its unity. With the invaders of the nearest neighboring military dictator state, Pala was seriously threatened to give its natural sources, particularly oil. In addition to these economic factors, it is obvious that Pala also suffered from ‘the claims and directions from ‘competing claims and directions from within, by its own members.’ Besides, this challenge was also worsened by the competing cultures. Thus, the forces have had negative effects on the given culture of the Palanese people (Zigler, 2002: 167), which triggered the collapse of an ideal world.

4.4. *'The Dispossessed'* by Ursula K. Le Guin

4.4.1. *The Dispossessed* and Ursula Le Guin

Born in 1929, in Berkeley, California, Ursula Le Guin is a renowned American science fiction writer (Walsh & Le Guin, 1995). Being the daughter of anthropologist Alfred L. Kroeber and Theodora Kroeber, Le Guin attended Radcliffe College and she earned her master's degree from Columbia University. Besides, as a Fulbright fellow, she continued her studies in France (Le Guin, 1971). Having written four collections of poetry, more than fifteen novels, short stories, books for children, criticism, screenplays and edited anthologies, Le Guin's works have been honored with the National Book Award, the Hugo Award, the Nebula Award, the Prix Lectures-Jeunes, the Pushcart Prize, the Boston Globe-Hornbook Award, the National Book Award, the Kafka Award, *Writer's Digest's* 100 Best Writers of the twentieth century and the Gandalf Award for fantasy writing (Justice, 2001; Walsh & Le Guin, 1995). Le Guin claims her success is the natural outcome of her talent for writing, which she developed through hard work and practice (Justice, 2001). In a dialogue with William Walsh, Ursula Le Guin discusses science fiction and realism and when Walsh (1995) questions her if she has a different mindset and pulls from a different world in writing either of these genres. She expresses her view on fantasy as follows:

I don't see that opposition. Science fiction and realism are versions of the same literary trends—they both depend, in a sense, on science to tell us what is real. Before about 1700 all literature was basically fantastic. We had a religious consensus. The higher reality was a religious reality, the earth was basically a lower reality. There wasn't any science to tell you that this was possible or this was not possible. Sometimes it's difficult to tell fiction from natural history between the Middle Ages and the 1500s. Invention and reality are pretty much mixed together. As we began to move into the age of science, industry, and technology, we had a touchstone—yeah, this is possible—science says we can fly to the moon. Science also says that we can't fly to the moon on wings, flapping our wings and breathing, because there is nothing to breathe between the earth and the moon. That kind of voyage becomes strictly fantastic. You get a clearer line between realism and science fiction on one hand and fantasy on the other. However, since I write all of them, to me it's just a different mood (Walsh & Le Guin, 1995: 195).

Le Guin's works are considered to change the notions of what fantasy and science fiction can perform and she is also considered to be a remarkable spinner of fantastic tales through which she can make the readers take note of the words and cultural assumptions (Mc Cafferry and Gregory, 1984). According to Le Guin, science fiction serves a bridge between literature and rhetoric (Rochelle, 2001). De Bolt (1979) tackles Le Guin from birth to success and collects some fragments about her life and views, many of which now underline the science fiction. De Bolt (1979: 14, 27) also emphasizes Le Guin's 'faith in human nature's capacity for goodness' and she regards science fiction as having a 'capacity to face an open universe.' Furthermore, Le Guin's profound sense of the 'mystery of the real' justifies her constant resistance to the 'rationalist escapism', which suggests that human suffering is something that can be cured (Fekete, 1971: 92). Le Guin considers being an author and the act of writing as an art form: 'There are dance artists, painting artists and writing artists. Authors are writing artists. You can practice art in whatever medium you choose, and words are mine' (Justice, 2001: 38).

Le Guin's writing is suggested as imaginative literature and it is maintained that imaginative literature is rhetorical in that it deepens the understanding of the self, the other, the world and also the beliefs the readers and the authors consider to be true (Rochelle, 2001). Burns (2004) also maintains that Le Guin is a creative writer who attaches importance to politics in her writing; however, she does not let politics interfere with her work as an author since she primarily aims at creating works of literature and takes a deep interest in ethics.

While avoiding 'moralizing' and preaching simple solutions to serious moral problems, at the same time, in all of her work, Le Guin writes as a 'moralist': as someone who—in the manner of the ancient Greeks, the young Marx and anarchists such as Kropotkin—considers humans as being by nature ethical animals, and who, as a result, has an overriding interest in the ethical dimension of human existence. Le Guin wishes to stimulate and encourage her readers to think in ethical terms even if, in the end, it should transpire that they make substantive ethical judgements that are different from her own (Burns, 2004: 140).

Guin's one of the most important works includes Earthsea Trilogy – *A Wizard of Earthsea* (1968), *The Tombs of Atuan* (1971), and *The Farthest Shore* (1972) – and it is considered to be her most successful work and has also been compared to J. R. R. Tolkien's *The Lord of the Rings* (Mc Cafferry & Gregory, 1984). In *How They Do Things with Words: Language, Power, Gender, and the Priestly Wizards of Ursula K. Le Guin's Earthsea Books*, it is overtly stated by Le Guin that she follows 'the intense conservatism of traditional fantasy in giving Earthsea a rigid, social hierarchy of kings, lords, merchants, peasants' (Comoletti & Drout, 2001: 114). Le Guin also uses the 'content of traditional myths of the Hero' and 'the Quest' and 'utopia' (Rochelle, 2001: 152), which are made rhetorical through her inversion and subversion. Indeed, Le Guin succeeds in differentiating stories through her reimagination and reinterpretation.

Utopian fiction stands as a critical response to an undesirable present condition just as feminist utopian fiction stands as a response to patriarchal beliefs and addresses patriarchal problems and imagines a place where the problems are solved and the conditions are improved for the better. In feminist utopian works of literature, the idealized society is not portrayed through male power and authority (Marcellino, 2009). In this sense, Le Guin's *The Dispossessed* 'remains ambiguously within present boundaries of the status quo' since the novel duplicates the male dominant narrative' and hence the patriarchal ideology (Moylan, 1986: 120). However, rather than focusing on the male power and characterizing male focus, the utopian vision presented in *The Dispossessed* is based on the view that human nature is primarily motivated by an imaginative urge to create. Thus, this view of human nature suggests a far different society and is considered to be outside the 'boundaries of the status quo' (Libretti, 2004: 306).

The Dispossessed (1974) tells the story of protagonist, Shevek, who is the first person to visit Urras for generations. Shevek's experiences on Urras are unfolded through the alternating chapters which provide the readers with the accounts of his growing up on Anarres (Benfield, 2006). At the heart of the novel, Anarres and Urras serve as foils to each other and both societies reveal problems that 'constrain liberty through economics and identities' in this imaginary environment

(Jones, 2011: 7). Anarres is depicted as a fragile city where two mechanisms of social control exist: the Production and Distribution Coordination, an institution in charge of natural resources, and an ideology of sacrifice which is based on the philosophy of Odo, which ensures the collective survival of its inhabitants in order to flourish in every aspect (Nadir, 2010). However, this so-called political structure makes the concept of freedom impossible (Jaeckle, 2009). Hence, Anarres is portrayed as a land which is highly dominated by an anarchic environment.

The Production and Distribution Coordination (PDC) runs the economy of the planet. Religion continues to exist—although not as an institution but as a mode, that is, as a way of viewing or experiencing the world. And people have food, clothing, and shelter as well as a modest number of personal possessions they pick up or create along the way. But no government, church, or ruling class coerces people into acting against their will. Social and political power is seen as inherently repressive and so is reduced to a minimum. Anarres, then, is a traditional anarchy in these respects. ... (Jaeckle, 2009: 76)

Le Guin introduces Shevek by placing him in the utopian milieu of Anarres to provide him with the appropriate background (Birns, 2007). In the novel, Shevek's fame derives from his achievements in terms of abstract concepts. In *The Dispossessed*, Shevek is attempting to produce a unified theory of time in physics, called 'General Temporal Theory,' through which Shevek tries to redefine the concepts of time and space travel (Le Guin, 1974: 28). However, his views on physics have no merit on Anarres; thus, he feels an urge to go to the state of A-Io on the planet of Urras. Upon his arrival on Urras, Shevek is welcomed by the Urrasti as a celebrity not because of the scientific and practical uses of his works, but for economic and military purposes (Burns, 2004).

Utopian texts tend to be volatile in depicting more or less ideal societies which are set in imaginary future or lands and the analyses of utopian literature can illuminate a variety of topics; however, one common purpose of these analyses of any utopian work is to treat it as a work of literature (Sabia, 2006). Hence, particularly the utopias of the twentieth century depict some democratic or nondemocratic societies and processes. The analysis of any work of utopia provides the reader with a decent basis to question democratic ideals, some interconnections,

presuppositions and concrete representations of some concepts. In Le Guin's *The Dispossessed*, the concepts of politics, ideology, culture, freedom, equality and their interrelationship with the concept of education will be analyzed and the analysis is likely to clarify some factors that might be unstable for any utopian community and even threatening for democratic and other values in a given society. Le Guin's *The Dispossessed* examines 'how the forms of discourse, knowledge, and power that propose a sustainable, equitable society also restrict freedoms of thought and desire—emancipating, in other words, while dominating at the same time' (Nadir, 2010: 34) *The Dispossessed* demonstrates a viable utopia in that 'defenders and critics of utopia alike have difficulty even imagining: namely, a dynamic and revolutionary utopia premised on an acceptance of the enduring reality of social conflict and historical change' (Davis, 2005: 3).

4.4.2. Synopsis of *The Dispossessed*

The novel portrays radically different fictional societies on two close planets, Urras and its moon Anarres. On Urras, multiple states exist along with their governments. On Anarres, on the other hand, there exists no government or economic system. The protagonist-Shevek-, a physicist on Anarres, decides to break away Anarres and travel to Urras in order to develop a 'General Temporal Theory,' through which Sequency and Simultaneity are unified. The theory is revealed as follows:

“Well. we think that time ‘passes,’ flows past us, but what if it is we who move forward, from past to future, always discovering the new? It would be a little like reading a book, you see. The book is all there, all at once, between its covers. But if you want to read the story and understand it, you must begin with the first page, and go forward, always in order. So the universe would be a very great book, and we would be very small readers” (Le Guin, 1974: 106-107).

The physics of the book portrays the concept of time as having a much deeper meaning and the meaning of theories embodied in the book is intricately interwoven into the plot of the story through describing abstract concepts, portraying the ups and downs of characters as well as revealing the transformation of the

Anarresti society. The concept of anarchism is a recurring theme and Le Guin envisions a society in which the three great enemies of freedom: 'the state, organized religion, and private property' (Jaeckle, 2009: 75) do not exist and accordingly the functions of these institutions are highly practiced on Anarres.

The planet Anarres is depicted in the novel as a society without any government or intimidating authoritative institutions. It is the place where Shevek grows up without his mother, who is transferred to another city. During his childhood, Shevek stands out from other kids and he is accused of being an egoist when he attempts to express his ideas. As Shevek matures, he furthers his studies in physics and it is soon understood that his ideas and theories are advanced. Meanwhile, Shevek partners with a childhood friend, and they have a child together. As he is trying to send a manuscript which does not have prior approval to Urras, he is sent away for a manual job and upon his return he discovers that his family has been sent away. Moreover, Shevek and a friend start a new syndicate, the Syndicate of Initiative, through which Shevek publishes several books and creates his own transmitter to communicate with Urras. Talk of accepting settlers from Urras begins, but there is fear among their dissenters. Therefore, Shevek and his friend decide they must send someone to Urras. Shevek is chosen and following this, he returns wiser.

Despite the objection of many on his home planet of Anarres, Shevek travels to Urras. Upon his arrival, Shevek is treated like a celebrity; however, he finds the customs of Urras radically different from those he has known before. Over time, he discovers that he has been brought there for a reason, so that he can help the Urrasti to get an advance on space travel which will allow them to dominate not only Anarres, but many others as well. Shevek is not satisfied with the truth, and also does not like the violent way in which Urras is governed; thus, he wants to promote peace and friendship rather than helping one state and ruling all the others.

4.4.3. *The Dispossessed* and Pedagogy of Difference: Democracy versus Ideological Incultation

Ideology may be defined as ‘a system of ideas, beliefs, fundamental commitments, and values about social reality’ and the term ‘ideology’ has been one of the most controversial concepts in social theory as there exist multiple ways of apprehending what ideology is (Nozackj & Apple, 2002: 381). Education, on the other hand, seeks developing individuality and autonomy in people as well as equipping them with ‘habits of equal respect and concern for others.’ In terms of education, there are two kinds of perspectives suggested within utopias: the formal education of children and the informal education of adults, which aim at securing an autonomous, broadly educated, rational, knowledgeable, attentive and informed citizenry. What is more, through either ‘civic education’ or ‘democratic education’ some democratic values are instilled through informal means in a given society (Sabia, 2006: 96).

The etymological investigation of the concept of ‘indoctrination’ means the implanting of doctrines. The fact that the Roman Catholic Church implanted the Christian doctrine and secured its autonomous control of the medieval European education in the Middle Ages reveal that teaching was associated with endorsing the doctrines at the time. Over time, indoctrination has come to refer to the entire educational system and it has become a body that incorporates an absolute authoritarian character, which, in time, has minimized the concept of education into a doctrinal implantation; thus, it has become synonymous with indoctrination (Snook, 2010: 8).

Alexander (2005) argues that ideologies are inculcated through education since all societies convey the customs and beliefs they maintain. Indeed, it is accepted by many people that education compulsorily involves an ideological character (O’Neil, 1981). The economic manipulation and the economic roles of educational institutions seem to be a determining factor in understanding the nature of education. However, in order to provide a more adequate picture about the outcomes of educational processes, through either formal or informal means, and observe the mechanisms of domination and power, the cultural and ideological orientations need to be considered so as to make sense of the complex social and

economic ways. Thus, ‘political tensions and contradictions’ are also intervened in the practices of educators (Apple, 2004: 2). Indeed, Shevek reveals this intervention in the applications of the Urrasti when he describes the Urrasti and compare his society with them. Hence, he seems to believe that the people on Urras are not free due to the authoritative capitalist government, which constantly inculcates its belief system rather than freeing their citizens.

Here you see the jewels, there you see the eyes. And in the eyes you see the splendor, the splendor of the human spirit. Because our men and women are free — possessing nothing, they are free. And you the possessors are possessed. You are all in jail. Each alone, solitary, with a heap of what he owns. You live in prison, die in prison. It is all I can see in your eyes — the wall, the wall!” (Le Guin, 1974: 110).

Thus, a troubling paradox arises out of the intersection of democracy and education on Urras. In order for a state to be liberal, citizens should be involved in the process of self-government and make informed decisions as they mature. However, on Urras the educational system is depicted as an inherently authoritarian institution since it involves some agents who make use of some opportunities in order to shape some insusceptible people. Therefore, this government seems to resemble a totalitarian state which shapes the thoughts of its citizens and effectively inculcates its belief system by posing them into a serious threat which dictates the lack of freedom of thought (Redish & Finnerty, 2002). Therefore, this form of uncritical ideological inculcation is far from education in every aspect, and it gives rise to indoctrination (Snook, 1972). Indeed, Shevek emphasizes the role of ideology on Urras and makes this reality more tangible when he reveals his thought about the Urrasti when he says ‘Here on Urras, that act of rebellion was a luxury, a self-indulgence. To be a physicist in A-Io was to serve not society, not mankind, not the truth, but the State’ (Le Guin, 1974: 129).

Indeed, in Le Guin’s *The Dispossessed*, there are abundant examples of indoctrination which are revealing in terms of moral education and ideological indoctrination. In addition, it must be admitted that all forms of inculcation which are portrayed in the practices of the Urrasti in order to control Shevek and take advantage of him and his studies are attempts to ‘dominate and even violate the

individual' (Gur Ze-ev, qtd. in Alexander, 2005: 2). Although the first impression of Shevek about Urras seems positive and full of hope initially, it turns out that the reality of Urras is not as it seems. The first sign of the difference between these two planets is revealed in Chapter 1, where Shevek, the protagonist, describes the ship on which he is taken to Urras. Through this description, Shevek is trying to compare Anarres and Urras.

“No. It is not wonderful. It is an ugly world. Not like this one. Anarres is all dust and dry hills. All meager, all dry. And the people aren't beautiful. They have big hands and feet, like me and the waiter there. But not big bellies. They get very dirty, and take baths together, nobody here does that. The towns are very small and dull, they are dreary. No palaces. Life is dull, and hard work. You can't always have what you want, or even what you need, because there isn't enough. You Urrasti have enough. Enough air, enough rain, grass, oceans, food, music, buildings, factories, machines, books, clothes, history. You are rich, you own. We are poor, we lack. You have, we do not have. Everything is beautiful, here. Only not the faces. On Anarres nothing is beautiful, nothing but the faces. The other faces, the men and women. We have nothing but that, nothing but each other (Le Guin, 1974: 110).

Although Shevek is deeply impressed by the outlook of Urras initially, his ideas change during his visit to Urras, and he reveals that this beauty is not long-lasting and is very superficial since he discovers in time that the people on Urras are owned by their state and they are never free to fulfill their potentiality. Le Guin (1974) points out this uneasiness of Shevek when he describes the mood of him as 'He was sick of holding back, sick of not talking, not talking about the revolution, not talking about physics, not talking about anything (Le Guin, 1974: 99).

Moreover, Shevek's conversation with Chifoilisk in Chapter 5 reveals Shevek's dissatisfaction with the Urrasti in terms of the police, administration, laws, trades and particularly education. Upon the remark of Chifoilisk which suggests that Shevek has been bought by the state of Urras, Shevek starts to question the reality behind Urras. During the conversation, Chifoilisk warns Shevek to be careful against Pae, another physician on Urras, and adds that Shevek has 'to understand the powers behind the individuals' on Urras since Pae 'is a loyal, ambitious agent of the loti Government' (Le Guin, 1974: 67). Besides, Chifoilisk adds that the manner of

Shevek in approaching everybody on Urras ‘as a person, an individual’ will not work on Urras since it is based on a profit economy (Le Guin, 1974: 67). Indeed, through the end of this conversation, Chifoilisk turns out to be one of the agents of the government on Urras. Thus, it is revealed the powers that direct Urras is not reasoning, but the ideologies and profit making.

Chifoilisk’s face closed down; then he turned suddenly to Shevek, speaking softly and with hatred, “Yes,” by said, “of course I am. If I weren’t I wouldn’t be here. Everyone knows that. My government sends abroad only men whom it can trust. And they can trust me! Because I haven’t been bought, like all these damned rich loti professors. I believe in my government, in my country. I have faith in them.” He forced his words out in a kind of torment. “You’ve got to look around you, Shevek! You’re a child among thieves. They’re good to you, they give you a nice room, lectures, students, money, tours of castles, tours of model factories, visits to pretty villages. All the best. All lovely, fine! But why? Why do they bring you here from the Moon, praise you, print your books, keep you so safe and snug in the lecture rooms and laboratories and libraries? Do you think they do it out of scientific disinterest, out of brotherly love? This is a profit economy, Shevek!” (Le Guin, 1974: 67).

Following this realization, Shevek later reveals the underlying reality of Urras in terms of its educational practices and the way they inculcate their belief system to their citizens. It is obvious in Chapter 10 that the main motive of Shevek in visiting the Urrasti is to abolish the walls which restrains people. Indeed, the wall is a recurring motif in Le Guin’s *The Dispossessed* and Shevek also has a number of dreams about walls throughout the novel. According to Benfield (2006), the Port of Anarres is surrounded by an extremely important wall, which Shevek has to overcome so as to get on the ship which will take him to Urras to further his research. This wall presents a dichotomy based on two different points of view. First, it encloses the whole universe except Anarres; thus, leaves Anarres disconnected from the outside world. On the other hand, it also suggests boundaries surrounding Anarres, and leaving anyone living outside Anarres in quarantine. However, Benfield (2006) argues that this wall stands for the barricades that mankind create in order to limit the freedom of others. Therefore, Shevek, the protagonist, intends to eliminate these barriers and he clearly echoes his opinions in a conversation with Takver in Chapter 10, prior to his journey.

“What are you going to do?” asked Takver, a thrill of agreeable excitement in her voice. “Go to Abbenay with you and start a syndicate, a printing syndicate. Print the Principles, uncut. And whatever else we like. Bedap’s Sketch of Open Education in Science, that the PDC wouldn’t circulate. And Tirin’s play. I owe him that He taught me what prisons are, and who builds them. Those who build walls are their own prisoners. I’m going to go fulfill my proper function in the social organism. I’m going to go unbuild walls” (Le Guin, 1974: 157).

4.4.4. Anarres: The Anarcho-Communist Utopia, Human Nature and Education

Anarchism suggests a no-government system of socialism, which has developed over the course of the second half the nineteenth century. The anarchist hold that it is high time for private ownership of land, machinery and capital to disappear and that the ideal political organization of a society can only be achieved only when the functions of the government are reduced to a minimum, and the individual can recover ‘his full liberty of initiative and action for satisfying, by means of free groups and federations’ (Kropotkin, 1920: 3). This communist-anarchism theorized by Kropotkin is obvious in *The Dispossessed*, particularly in the novel’s mean setting, Anarres. From Anarres, Shevek plans a visit to the neighboring state, Urras, which was separated by the anarchist revolutionaries about one hundred and seventy years ago (Jones, 2011).

Serving as foils to each other, Anarres and Urras illustrate the strengths and weaknesses of each governmental organization and social system in Le Guin’s *The Dispossessed*. Set in imaginary lands, both societies reveal the problems that constrain the liberty of the individual. Thus, the educational practices shaping the individuals in these societies will be clarified through the lens of Shevek. In the novel, Anarres, the moon of Urras, is portrayed as an anarchist society of refugees, who follow the teachings of the female philosopher Odo.

Indeed, the Anarresti society seems to have been influenced by the philosopher and revolutionary Odo, whose teachings form the basis of culture on Anarres. For instance, the educational practices are revealing even in the word choice

of the Anarresti people. Thus, on Anarres, there exist broad freedom and complete equality ‘without reference to gender or class distinctions’ (Marcellino, 2009: 205).

For example, they do not have separate words for work and play (Le Guin, 1974: 46). Moreover, in contrast to the Urrasti, Anarrestis are not required to do work they do not like doing, yet they freely choose what they would like to do. Indeed, Odo’s teachings clearly reflect the culture and society on Anarres in Chapter 8.

A child free from the guilt of ownership and the burden of economic competition will grow up with the will to do what needs doing and the capacity for Joy in doing it. It is useless work that darkens the heart. The delight of the nursing mother, of the scholar, of the successful hunter, of the good cook, of the skillful maker, of anyone doing needed work and doing it well — this durable joy is perhaps the deepest source of human affection and of sociality as a whole.” There was an undercurrent of joy, in that sense, in Abbenay that summer. There was a lightheartedness at work however hard the work, a readiness to drop all care as soon as what could be done had been done. The old tag of “solidarity” had come alive again. There is exhilaration in finding that the bond is stronger, after all, than all that tries the bond (Le Guin, 1974: 118).

Thus, Odo’s teachings, on which the Anarres life is based suggests that the organizational means of capitalism such as competition and property only diminishes the capacity of people rather than enhancing their potential capacities in realizing their highest potential (Libretti, 2004). Thus, personal interdependence and complementarity of individual compose the novel’s philosophical foundation in that a person can fulfill their potentiality supposing there exists free will. Indeed, Le Guin seems to be echoing the ideas of Marx and Engels to underlie the idea that ‘the free development of each is the precondition for the free development of all’ (Marx & Engels, 1848/1972: 491). Throughout the novel, Shevek is trying to direct his individual creativity in the anarchic society of Anarres. Additionally, Shevek’s commitment to the Odonian principles of Anarresti society poses an act of rebellion. However, Shevek devotes himself to his own will and talents in order to serve his social interests as well as the community he lives in. In Chapter 10, Le Guin (1974: 129) states that ‘On Anarres he had chosen, in defiance of the expectations of his society, to do the work he was individually called to do. To do it was to rebel: to risk

the self for the sake of society.’ Thus, it seems that Shevek realizes his own potentiality.

Shevek had learned something about his own will these last four years. In its frustration he had learned its strength. No social or ethical imperative equaled it. Not even hunger could repress it. The less he had, the more absolute became his need to be. He recognized that need, in Odonian terms, as his “cellular function,” the analogic term for the individual’s individuality, the work he can do best, therefore his best contribution to his society. A healthy society would let him exercise that optimum function freely, in the coordination of all such functions finding its adaptability and strength. That was a central idea of Odo’s Analogy (Le Guin, 1974: 157-158).

Indeed, the individualism portrayed in Chapter 10 about the culture of Anarres does not refer to a competitive or a possessive struggle which poses an antagonistic relationship in which one individual tries to dominate the other like the Urrasti do. Besides, through this individuality the person is neither isolated from the society nor this society aims at eroding the individual in turn (Libretti, 2004). Instead, through this individualism on Anarres, Shevek provides congruence with his fellows from his society, through which Le Guin (1974) indirectly challenges the theoretical foundation of capitalism that in order for a society to develop some external motivation or coercive mechanism is a must.

All this Shevek had thought out, in these terms, for his conscience was a completely Odonian one. He was therefore certain, by now, that his radical and unqualified urge to create was, in Odonian terms, its own justification. His sense of primary responsibility towards his work did not cut him off from his fellows, from his society, as he had thought. It engaged him with them absolutely (Le Guin, 1974: 158).

Anarres is depicted in Le Guin’s *The Dispossessed* as an imaginary land which is built on scarcity, even deprivation of resources. Indeed, Anarres is a place with some serious shortages: frequent droughts occur, the vegetation of the planet is scarce and also there is a lack of animal life. Although being referred as an imaginary land, Anarres lacks the necessary conditions as it cannot support a genius to flourish. Indeed, Anarres is severely challenged by the physical environment: the land is dry and it is prone to drought (Jaekle, 2009). This holy community is sustained through

its moral values; however, it is depicted as a land which is fundamentally inhospitable for human flourishing. In contrast to other utopias, Anarres poses insufficiency and in this respect it represents an ambiguous utopia (Bierman, 1975). Additionally, Nadir (2010) argues that *The Dispossessed* differs from other utopias in that every citizen living on Anarres is conditioned to be self-sacrificing about their individual desires so as to exist in the community in a modest way. In other words, the world in *The Dispossessed* is severely restricted by the environment, which suggests that the prosperity and happiness of individuals are also restricted unlike other contemporary utopias, where economy of happiness promises a prosperous future and infinite happiness.

However, among this lack of plenty, Shevek flourishes and all accounts of his developmental stages are presented such as his childhood, parental upbringing, and adolescent learning. However, Shevek's experiences on Anarres reveal the fact that his upbringing within the Anarresti society reveals the negative influence of Anarres on him. Indeed, even the teachers in the nurseries and learning centers on Anarres are preoccupied with inculcating their doctrines rather than fostering the ability in children to be autonomous learners and think freely. The remark of the history teacher in Chapter 2 portrays the fact that children on Anarres are taught imposed some notions rather than taught. The teacher states that 'Yes, he said, a prison was: a place where a State put people who disobeyed its Laws' (Le Guin, 1974: 18). Moreover, the conversations of Shevek with his friends such as Tirin and Kadagv about imprisonment play an important role in Shevek's subsequent critiques of the Anarresti and Urrasti societies in the following chapters (Benfield, 2006).

Anarres, in this respect, can be thought of an ambiguous utopia since it portrays institutional bodies that are good in character, yet the settings of these good institutions impose 'an absence of goods- traditional means to fulfillment' (Bierman, 1975: 205). According to Jaekle (2009: 75-76) through Anarres, Le Guin attempts to construct a highly anarchist society which lacks the three great enemies of freedom: 'the state, organized religion, and private poverty.' This land is presented with its complementary foe, Urras in the novel and through this difference between two different planets, Le Guin seems to be bringing two ways to see the unity in *The*

Dispossessed, which reveals her complementarity that has its roots in the twentieth-century physics.

However, one of the most striking moments which reveals the rationale behind the Anarresti society becomes overt in a conversation between Edap and Shevek in Chapter 6.

“It’s not the individuals posted to PDC, Shev. Most of them are like us. All too much like us. Well meaning, naive. And it’s not just PDC. It’s anywhere on Anarrea. Learning centers, institutes, mines, mills, fisheries, canneries, agricultural development and research stations, factories, one-product communities — anywhere that function demands expertise and a stable institution. But that stability gives scope to the authoritarian impulse. In the early years of the Settlement we were aware of that, on the lookout for it. People discriminated very carefully then between administering things and governing people. They did it so well that we forgot that the will to dominance is as central in human beings as the impulse to mutual aid is, and has to be trained in each individual, in each new generation. Nobody’s born an Odonian any more than he’s born civilized! But we’ve forgotten that. We don’t educate for freedom. Education, the most important activity of the social organism, has become rigid, moralistic, authoritarian. Kids learn to parrot Odo’s words as if they were laws — the ultimate blasphemy!” (Le Guin, 1974: 81).

Therefore, it is overt that Bedap, Shevek’s friend and a frustrated educational reformer, takes Shevek to the point where he can see his problems more clearly. Shevek comes to realize the fact that Anarres has an invulnerable power structure and that this structure gives no chance to its citizens in accomplishing their goals. Thus, the people living on this planet have no chances of improving themselves. This view becomes more tangible through what Bedap’s claims in a conversation with Shevek in Chapter 6.

Sabul uses you where he can, and where he can’t, he prevents you from publishing, from teaching, even from working. Right? In other words, he has power over you. Where does he get it from? Not from vested authority, there isn’t any. Not from intellectual excellence, he hasn’t any. He gets it from the innate cowardice of the average human mind. Public opinion! That’s the power structure he’s part of, and knows how to use. The unadmitted, inadmissible government that rules the Odonian society by stifling the individual mind” (Le Guin, 1974: 80).

4.4.5. Urras: Individualist-Capitalist Utopia and Education

According to Friedman (2009) governments play their role in preserving the freedom of their citizens; however, when governments concentrate their power in political hands they pose a strict threat to freedom. Indeed, Urras in Le Guin's *The Dispossessed* resembles such a place in that the policy-makers on Urras are manipulated by the urge to achieve some organizational ends; however, these acts concentrate on rugged individualism and they are far from solidarity. It poses a situation which involves some struggles 'unrelated to the promotion of a genuine fraternity- a situation which augurs badly for the sick, the handicapped and the poor' (Peters & Marshall, 2002: 29). In *The Dispossessed*, the people governed and educated by the government resemble these handicapped people, yet their disability lies in their free will instead of their bodies. In this respect, the education on Urras does not portray a democratic context.

Le Guin's utopian vision seems to suggest that the current repressive social structures are far from supporting people to achieve their full potential and on Urras, this view of hers seems to be concretized since individuals are portrayed as having been alienated from themselves. As a result, the conditions which hinder creativity, nature, work are fostered by social systems like capitalism, which diminishes the collective happiness, achievement of the ideal life and individuality of people in a given society (Libretti, 2004). Urras is depicted in the novel as an earthlike planet on which a capitalist nation rests. Urras seems to have plenty of wealth and a level of human dignity when the community seems to move a step beyond subsistence living; however, it embodies a repressive government which dictates inequality for women and there exists a severe permanent suffering for the underclass (Marcellino, 2009).

Indeed, in Le Guin's *The Dispossessed*, the protagonist, Shevek, initially seems to be impressed by Urras when he gives a description in Chapter 3: 'It was a revelation, a liberation. Physicists, mathematicians, astronomers, logicians, biologists, all were here at the University, and they came to him or he went to them, and they talked, and new worlds were born of that talking' (Le Guin, 1974: 37). Shevek even appreciates the students on Urras: 'They were superbly trained, these

students. Their minds were fine, keen, ready... Their society maintained them in complete freedom from want, distraction, and cares' (Le Guin, 1974: 62). However, through the end of the novel, it is clearly revealed that the only motive of the Urrasti is to exploit the knowledge of Shevek and use it for their purposes. The dialogue between Shevek and Keng in Chapter 11 is revealing in terms of this exploitation.

... And decisions could be made, and agreements reached, and information shared. I could talk to diplomats on Chiffewar, you could talk to physicists on Hain, it wouldn't take ideas a generation to get from world to world...Do you know, Shevek, I think your very simple matter might change the lives of all the billions of people in the nine Known Worlds?" He nodded. "It would make a league of worlds possible. A federation. We have been held apart by the years, the decades between leaving and arriving, between question and response. It's as if you had invented human speech! We can talk — at last we can talk together" (Le Guin, 1974: 162-163).

Moreover, Shevek's response to the desires of the A-Io government is striking and it is clear that Shevek has understood the reality behind the scenes on Urras and, therefore, he explains the reason why he has come to Urras. Moreover, he lets them learn about his anger because of their motives.

"Look," he said, "I must explain to you why I have come to you, and why I came to this world also. I came for the idea. For the sake of the idea. To learn, to teach, to share in the idea. On Anarres, you see, we have cut ourselves off. We don't talk with other people, the rest of humanity. I could not finish my work there. And if I had been able to finish it, they did not want it, they saw no use in it So I came here. Here is what I need — die talk, the sharing, an experiment in the Light Laboratory that proves something it wasn't meant to prove, a book of Relativity Theory from an alien world, the stimulus I need. And so I finished the work, at last. It is not written out yet but I have the equations and the reasoning, it is done. But the ideas in my head aren't the only ones important to me. My society is also an idea. I was made by it. An idea of freedom, of change, of human solidarity, an important idea. ... So that one of you cannot use it as A-Io wants to do, to get power over the others, to get richer or to win more wars. So that you cannot use the truth for your private profit but only for the common good" (Le Guin, 1974: 163).

It is clear from the above quotation that Shevek emphasizes the need to foster the learning of democratic skills on Urras. Indeed, as Sabia (2012) asserts that individuals need to learn how to debate, evaluate, negotiate, cooperate, evaluate and

compromise and how to do these without giving harm to the autonomy of others. However, such notions are not depicted on Urras since the authorities in power and the range of existing governments are preoccupied with oppressing its citizens. Indeed, the citizens are not skilled at judging arguments, existing practices, norms or proposals. There exists no democratic participation as described by Sabia (2012) and the collective self-governance of citizens is not fostered. What is more, it is revealed through these dialogues that the Urrasti struggle hard ‘for mere external rewards such as money’ (Benfield, 2006: 128).

Additionally, the novel suggests that when dominance is cultivated instead of individuality, the creativity of people are subjugated under the hands of repressive structures (Libretti, 2004). Indeed, the citizens living on Urras are not provided with information or knowledge about the community they live with or the far away communities and their associations with their past seem to be broken away, which typically suggests a non-democratic context for learning (Sabia, 2012). The conversation between the Ambassador and Shevek is revealing in terms of this non-democratic context and it clearly makes it obvious that the authorities who are in power on Urras do not care about the history; thus, the planet is cut-off from the rest of the world.

“It is very strange,” said the Ambassador from Terra. “I know almost nothing about your world, Shevek. I know only what the Urrasti tell us, since your people won’t let us come there. I know, of course, that the planet is arid and bleak, and how the colony was founded, that it is an experiment in anarcho-communism, that it has survived for a hundred and seventy years. I have read a little of Odo’s writings — not very much. I thought that it was all rather unimportant to matters on Urras now, rather remote, an interesting experiment But I was wrong, wasn’t I? (Le Guin, 1974: 161-162).

Indeed, Shevek reveals his dislike for the capitalist planet Urras as terrible and boring when he reflects on capitalism and its presumptions about the human personality.

He could not force himself to understand how banks functioned and so forth, because all the operations of capitalism were as meaningless to him as the rites of a primitive religion, as barbaric, as elaborate, and as

unnecessary. In a human sacrifice to deity there might be at least a mistaken and terrible beauty; in the rites of the moneychangers, where greed, laziness, and envy were assumed to move all men's acts, even the terrible became banal. Shevek looked at this monstrous pettiness with contempt, and without interest. He did not admit, he could not admit, that in fact it frightened him (Le Guin, 1974: 63-64).

Moreover, Shevek's realization of the walls that surround him become more tangible when he is accused of betraying the Urrasti by the Urrasti revolutionaries in Chapter 7.

According to Dewey (2004: 4) societies do not continue to exist by transmission, but also by communication since there exists 'more than a verbal tie' between community and communication. Therefore, within this community, men must have some beliefs, aims, aspirations, knowledge and a common understanding so as to form a real community since they are the means, which secure intellectual and emotional dispositions. Similarly, Le Guin maintains the view that 'human nature does not need to be transformed' and echoes the need for developing 'cultural institutions and values that foster the impulse to mutual aid as opposed to the will to dominance' (Libretti, 2004: 306-307) since the creative nature of humankind can only be actualized when the society fosters and cultivates the will of its citizens.

However, this view of cultivation seems to be completely reversed for the sake of the authorities in power on Urras. Indeed, Shevek discovers that instead of fostering the intellectual and emotional states of individuals, the authorities on Urras seem to be diminishing the free will of their citizens through their practices.

The individual cannot bargain with the State. The State recognizes no coinage but power: and it issues the coins itself. He saw now — in detail, item by item from the beginning — that he had made a mistake in coming to Urras; his first big mistake, and one that was likely to last him the rest of his life. Once he had seen it, once he had rehearsed all the evidences of it that he had suppressed and denied for months — and it took him a long time, sitting there motionless at his desk — until he had arrived at the ludicrous and abominable last scene with Veä, and had lived through that again too, and felt his face go hot until his ears sang; then he was done with it. Even in this postalcoholic vale of tears, he felt no guilt. That was all done, now, and what must be thought about

was, what must he do now? Having locked himself in jail, how might he act as a free man? He would not do physics for the politicians. That was clear, now (Le Guin, 1974: 129).

One of the most striking practices which bewilder Shevek is the examination system imposed by the Urrasti. The examination system entailed on Urrasti is appalling for Shevek and he finds this application as a great ‘deterrent to the natural wish to learn’ (Le Guin, 1974: 62). Initially, Shevek liked his new students on Urras; however, he later states that he ‘felt no great warmth towards any of them.’ ‘They were planning careers as academic or industrial scientists, or what they learned from him was to them a means to that end, success in their careers. They either had, or denied the importance of, anything else he might have offered them’ (Le Guin, 1974: 63). Indeed, the basic idea of democracy which requires decisions to be made following some informed and reasoned discussion, debate and argument is almost nonexistent on Urras. Instead of collective reasoning process, the system on Urras suggests might, wealth, power, status, ignorance and prejudice (Sabia, 2006). The fact that students on Urras become uncomfortable when they get the same mark with other students reflects this concern for only status and power in terms of education.

... this pattern of cramming in information and disgorging it at demand. At first he refused to give any tests or grades, but this upset the University administrators so badly that, not wishing to be discourteous to his hosts, he gave in. He asked his students to write a paper on any problem in physics that interested them, and told them that he would give them all the highest mark, so that the bureaucrats would have something to write on their forms and lists. To his surprise a good many students came to him to complain. They wanted him to set the problems, to ask the right questions; they did not want to think about questions, but to write down the answers they had learned. And some of them objected strongly to his giving everyone the same mark. How could the diligent students be distinguished from the dull ones? What was the good in working hard? If no competitive distinctions were to be made, one might as well do nothing (Le Guin, 1974: 62).

Indeed, Urras is presented in Le Guin’s *The Dispossessed* as a place which portrays a better world and through this new planet; some solutions seem to be suggested as a complementary to Anarres. However, the vivid accounts of Shevek on

planet Urras is revealing in terms of the fact that there has been a total break between both planets-Anarres and Urras- and the result is creeping for both since Urras has severely been deprived of human solidarity and it has also become a hopeless and soulless place (Davis, 2005).

This was the Urras he had learned about in school on Anarres. This was the world from which his ancestors had fled, preferring hunger and the desert and endless exile. This was the world that had formed Odo's mind and had jailed her eight times for speaking it. This was the human suffering in which the ideals of his society were rooted, the ground from which they sprang (Le Guin, 1974: 135).

In conclusion, the role of education is to foster in learners the commitment to multiple visions and encourage engagement with other learners who are different. In order to achieve this orientation, learners should be equipped with critical thinking skills in order to make intelligent choices (Alexander, 2005). However, in Ursula Le Guin's *The Dispossessed* some dualities of good and bad are constantly portrayed on two lands- Anarres and Urras: oppression and 'dualism of division that destroys us, the dualism of superior/inferior, ruler/ruled, owner/owned, user/used' (Marcellino, 2009: 212) and through these dualities, the concept of education reveals the existing systems in applying their oppressions for their citizens through different means. Le Guin seems to suggest the view that choosing either Anarres or Urras does not sound as an appropriate decision and both planets have some certain defects in ruling their people. Indeed, Le Guin's *The Dispossessed* seems to diverge radically from the static utopian tradition in that the worlds represented in the novel are genuinely dynamic and revolutionary. Moreover, Shevek's declaration in the last few pages of the novel that is echoed in the Pravic language as 'We are the children of time' (Le Guin, 1974: 183) reveals that in this revolutionary utopia there is not a final shape for the past and there is always a probability in the future for change (Davis, 2005). Accordingly, Shevek's sophisticated nature urges him to take action among these two worlds and he is constantly seeking more active and dynamic relationships; however, each planet promises something what the other lacks. Thus, it fosters the motive in Shevek to go on searching.

Table 2
Anarres and Urras Compared

| ANARRES | URRAS |
|--|---|
| POLITICS / GOVERNMENT | |
| <ul style="list-style-type: none"> • An anarchist, socialist society • Cooperation and organic solidarity are valued • Based on talents / interests of people • Individual freedom albeit it is suppressed at times | <ul style="list-style-type: none"> • A properterian and profiteering society • Competition is fostered • Based on government and controlling the populace • Freedom of the people is severely suppressed |
| EDUCATION / EDUCATIONAL PRACTICES | |
| <ul style="list-style-type: none"> • Has a university system • There is no standard system for testing, it is process-based and formative • Teachings of Odo are highly valued, education is more spiritual • Students are intrinsically motivated • It is open to change, theories are highly valued | <ul style="list-style-type: none"> • Has a university system similar to the American university system, students pay to go to school • Testing is a compulsory component of the curriculum, testing is compulsory and it is summative and product-based • It is based on profit and profit-making, there exist exploitation, oppression and sexism • Students are extrinsically motivated • It is a highly stabile society and theories are just the means for commercial gain |
| GENDER DIFFERENCES | |
| <ul style="list-style-type: none"> • Women are considered equal intellectual equals, everyone is expected to find their own place in the society | <ul style="list-style-type: none"> • Women are not involved in most contexts, sexism is highly influential |

4.5. 'The Handmaid's Tale' by Margaret Atwood

4.5.1. *The Handmaid's Tale* and Margaret Atwood

Born in 1939, Margaret Eleanor Atwood is a prominent Canadian novelist, a prolific poet, a feminist, a literary critic, an essayist as well as an environmental activist. She is the author of more than thirty-five books of fiction, poetry and critical essays (Atwood, 2004: 513). Atwood has received many awards including the prestigious Booker Prize (Chadha, 2009: 28). She is considered to have remarkable intellectual and imaginative powers, a good sense of humor as well as an exceptional talent for the use of language (Nischik, 1991). Atwood is also described as a technically accomplished prolific writer due to her elegant writing style and creative imagination (Chadha, 2009).

Margaret Atwood is distinguished among other writers since she attaches importance to science in her writing. She is segregated from her contemporaries not only because she refers to science in her writings, but also she does so from a woman's perspective while applying new discoveries through her imagination to important aspects of human experience (Deery, 1997: 470). Born into a well-educated family, Atwood has benefitted a lot from her father and her brother, who are very successful in neurophysics. Deery (1997) states that Atwood's references to science in her writing are only natural since the interest in science among her family members is obvious. Atwood's immediate relatives include her father, an entomologist, and her brother who is a neurophysiologist. She also remembers her mother as a person who always let her experiment with things and make mistakes (D'Souza, 2004). Therefore, her family became a great aid for her in gaining an intellectual resourcefulness which would serve her in her career as an author. Atwood completed her undergraduate degree in English at the University of Toronto in Canada and she continued her graduate work at Harvard although she did not complete it (Cookie in Nischik, 2000). However, she was awarded several honorary degrees from Trent University, Queen's University, Concordia University, Radcliffe, and Harvard. Moreover, she taught at the University of British Columbia as well as some other reputable North American universities (Bloom, 2009: 10).

In the interview with Dodson, it is obvious that through her fiction, Atwood aims at raising consciousness of all people all over the world albeit implicitly. Through her comments, Atwood makes it clear that she is strictly opposed to slavery and oppression regardless of gender. As a response to the inquiry of Dodson in an interview (1997), Atwood maintains that oppressors tend to put people under pressure by oppressing education. In particular, she emphasizes the analogy between races of people who are enslaved just like the women who are enslaved under patriarchal ways of living, which clearly reveals that her fiction refers to politics. Indeed, in her novels Margaret Atwood depicts scenes in which women are burdened by the inequalities and rules of their societies. In the stories, these women struggle to overcome oppression and change the system which blocks the rights of women. In other words, they try to achieve braver and independent identities (Goldblatt, 1999). However, when she is referred to as a political writer, Atwood rejects the view and contends that politics is related to the way how people examine the society surrounding them. Instead, she argues that being aware of one's surroundings is a prerequisite to be a human (Dodson, 1997).

Through reconstructing the familiar into fascinating as her stories are unfolded, Atwood also tends to depict the Canadian culture and she is well aware of the political and social contexts (Dodson, 1997). Indeed, among Atwood's novels, readers can easily observe the accounts of Canadian outland. *Surfacing* (1972), *The Edible Woman* (1969), *Life Before Man* (1979), *Lady Oracle* (1976) and *Bodily Harm* (1981) are the examples of these novels illustrating her traditional writing style. However, Hogsette (1997) claims that *The Handmaid's Tale* (1985) diverges from Atwood's other novels in terms of its novelistic style. Ketterer (1989: 209) also points out that *the Handmaid's Tale* (1985) is 'the best and most successful science fiction novel written by a Canadian'. In contrast to her other novels which uses Canada as the setting, *The Handmaid's Tale* (1985) takes place at a futuristic North American province. However, the significant issues like self-discovery, self-expression, self-construction, gender discrimination, political oppression and patriarchal oppression that typically characterize Atwood's style are overt (Hogsette, 1997: 263).

In *The Handmaid's Tale and Oryx and Crake in Context*, Atwood gives an account of her life and points out that after studying English literature -specifically the Victorian period- at Harvard, she invents a genre for her thesis study -‘the English metaphysical romance’- which draws her to a darker corner (Atwood, 2004: 514). She continues to read various narrative genres differing from the Jane Austen sense of the sixties. In time, she also reads American science fiction and fantasy of the twentieth century and many other novels which bear some resemblances to her thesis. Finally, she comes to realize that America is not the place for what she is looking for and she utilizes Nathaniel Hawthorne’s term “romance” to distinguish the type she means from realistic novels. In fact, the kind of novels she offers are the ones which present ideas about new norms of social organization through the conversations among the characters just as it is performed in utopia and dystopia. Thus, the genre she takes a deep interest in is the fiction about the waking state (Atwood, 2004: 514-515).

Atwood’s *The Handmaid's Tale* is one of the widely taught novels in North American colleges. Malak (1987: 13) claims that the reason why *The Handmaid's Tale* is such a moving tale is that it employs a clever technique in presenting the female protagonist initially as a mere voice which successfully flashes reminiscences about past and then converting her to a ‘full-roundedness,’ which parallels with her maturing way of seeing things. Atwood’s other novels include *Cat’s Eye* (1988), *Wilderness Tips* (1991), *Good Bones* (1992), *The Robber Bride* (1993), *Good Bones and Simple Murders* (1994), *Strange Things: The Malevolent North in Canadian Literature* (1995), *Mornings in the Burned House* (1995), *Alias Grace* (1996), and *Negotiating With the Dead: A Writer on Writing* (2002) (Bloom, 2009: 11-12).

4.5.2. Synopsis of *The Handmaid's Tale*

Offred has to serve as a handmaid in a totalitarian and theocratic state, Gilead, which is put in the place of the United States of America. As an upcoming of infertility among women and low production rates, the women in Gilead are assigned to elite couples, who have difficulty in having babies. The narrator in *The*

Handmaid's Tale, Offred, serves the Commander and his wife, Serena Joy. The names of the handmaids in Gilead are particular in that every woman has to bear the name of their Commanders and these names should include the word 'of.' Therefore, Offred means the handmaid of Fred. All the missions the handmaids have to perform are strictly controlled by the state; thus they are constantly kept under surveillance. Moreover, they have to procreate through impersonal and wordless sex with their Commanders to the accompaniment of their wives. Thus, the freedom of the handmaids is strictly limited and except for the shopping trips, the women are watched by the Eyes, the secret police force of Gilead. The women even are not allowed to keep their doors shut, which suggests that every public move the handmaids make is strictly controlled by the state.

The story is told through the point of view of Offred while she frequently reflects the past events which lead up to this nightmare conclusion for her. The reader comprehends the events Offred and other handmaids experienced through the flashbacks of the narrator. The reader firstly understands the past of Offred, her affair with her husband, Luke, and their daughter as she recounts her story stating both the time period before Gilead and after. Luke and the narrator, Offred, attempt to desert the county and move to Canada, yet they are caught when they are trying to move across the border and parted with each other, and Offred has not heard of anything from both (her daughter and her husband) ever since. As the founders of Gilead gain power, they employ the military to take over the country although they claim that they do this temporarily. However, they end up launching a coup and assassinating the members of the congress and the president. The state considers women as their property and pornography, prostitution and violence against women is prevalent. Gilead is a state in which chemical spills and pollution is a typical feature; therefore, fertility rates are too low. Women are constantly dehumanized, their rights and privileges are given no attention by the oppressive state and also they are not allowed to hold property or jobs since they are supposed to be subservient to their Commanders. It is their mere duty.

Upon Offred's capture, her marriage is considered void by the state as her husband was divorced formerly, and she is immediately sent to the Rachel and Leah

Re-education Center, called the Red Center by the inhabitants of Gilead. There, Offred meets Aunt Lydia and other handmaids. It is a place where all the captured women are brought in to be indoctrinated into the belief system of Gilead. The women at this centre are constantly given speeches glorifying the beliefs of Gilead. These include being subservient to men, obeying all the orders of the state and bearing children. Besides, Aunt Lydia conditions the women to adopt this system by making believe that such a social order offers more respect to the women than pre-Gilead era. Apparently, women are considered no more than possessions of the Commanders for procreation.

Assigned to the Commanders house, Offred finds herself among a repetitive and a restrictive routine. These include the trips with Ofglen to the shops and visits to the Wall outside, which used to be Harvard University, where all the corpses of the rebels are hung. Moreover, she has to undergo a period of the Ceremony, which suggests that the Commander reads the Bible to the handmaid and to the household prior to having sex. Besides, Offred typically has to see the doctor in order to be checked in case there might be some complications.

Upon the proposition of the doctor to have sex to make her pregnant, Offred feels uneasy and also feels terrified of being caught as she might be sent to the colonies if she is caught. One day, upon the invitation of the Commander through his chauffeur, Nick, and his gardener to visit him regularly, Offred starts to visit him. There, they play Scrabble, which is rigidly prohibited within the borders of Gilead. Offred even has a chance to look at the magazines such as *Vogue* and following these meetings the Commander asks her to kiss him. Therefore, Offred starts to feel that her relationship with the Commander has become less impersonal as she knows him better. They start having conversations at night and the Commander broaches the new order he and his fellows have created in Gilead. Offred even remarks how unhappy she is, yet the Commander replies, “[Y]ou can’t make an omelette without breaking eggs.”

Among all these routines, Offred comes to realize that there is an underground organization to overthrow Gilead, of which one of the handmaids-Ofglen- is a member of. Meanwhile, some time passes without Offred becoming

pregnant; therefore, the wife of the Commander-Serena Joy- advises Offred to have sex with Nick and pass the child off as the Commander's. In order to have Offred do this, Serena even promises her to bring a picture of her daughter and Offred comes to realize that Serena has known the whereabouts of Offred's daughter all this time.

The commander secretly takes Offred out to a club, called Jezebel's, on the same night she is supposed to see Nick. Jezebel's is a place where the Commanders rub shoulders with the prostitutes. There, Offred meets Moira, a woman working there who once planned to escape yet was captured before she was able to cross the border. Moira could have gone to the colonies where dangerous and political prisoners are kept. However, she states that she prefers Jezebel's and from then on Offred never sees her. Feigning passion, Offred again has sex with the Commander. Upon the return of Offred to Gilead, she sleeps with Nick late at night and they start sleeping together more frequently without letting anybody know, yet she ends up being caught up in the affair. Meanwhile Ofglen insistently warns Offred against Mayday and begs her to gather information from the Commander. One day, a rebellion, in which Ofglen triggers the incident, breaks out and all the Handmaids take part in a group execution of a supposed rapist. Later, Offred finds out that the so-called rapist was a member of Mayday. Following this, on a shopping tour, Offred meets a new Ofglen who is not a part of Mayday and finds out that the other Ofglen hanged herself when she realized that the secret police was coming for her. Meanwhile, Serena learns about the secret visit of Offred and the Commander to Jezebel's and she threatens Offred to punish her and sends her to her room. There, while waiting for punishment, Offred realizes a black van approaching from the Eyes. At the time, Nick comes and begs Offred to come with her by saying that the Eyes are Mayday members and they have come to save her. Offred leaves with them despite the Commander's objections to do so. However, she is unaware of what is waiting for her. She chooses her way either to prison or freedom.

The novel ends with an epilogue from 2195, upon the fall of Gilead, written in the form of a lecture given by Professor Pieixoto. He gives detailed information about the customs of Gilead and Gileadians in an analytical way. What is more, he discusses the implications of Offred's story, on a cassette tape in Bangor, Maine.

According to Pieixoto, Nick arranged the escape of Offred; yet, her fate is unknown. She could have escaped to Canada or England or could have been recaptured.

4.5.3. The Underlying System of Education in Sparta and *The Handmaid's Tale*: Loss of Soul

The Handmaid's Tale (1985) is remarkable among Margaret Atwood's other novels and it brought her great success. This was partly because it was unusual for a woman to be drawn into dystopian fiction writing at those times. In the novel, Atwood imagines a futuristic time period at the end of the twentieth century. It is a time when a woman's ability to procreate is of vital importance as there occurs a catastrophic fall in the birthrate because of diseases and pollution. In these premises, the Republic of Gilead is typically representative of dystopian fiction in that freedom is out, the members of the state are under absolute and constant surveillance, and there is an underground movement called Mayday (Atwood, 1985). Indeed, through its suppression of information, 're-education centres', and totalitarian violence, the Gileadian government secures its power (Neuman, 2006: 857). The story is recorded through the Handmaid Offred as she tells the story upon her escape from the regime. Margaret Atwood reflects the patriarchal history through the lens of its female 'victims'. On the whole, the women are supposed to play subordinate roles, including the wives of the Commanders whose lives are spared provided that they collaborate with the government and train the Handmaids (Staels, 1995: 455).

Therefore, through telling the story of Offred, Atwood's *The Handmaid's Tale* (1985) mainly explores the theme of oppression and enslavement of women in the theocratic and the totalitarian Republic of Gilead, where most people are under threat of nuclear and chemical pollution. Thus, the population is facing the great risk of infertility (Chadha, 2009). Under these circumstances, the protagonist Offred, a fertile woman, is treated no more than a slave and she has to serve the state under constant fear and despair. The novel is recounted through the lens of Offred, and her story of how she struggles to flee away from the hardships of life and how she raises an outcry against the oppressive state is told delicately by Offred.

In constructing *The Handmaid's Tale*, Atwood situates the nation of Gilead in the United States, where women are forced to be subservient to men. Their rights and sexes are ignored by the Republic of Gilead and the sense of 'divine punishment' is always strengthened by the Commanders in order to make women return to second-class citizenship status. In addition, there is hierarchy among women and each woman has to bear the brand of her Commander. Accordingly, the protagonist is named as Of-fred while there exist many other handmaids such as Ofglen, Ofwarren, etc. (Ingersoll, 2009: 3). Within the Republic of Gilead, the women do not have the right to express themselves freely, and they are under absolute control. In fact, the women have lost their faith in some notions like marriage, family and friendship; thus, they know well that they are unworthy. Having no expectations from the future, these women are well informed that all their worth exists within their biological function and their only aim is to survive (Goldblatt, 1999).

According to Malak (1987: 9) Atwood succeeds in portraying a state which is founded on Christian principles. The life in Gilead includes conformity, corruption, fear, terror, miserliness and it typically resembles the oppressive states that can be traced in some anti-utopian works such as Huxley's *Brave New World* and Orwell's *1984*. Furthermore, the narrative reports of Offred reveal the underlying mentality of the Republic of Gilead. More specifically, to serve Republic of Gilead the women have to pass through a special kind of education at the 're-education centre', namely the Red Center (Atwood, 1985: 148) in order to approximate the biologically fertile women into male values (Malak, 1987: 12).

Lewis (2007) maintains that many authors tend to put too much stress on the ideology of utopia while asserting some definitions of utopia. However, the relation between utopia and power as well as the fact that how this power is exploited to shape citizens might be obscured when one is preoccupied with the ideology. Education plays a molding role within the body of utopias and indeed, it is interwoven within utopia and utopian thinking.

The connection between imagination and utopia that brings out the foundations of both in human development is of particular for educational theory. Education is intrinsically connected with the utopian. Nurturing the young must necessarily bring up the question, education for what? Or in

William Morris's well-known formulation, "how shall we live then?" This is not the place to rehearse the history of utopianism and to correlate it with a history of educational thought, but it is worth noting that every great educational theory is imbued with elements of what might be called the utopian disposition. Education at its best reaches beyond the world we now live in, an idea that is frequently evoked in the old cliché that our children are our future. And most utopian schemes have quite a lot to say about education in both its formal and informal senses. Indeed utopias can be thought of as fundamentally educational in the sense that they are "designs" for living – modes of urban and rural planning, technology, work and leisure- designed explicitly for encouraging the development of certain kinds of habits, dispositions and attitudes. Utopia links the spatial dimension of living with the temporal dimension of learning and in that sense any utopian methodology can be said to ground education in the everyday fabric of the imagined society (Peters & Moir, 2006: 3).

Similarly, Olssen (2003) stresses the importance of the connection between utopia and democracy in satisfying the goals of a decent society. Moreover, in achieving and extending this democracy, the role of education is of paramount importance since it is the means which mediates between institutions like family and the state. Utopianism does not offer absolute solutions; however, it broadens the imagination of people to speculate and explore (Peters and Moir, 2006). A formula is also suggested to confirm the belief that utopia and education are interwoven as follows: 'future = more of the present = policy analysis and fine tuning' (Peters and Moir, 2006: 4). It is also maintained that concepts of curriculum, education, learning, work, sport, art and vocation which compose educational analysis are subject to utopian exploration. Furthermore, educational institutions are crucial since they are the contexts from which the society learns some notions like democracy and self-government (Mill, 1910). Additionally, education serves a 'stark choice between the invisible hand and the iron hand: between a strategy of marketing and a strategy of management' (Pettit, 1997: 255). However, the challenge for this interface lies in the relation between education and anti-utopia as the concept of education is likely to be narrowed and confined when anti-utopia is the matter of concern (Peters and Moir, 2006). Still, it is claimed that this problem makes probing essential since education inherently derives from exploration and questioning. Additionally, the need for

utopias is stressed by claiming that a world without utopias 'would be a world without social hope, a world of resignation to the status quo' (Simecka, 1984: 175).

In converting women to the values of the society and building a totalitarian state which constantly prohibits choice, the underlying psychology of the learning in Atwood's *The Handmaid's Tale*, and therefore education within the borders of Atwood's fictitious Gilead needs to be tackled. Within the body of the analysis of *The Handmaid's Tale*, all the practices applied by Gileadians in shaping the women to approximate them to male values and the notion of education within the society will be emphasized; thus a synthesis of Spartan system of education within the borders of Gilead will be emphasized as well as the utopian and dystopian debates on ideology towards power. In order to compare and contrast the superpower status of Spartans and Gileadians in *The Handmaid's Tale*, the foundations of Spartan education and training, and their processes of indoctrination through conformity, fear, ritual and brief command as well as the absolute surveillance of Gilead over its citizens will be discussed. Moreover, the similarities between the upbringing of detached boys in Spartan society and the training of detached handmaids in Atwood's fictitious Gilead will be unveiled and the extent to which they resemble one another in terms of politics, economy and most important education will be tackled.

Hence, the perspectives of oppressors and the oppressed women in the society as well as the 'oppressive reproduction of social inequalities through schooling practices' (Lewis, 2007: 683) will be presented in order to observe the theme of educational utopias. Peterson (1999) demonstrates the authoritarian state of Sparta as an example of a state which emphasizes practical, efficient and systematic military training, which underlies the nature of education of Spartans around 550 B.C. In terms of education, Spartans undervalued the intellect and the arts since they believed that they could flourish through the succession of military achievements. Besides, the education and occupation of males were restricted to mere soldiering and following other occupations was strictly prohibited by the military elite community, which was authoritarian, totalitarian, anti-intellectual and racist.

A militaristic education became the means through which their national interests were secured and promoted. The Spartan totalitarian ideal was to train children to be wholly patriotic and devoted to the polis (state) ... Sparta's totalitarian ideal was to make the state the focus of their devotion and affection. Education was designed to produce soldiers absolutely devoted to the will of the polis. Soldiers were not thought of as separate individuals but as property of the polis (Peterson, 1999: 11).

In order to make a comparison between Gilead in Atwood's *The Handmaid's Tale* and Sparta, the Spartan way of living, their remains, merits and interests need to be explained. Henneberry (2008) points out that Spartans were tightly-knit people and they used to live in a uniform community where individuality and luxury were dismayed. They lived in an environment which included perfect solidarity among its citizens and they showed a keen interest in military related objects. Henneberry (2008: 8) maintains that when Spartans focused on training or building their army 'that was indeed their purpose for living.'

To study the approach of Gileadian Commanders in educating women in the fictitious United States, the way how Spartans educate their people to secure the welfare of their state will help to pave the way to some extent for the analysis of the educational practices exploited in the Republic of Gilead as the approach and many other practices within Gilead as broached by Offred typically indicates the principles of Spartan system of education, particularly through providing conformity and uniformity among citizens. Cartledge (2004: 175) states that Sparta is a subject worth studying not only by historians but also by cultural anthropologists and sociologists and adds that the reason for their overt interest in Sparta was due to its education system, their willingness for the well-being of their state and for their ideals as well as their devotion of their personal interests for the sake of their the collective goal of their state. Within the body of Spartan system of education, obedience to those in authority was taught as a 'requisite to a life of military courage, which was every Spartan's highest goal.' (Gutek, 1972: 26). Likewise, there are abundant examples of how women suffer under absolute totalitarianism through the similar applications of Spartans in *The Handmaid's Tale*. The Commanders in the Republic of Gilead seem to practice similar techniques to secure the well-being of their state. Indeed, a grim

anti-utopian world is depicted through the voice of the helpless protagonist- Offred, who keeps the reader in suspense by slowly unfolding the changes made to the behaviors of the women in the Republic of Gilead.

The social order in *The Handmaid's Tale* is maintained through the practices of reproduction and subversion of women, which typically demonstrate the examples of negative conditioning, indoctrination as well as objectification among the society. It is a world where men feel threatened by women producing outside the home; therefore, they are dominated and trapped by the men in order to exclude them from the daily practices of life such as the production of technology, goods, and information (Billy & Friedman, 2011). Indeed, the continued oppression of women implies an economy of commodification, which sees women no more than tools for exchange in the system. This fact is illustrative of the Spartan paradigm in that compliance is considered as the vital factor in the novel and that women are annihilated in the name of intense economic growth. It is a world devoid of feelings and surveillance is thought to be righteous by the Gileadians. Similarly, Hodkinson (2002) also mentions the Spartan way of upbringing as a system which asserts collective over private interests and this was secured through disassociating the boys from their households. In addition, the exclusive relationship between the father and son as well as other emotional relationships were limited. Aldrich (2010) also points out the basic features of the system of Spartan education as conformity and uniformity.

A Spartan model of education may well be adopted by those nations or other groups who believe that subordination of the needs and wishes of the individual to those of the state and especially of military might is the surest means of survival. Indeed, some of the dimensions of Spartan education, such as moral courage and the priority of collective over private interests, are equally applicable to education for survival, whether in a national or international context (Aldrich 2010: 8).

Furthermore, apart from the existence of an authority which is trying to change and control the observable behaviors of the women in *The Handmaid's Tale*, the most obvious restriction imposed on women seems to be indoctrination. According to Wilson (in Snook, 2009) indoctrination is distinguished from conditioning in that

indoctrination is closely connected to the beliefs whereas the latter is primarily preoccupied with behaviors. In Margaret Atwood's *The Handmaid's Tale* (1985) there are ample contexts of indoctrination due to the lives of the women it depicts. As a classic anti-utopian problem, the state is portrayed as the one in which the women are suppressed both physically and psychologically. Hansot (1994: 56) states the framework of James Scott in order to discuss resistance and emphasize the relations between the suppressed and the dominant. Within this framework, it is stated that there are two modes to describe the relations between the dominant and subordinate groups. The term 'public transcript' is employed to describe the official or formal relations between the dominant and the suppressed whereas the term 'hidden transcript' is used to emphasize the talks and behaviors which go unnoticed (Wilson, 1990: 13-14). The transcripts and short fragments of speech of the handmaids in Margaret Atwood's *The Handmaid's Tale* are stressed as hidden transcripts in order to reveal the underlying message of the novel that isolated thoughts of the women are not attached importance and what is more, subordinate people very rarely can do this (Hansot, 1994: 56). Thus, it is clear from the outset that surveillance of the dominant group is not only palpable, it is also considered to be honorary. As typical of any other anti-utopia, the vision of the characters in the novel is strictly limited.

For the analysis, a dialogue is developed with Margaret Atwood's anti-utopian novel, *The Handmaid's Tale* through comparing the examples of the oppressive practices of Gileadians to that of Spartans in order to reveal the underlying processes of indoctrination through conformity, fear, ritual and brief command as well as the absolute surveillance in both contexts. In Atwood's *The Handmaid's Tale*, extreme examples of oppression and indoctrination, patriarchal ideology and environmental disasters remarkably play a detrimental role in the breeding capacities of the women. The result is the creation of the Republic of Gilead whose primary mission is to suppress women in the name of breeding for notable couples. Throughout the analysis, all the accounts of the Gileadian society will be illustrated based on the premises of the existing limitations, indoctrination, passivization as well as commodification by the researcher by referring to the

Spartan system of education in order to reveal the underlying similarity in terms of creating an anti-utopia.

4.5.4. Gileadians as New Spartans and Indoctrination

The term *indoctrination* has a variety of definitions. Arthur (2003: 37) defines indoctrination as ‘something that is true or universally accepted regardless of evidence to the contrary or in the absence of evidence at all.’ Similarly, Thiessen (1993: 3) regards indoctrination as a highly immoral activity as well as being contradictory with liberal education and suggests that ‘it violates the principles of rationality, critical openness, freedom, and respect for persons.’ Indeed, the ideas of education and the ideas of indoctrination and the struggle between these two terms have attracted the interest of the world recently.

Indoctrination involves the acceptance of any doctrine without the existence of any evidence whereas education in the real sense involves an open mind in the light of available evidence (Sears & Hughes, 2006). Hocutt (2005: 37) also emphasizes the distinction between education and indoctrination and suggests that the difference lies in the *means* they use.

You were indoctrinated if you were told only one side of the story, or told that believing another side would not be an error but an evil. You were indoctrinated if no evidence was cited, or if the evidence was tendentiously selected while contrary evidence was ignored, suppressed, or distorted by misleading or charged terminology. You were indoctrinated if you were made to feel not that the proposition at issue merited belief on its own account but that doubting it would expose you to the disfavor of your fellows, the government, or the deity. In short, you were indoctrinated if the appeal was emotional rather than rational, or if your agreement was secured by threat of force or by fraud rather than by citation of fact. By contrast, you were educated if the issue was presented objectively and dispassionately, if you heard alternative views, and if you were encouraged to believe only what the evidence supported and only to the degree to which it supported it... (Hocutt, 2005: 35-36).

Thus, the way Spartans educate their people closely resembles Gileadian practices in *The Handmaid's Tale*. Kyle (2007: 181) compares Sparta's educational system with that of Nazi Germany and contends that the educational system of Spartans seems to be a combination of 'socialization and indoctrination'. Indeed, the way Spartans are educated typically resembles indoctrination in that their physical well-being is given paramount importance by the state in order to check if they meet the expectations of the state. Furthermore, they are trained carefully to bear the hardships without revolting against the state. Thus, obedience was considered to be their prime duty and this was secured through various forms of punishment and persistent beatings (Peterson, 1999). The well-being of the women in *The Handmaid's Tale* also is given paramount importance since they are considered as tools of the system to conduct procreative activity for the sake of the state.

According to Henneberry (2008) by examining the history of Sparta and its indoctrination some important events could be revealed about Spartans, which comprise the landmarks in European history today. The origins of Sparta and Spartan education can be traced back to various sources. Pomeroy (2002), for instance, indicates Plato's *Republic* and suggests that it reflects Spartan canons for education. Indeed, Plato's *Republic* can be referred to in order to reveal similarities between Atwood's *The Handmaid's Tale* and Spartans in terms of the concept of education. According to Peterson (1999) Plato's *Republic* bears some similarities to the Spartan State in that both states are ruled by certain authorities. For instance, citizens in *Republic* are ruled by philosopher kings whereas Spartans are ruled by military.

Likewise, there exists a dominant ruling class in Gilead and the oppressed women almost always face the risk of being punished as revealed by Offred: 'They can hit us, there's Scriptural precedent. But not with any implement. Only with their hands' (Atwood, 1985: 10). Indeed, the narrator, Offred, is isolated and there is the dominance of the Eyes, the spies among the other handmaids as well. Her involvement with her surroundings is always controlled by the state; thus, she tries to create comfortable comforts for herself at times. Moreover, Aunt Lydia always controls Offred as well as all the women in the state and makes them accept the commands of the state regardless of any rational consideration. Similarly, an analogy

can be made between Spartan system of education and Gileadians in that the state in Sparta provided no room for the spiritual needs of the individuals and the aspects of their souls. The aim of the state was to preserve the state through disconnecting the individuals from deep feelings emotions and pain. Therefore, Spartans are not regarded as individuals, yet they are considered as warriors who are devoid of emotions and personified as machines which are programmed to fight just as the women who are considered no more than machines programmed to produce babies in *The Handmaid's Tale*.

In addition, Spartans maintained their lives in communities, and their way of living did not allow for personal communications to flourish since this puts the state at stake just as the women in Gilead did (Peterson, 1999). Thus, this resulted in the obedient characteristic of the handmaids. Kouhestani (2013: 611) also stresses the 'docile' characteristic of the women in Gileadian society, which reveals the underlying theme of indoctrination within the borders of Gilead. The women seem disciplined, organized and they are constantly watched by the Eyes. Moreover, the posts scattered everywhere in the State also are illustrative of the fact that machines and guardians are constantly controlling and supervising people; thus, no women is allowed to move freely without the surveillance of the state.

Those who've reached the counter hand their tokens across it, to the two men in Guardian uniforms who stand on the other side. Nobody talks much, though there is a rustling, and the women's heads move furtively from side to side: here, shopping, is where you might see someone you know, someone you've known in the time before, or at the Red Center. Just to catch sight of a face like that is an encouragement. If I could see Moira, just see her, know she still exists. It's hard to imagine now, having a friend (Atwood, 1985: 17).

Indeed, it is obvious from the practices in the society that even a moment's glimpse is prohibited and such a moment could only mean bounty for the women whereas it means violation of the norms of the society on the part of state. As is clear from the quotation above, within this society, indoctrination rather than education is noticeable since the Republic of Gilead uses some disciplinary societies and controls its citizens to justify its power. All the Wives, Marthas, Moiras and Offreds seem to

be obedient and they are under surveillance of the State both spatially and physically (Kouhestani, 2013). Similarly, it is apparent that Spartans practiced similar techniques to control their people although the way they secured this power slightly differs from the Gileadian practices. It is obvious that Spartans attached importance to the thinking capacities of their people as well as to their physical well-being and focused on regulating the emotions of their people through referring to their inner world. In addition to encouraging the intended emotions through some particular techniques, Spartans also fostered the motive in their citizens to be more grateful to their state than to their families and they provided this through promoting physical endurance, survival skills as well as fortifying their sense of obedience, moral determination and harmony. Therefore, this method secured a state populated with citizens who sought a life with honor and preferred death over a life which might make them feel disreputable (Aldrich, 2010). Still, the eventual attainment of both states shares some important similarities. As Peterson (1999) notes Spartan society and education bears some similarities to the Fascist dictatorships who were preoccupied with racial motivations and relentless energies for the sake of advancing their nationalistic interests. In the same way, the examples of rhetoric among Offred and other women are illustrative of a society under oppression in *The Handmaid's Tale*.

I look down at the sidewalk, shake my head for no. What they must see is the white wings only, a scrap of face, my chin and part of my mouth. Not the eyes. I know better than to look the interpreter in the face. Most of the interpreters are Eyes, or so it's said. I also know better than to say yes. Modesty is invisibility, said Aunt Lydia. Never forget it. To be seen — to be seen — is to be — her voice trembled — penetrated. What you must be, girls, is impenetrable. She called us girls (Atwood, 1985: 20).

Similarly, the Spartan way of upbringing as a system which asserts collective over private interests and this was secured through disassociating the boys from their households (Hodkinson, 2002). In addition, the exclusive relationship between the father and son as well as other emotional relationships were limited. The basic features of the system are considered as:

A Spartan model of education may well be adopted by those nations or other groups who believe that subordination of the needs and wishes of the individual to those of the state and especially of military might is the surest means of survival. Indeed, some of the dimensions of Spartan education, such as moral courage and the priority of collective over private interests, are equally applicable to education for survival, whether in a national or international context (Aldrich 2010: 8).

What is more, the practices of the State of Gilead are revealing in terms of their haste in making split-second decisions so as to educate their people and sustain this authority for the welfare of their power. Since the Enlightenment, 'liberal program of *educational* rather than *indoctrinational* teaching' has been favored; however, these ideals are not always easy to achieve since educators generally tend to take the short-cut to the required learner responses due to laziness, haste or ignorance in many examples (Moore, 1952: 222). For this, Stein (2001) argues that administrators need to take their time when they make crucial public policy decisions since these decisions are not straightforward. Rushing to solutions in order to settle vital issues is not a good way for education in general. Indeed, in a society where even the real names of the women are not known (like of-Fred, her commander), the society does not reveal the traces of liberal education. This is also clear from the remark of Offred: 'They haven't fiddled with the gravestones or the church either. It's only the more recent history that offends them (Atwood, 1985: 21). The practice of dehumanizing the women in the society also reveals the fact that it is far from the liberal teaching method in that women do not have personal status and individual worth, which they inherently embody (Moore, 1957). Thus, they cannot realize themselves within the society. Moreover, the society as a whole is suppressed. Offred describes the State of Gilead as: 'doctors lived here once, lawyers, university professors. There are no lawyers anymore, and the university is closed' (Atwood, 1985: 15).

One of the most striking examples of indoctrination in *the Handmaid's Tale* is the existence of an education center, which is called the Red Center by its people in the society. This center functions in the society as a mechanism which re-educates the women in order to reverse their views to make these women restrained rather

than liberalized. This center aims at turning all the handmaid bodies into one and regarding all these women as victims who can only function as bodies of production. At the center, the women are overtly taught to recognize their bodies as the one in unison, which lack freedom completely and which is the property of the state (Kouhestani, 2013). The oppression of the Red Center is also obvious in Chapter 38 when Offred recollects her memories at Red Center after getting out of there. Indeed, the disciplinary body of the education center makes the women feel alienated from their nature and identities. Offred makes it clear that the identities of the women have no meaning for the State and it constantly tries to simplify the roles of the women by keeping them under surveillance. To all these restrictions, the State of Gilead adds its patriarchal religion, its desperate search for fertile women and its indoctrination through Re-education or Red Centers (Stillman & Johnson, 1994; Atwood, 1985: 41, 45). There are various *checkpoints* which are aimed at making women more and more docile.

They'd set up more checkpoints while we were inside the Center, they were all over the place. The first one scared the shit out of me. I came on it suddenly around a corner. I knew it wouldn't look right if I turned around in full view and went back, so I bluffed it through, the same as I had at the gate, putting on that frown and keeping myself stiff and pursing my lips and looking right through them, as if they were festering sores. You know the way the Aunts look when they say the word man. It worked like a charm, and it did at the other checkpoints, too (Atwood, 1985: 170).

Offred recalls her experiences with disgust and it is clear that she hates the Red Center. One of her dialogues with Cora also reveals the discipline of the state and it is illustrative of how the state imposes things on the women to achieve productive machines. Upon roaming freely in the house of her Commander for a very short time, Offred clearly reflects the limitations imposed on women as follows:

My presence here is illegal. It's forbidden for us to be alone with the Commanders. We are for breeding purposes: we aren't concubines, geisha girls, courtesans. On the contrary: everything possible has been done to remove us from that category. There is supposed to be nothing entertaining about us, no room is to be permitted for the flowering of secret lusts; no special favors are to be wheedled, by them or us, there are to be no toeholds

for love. We are two-legged wombs, that's all: sacred vessels, ambulatory chalices (Atwood, 1985: 91).

Furthermore, indoctrination is also apparent at the moment when Offred is invited to the room of the Commander, into which even his wife is not allowed to go. Offred depicts this room as the one which is 'filled with books. Books and books and books, right out in plain view, no locks, no boxes... It's an oasis of the forbidden. I try not to stare' (Atwood, 1985: 92). Thus, she hints a society which takes off the individuality and diversity of the women and instead assumes the uniformity of a dictatorship. She, moreover, becomes astonished when the Commander offers her to play Scrabble with her in Chapter 23. This also reflects the underlying suppression among the society. The protagonist in *The Handmaid's Tale*, Offred, expresses her bewilderment as follows:

I hold myself absolutely rigid. I keep my face unmoving. So that's what's in the forbidden room! Scrabble! I want to laugh, shriek with laughter, fall off my chair. This was once the game of old women, old men, in the summers or in retirement villas, to be played when there was nothing good on television. Or of adolescents, once, long long ago. My mother had a set, kept at the back of the hall cupboard, with the Christmas tree decorations in their cardboard boxes. Once she tried to interest me in it, when I was thirteen and miserable and at loose ends (Atwood, 1985: 93).

Indeed, Offred is observed as an entity who is trying to survive with 'a sense of self' and with 'constructive social interactions' in a regime where governmental control is superior to anything and where all sorts of books, magazines, television news-casts are strictly prohibited (Stillman & Johnson, 1994: 72). Moreover, her relation with the Commander makes her feel at unease at times since she feels so helpless when she remembers her past with her husband and daughter. Offred, tries to have the reminiscences of her past in order to get a sense of self at times. She describes herself as 'a refugee from the past' (Atwood, 1985: 157), she remembers her job, her husband, Luke, their love for each other, and their daughter. Although she tries hard to hold on to her memories, she cannot stop feeling herself erased by time. The handmaids are forced to forsake all their rights and the state is securing its force through indoctrination by having Aunt Lydia to encourage all the women in the

society behave like blank slates. The totalitarian regime of Gilead even controls its written texts. Bibles are kept in drawers as is clear from Offred's remark: 'There were Bibles in the dresser drawers, put there by some charitable society, though probably no one read them very much' (Atwood, 1985: 33-34). Indeed, the state dismally chooses the texts to be read so that it can secure its political control and 'turn the women's desire into an instrument of male control.' (Stein, 1996: 61). Offred reveals the underlying absolute indoctrination behind the state when she mentions the remarks of Aunt Lydia, who trains the handmaids to 'not to speak unless they asked you a direct question.' Moreover she conditions them to think of it 'from their point of view', with their hands 'clasped and wrung together' (Atwood, 1985: 8). In fact, this system of education resembles the Spartan way of education since the people to be educated are considered as entities with no personal needs and interests. Instead, the people in both states are carefully modified to approximate them to the values of the state. The way Spartans educate their people closely resembles the system Gileadians employ. The difference; however, lies in the age of the people to be molded.

Spartan education began at birth when a baby boy was brought to the Ephors, who decided if he was physically fit for the rigors of military life. A baby who was found unacceptable was either left to die or was taken to the Helots who raised him as a worker. At the age of seven, he would enter the military school barracks where he was subjected to the rigors of physical training and patriotic indoctrination. Here he became a member of the "pack" and lived for the benefit of the squad or company and later the polis. He was taught to endure pain and hardship without protest. He was poorly dressed and often suffered from the cold. He was given little to eat and often foraged for his food. ... Frequent beatings and other forms of corporal punishment were administered to produce obedience, courage, and the Spartan representation of a mighty warrior. ... From 20 to 30, he would actively serve in the army. Finally, he became a soldier trained to defend their state and, if called, would in patriotic devotion surrender his life (Peterson, 1999: 11).

Similarly, in Atwood's *The Handmaid's Tale* there are abundant obvious manifestations of surveillance to control and punish the handmaids. The administrators of Gilead, just like the administrators of Spartans, mobilize issues of

any kind of abuse of their people, suppression and punishment. Indeed, through the police force of Gilead, the guardians, they secure a politically-charged system (Cooper, 1995). Among this oppression, Offred's position offers a tragic view of gender relations and she severely suffers from a victim position in that the sources of women's oppression seem to be stable and universal; thus, the resistance of women to this oppression does not seem possible under any circumstances (Dopp, 1994). Moreover, the women are deliberately dissociated from their past on behalf of keeping them under control.

The narrator, Offred also feels extremely satisfied when she has the chance to play a word game, Scrabble, with the Commander, which reminds her of her past, love of games and education (Stillman & Johnson, 1994). It is overtly stated by Offred that the Commander's attitudes toward her to let her use a pen, read a magazine makes her feel astonished. She even describes the moment when she is allowed to use a pen as follows: 'The pen between my fingers is sensuous, alive almost, I can feel its power, the power of the words it contains' (Atwood, 1985: 127). Additionally, when she recalls the tricks she used to practice when she played Scrabble in her past, she feels tense and cross.

My tongue felt thick with the effort of spelling. It was like using a language I'd once known but had nearly forgotten, a language having to do with customs that had long before passed out of the world: cafe au lait at an outdoor table, with a brioche, absinthe in a tall glass, or shrimp in a cornucopia of newspaper; things I'd read about once but had never seen. It was like trying to walk without crutches, like those phony scenes in old TV movies. You can do it. I know you can. That was the way my mind lurched and stumbled, among the sharp R's and T's, sliding over the ovoid vowels as if on pebbles (Atwood, 1985: 102).

However, these moments cease very quickly and she confesses in Chapter 45 that because of all the training she has received at the Red Center, all the things she have resisted 'comes flooding in' (Atwood, 1985: 197). It is clear from her remarks that she feels like 'a doll hung up on the Wall', 'a wingless angel' (Atwood, 1985: 197) and she adds that she is manipulated by the others including the Commander and his wife. Thus, indoctrination reaches at its peak when she accepts the fact that

she can find little scope for her thoughts, privacy, free will and identity. For example, when Offred meets one of the other handmaids, Ofglen, it is apparent that the handmaids are constantly trained to spy on when they go shopping, which seems to be their only freedom. The rhetoric between these two handmaids reveals an authoritative sense since they overtly obey the accepted norms of the state, give politicized replies which reflect the motto of the State and they conform all the orders of the supervisors without any inquiries.

"The war is going well, I hear," she says.

"Praise be," I reply.

"We've been sent good weather."

"Which I receive with joy."

"They've defeated more of the rebels, since yesterday."

"Praise be," I say. I don't ask her how she knows, "What were they?"
(Atwood, 1985: 12).

Besides, the theme of indoctrination is also overt when Ofglen informs the narrator Offred, about the underground organization of which she is a member of. Despite the existence of their advancing conversations, Offred still feels deep inside that these talks resemble 'a telegram', 'a verbal semaphore', 'amputated speech.' (Atwood, 1985: 135). Furthermore, the secret visits Offred makes to the Commander's office are clearly illustrative of the fact that books and reading are prohibited in *The Handmaid's Tale*. Reading is a crime in Gilead and when Offred discovers the Commander watching her while she is reading, she feels 'undressed.' (Atwood, 1985: 125). She describes her reading activity in Gilead as a performance, which is illegal. She remarks: 'I wish he would turn his back, stroll around the room, read something himself. Then perhaps I could relax more, take my time. As it is, this illicit reading of mine seems a kind of performance' (Atwood, 1985: 125).

Thus, all the rhetorical dialogues among Offred and other Handmaids as well as her inner feelings reflect that indoctrination plays a major role in training the women in Gilead. As Green (1972: 35, 37) points out there exists a 'non-evidential style of belief' within the body of indoctrination, which suggests that the teaching is characterized by the lack of reasons and reasoning. Likewise, in *The Handmaid's Tale* the women are constantly supervised and controlled by the state, yet they never

arrive at an answer based on evidence for arguments. Instead, they are constantly suppressed to lose their links with the past so that they can be more and more docile. Additionally, Benson (1977: 336) states that the subject to be taught is persuaded 'by force of the indoctrinator's personality, by emotional appeal, or by use of a variety of rhetorical devices' in indoctrinational method of teaching. Accordingly, the subject cannot depend on reasons, evidence, and proof (Benson, 1977: 336).

4.5.5. Passivization, Objectification, Sexual Objectification in *The Handmaid's Tale*

There are abundant examples of passivization in *The Handmaid's Tale*, which brings about sexual objectification; thus the instrumentality of the handmaids. In fact, any person living within the borders of Gilead has to be passive; however, the women suffer from this most since they are devoid of any social or powerful power. In fact, the concepts of passivization and objectification are closely related since one derives from the other. For instance, the handmaids have to belong to their Commanders just for procreative activity. They obey all the orders they are told, they do not have the right to complain since they are always under the threat of being brutally penalized, sent to the Colonies or even killed. This oppression eventually brings about the objectification of the women living within the borders of Gilead. The narrator, Offred, clearly reveals this oppression when she suggests:

It isn't a story I'm telling. It's also a story I'm telling, in my head; as I go along. Tell, rather than write, because I have nothing to write with and writing is in any case forbidden. But if it's a story, even in my head. I must be telling it to someone. You don't tell a story only to yourself. There's always someone else. Even when there is no one (Atwood, 1985: 26).

The worst part of this passivization lies in the conditioning principles of the state. For instance, upon the question of Offred to make sense of 'same print, the same chair, the same white curtains' for everyone in the society, Aunt Lydia just conditions them and makes them ignore the reason totally. This is overt when Lydia remarks: 'Think of it as being in the army' (Atwood, 1985: 3). Moreover, Hansot (1994: 58) points out that Offred 'undertakes a sustained and silent interrogation of

her former and present personae' during the volatile moments when she is freed from performing her mundane tasks in Gilead. This means that the control of the state is also very similar to Foucault's theory, which claims that 'the individual body becomes an element that may be placed, moved, articulated on other.' Furthermore, 'discipline is no longer simply an art of distributing bodies, of extracting time from them and accumulating it, but of composing forces in order to obtain an efficient machine.' (Foucault, 1995:164). Similarly, any individual woman's identity is totally ignored in *The Handmaid's Tale*. In Gileadian society, the roles of the women are reduced to 'few special roles' and each woman serves only one role to form a productive 'machine' that can procreate (Kouhestani, 2013: 611).

Sometimes I listen outside closed doors, a thing I never would have done in the time before. I don't listen long, because I don't want to be caught doing it. Once, though, I heard Rita say to Cora that she wouldn't debase herself like that (Atwood, 1985: 6).

Bartky (1990) offers a definition objectification as the considering or treating a person, generally a woman, as an object. Nussbaum (1995: 249) also suggests that the term objectification is a 'pejorative' term and it is a common concept used in the daily lives of many people nowadays. Objectification is a recurring theme in Atwood's *The Handmaid's Tale* and the focus throughout the novel is based on sexual objectification. In Gilead, the women always seem to play subordinate roles to men and they are sexually enslaved by the founders of the state. Offred makes it clear that they are the victims of the state and they have to serve the Commanders without any feelings of love or respect.

What's going on in this room, under Serena Joy's silvery canopy, is not exciting. It has nothing to do with passion or love or romance or any of those other notions we used to titillate ourselves with. It has nothing to do with sexual desire, at least for me, and certainly not for Serena. Arousal and orgasm are no longer thought necessary; they would be a symptom of frivolity merely, like jazz garters or beauty spots: superfluous distractions for the light-minded. Outdated. It seems odd that women once spent such time and energy reading about such things, thinking about them, worrying about them, writing about them. They are so obviously recreational (Atwood, 1985: 63).

Nussbaum (1995) provides a framework for objectification which involves the idea of treating a person as an object. The features are as follows:

1. *instrumentality*: the treatment of a person as a tool for the objectifier's purposes;
2. *denial of autonomy*: the treatment of a person as lacking in autonomy and self-determination;
3. *inertness*: the treatment of a person as lacking in agency, and perhaps also in activity;
4. *fungibility*: the treatment of a person as interchangeable with other objects;
5. *violability*: the treatment of a person as lacking in boundary-integrity;
6. *ownership*: the treatment of a person as something that is owned by another (can be bought or sold);
7. *denial of subjectivity*: the treatment of a person as something whose experiences and feelings (if any) need not be taken into account (Nussbaum, 1995: 257).

Langton (2009: 228-229) also adds another feature to Nussbaum's seven features of objectification: the treatment of any person in identified depending on their body or body parts, the feature which is called *reduction to body*. There exists the reduction to appearance feature which suggests that the treatment of a person primarily derives from how they look, or how they appear to the senses. Finally, there is silencing, which makes any person to be objectified as a person who is silent and 'lacking the capacity to speak.' Immanuel Kant also has been highly influential in terms of objectification within the contemporary feminist discussion. As Herman (1993: 57) puts it Kant regards objectification as a phenomenon which sees someone 'as an object, something for use.' Therefore, it is palpable in *The Handmaid's Tale* that women are just used for men's sexual purposes and just for procreative activity, which clearly reveals instrumentality of the handmaids (Nussbaum, 1995). The remark Offred makes as 'There are only women who are fruitful and women who are barren, that's the law' (Atwood, 1985: 41) also clearly illustrates the fact that women are not rational agents within the society and they are reduced to 'merely instrumental' values (Dworkin, 1997: 142-143). Women are not respected; what is more, their identities are subsumed by their status as Handmaids since these identities are thought as links to their 'past', their unique 'individual' selves. (Feuer, 1997: 85). From the recounting of Offred, it is clear that women are cut off from

their past since the state feels uncomfortable when the women can make connections with their past with their minds. The memorial link with the past means liberation on the part of the women; thus, the women are continuously conditioned to forget their past and have no connections with to be more docile (Feuer, 1997).

In addition, the women are continuously exposed to inequality, they are constantly abused and their social status is totally ignored by the Gileadians. In fact, this clearly illustrates the principle of the denial of subjectivity as Nussbaum (1995) puts it. For instance, Offred again implies an absolute passivity when she mentions the act of working at being passive and ignoring their situation. This hints the oppression of the state to make passive citizens. Offred makes a remark as: "Is that how we lived, then? But we lived as usual. Everyone does, most of the time. Whatever is going on is as usual. Even this is as usual, now. We lived, as usual, by ignoring. Ignoring isn't the same as ignorance, you have to work at it" (Atwood, 1985: 38). Thus, it is certain that the narrator and the other handmaids are carefully trained not to resist to the system and this brings about absolute passivity, which secures the welfare of Gilead. Furthermore, as well as being physically passive, the narrator, Offred, also expresses herself as a person who lacks mental activity. In addition to echoing her physical passivity, Offred also questions her own existence by suggesting an inner dialogue: 'I lie, lapped by the water, beside an open drawer that does not exist, and think about a girl who did not die when she was five; who still does exist, I hope, though not for me. Do I exist for her? Am I a picture somewhere, in the dark at the back of her mind?' (Atwood, 1985: 44). What is more, she concretizes this mental passivity when she renders how she has lost her capacities to think and question:

There's a lot that doesn't bear thinking about. Thinking can hurt your chances, and I intend to last. I know why there is no glass, in front of the watercolor picture of blue irises, and why the window opens only partly and why the glass in it is shatterproof. It isn't running away they're afraid of. We wouldn't get far. It's those other escapes, the ones you can open in yourself, given a cutting edge (Atwood, 1985: 3).

In *Brutal Choreographies*, Bouson (2011) points out that in *The Handmaid's Tale*, there is a rigorous belief that there must be the control of female sexuality and this must be within the man's power. Thus, from the myriad of examples throughout the novel it is apparent that women are considered as objects and they are constantly made passive so that they can be made subservient to the men in the society, particularly to the Commanders. The way Gileadians objectify the handmaids is primarily through oppressing, limiting, strictly controlling and making them passive. For example, it is obvious from the very beginning of the novel that the narrator, Offred, does not feel herself at ease since she makes a remark which reveals the fact that they do not have any personal privacy, they are always monitored and they have conditions which make Offred feel cross. Offred describes the place she is taken in as 'a room in a rooming house, of former times, for ladies in reduced circumstances. That is what we are now. The circumstances have been reduced; for those of us who still have circumstances' (Atwood, 1985: 3). Additionally, the surroundings of her are also depicted as a nightmare by Offred when she compares Gilead to her past. She recalls most of the things she planned with her husband in the past: 'We used to talk about buying a house like one of these, an old big house, fixing it up. We would have a garden, swings for the Children. We would have children. Although we knew it wasn't too likely we could ever afford it, it was something to talk about, a game for Sundays. Such freedom now seems almost weightless' (Atwood, 1985: 16). Thus, all the things that were so common then and the things they took for granted seems meaningless for her in Gilead. She recalls them as dreams and realizes that she has lost all her freedom. For example, Offred envies the Commander's Wife when she sees knitting. She remarks: 'It's good to have small goals that can be easily attained' (Atwood, 1985: 7), which accounts for the lack of subjectivity of the women in Gilead. In other words, through limiting the behaviors of the women, the state consciously aims at converting the handmaids to the tools for their own purposes, which again illustrates the principle of instrumentality as Nussbaum (1995) puts it.

Another instance which exemplifies the passivity of Offred and the other handmaids is revealed when they meet a group of Japan tourists who are described by Offred as 'diminutive and neatly turned out.' Offred also compares her present

situation with the past when she realizes short skirts on women. However the scene she stares makes her bewildered since she has been accustomed to the Gilead traditions through special tutors, who are reserved to teach the handmaids. Offred remarks: 'I stop walking. Ofglen stops beside me and I know that she too cannot take her eyes off these women. We are fascinated, but also repelled. They seem undressed. It has taken so little time to change our minds, about things like this' (Atwood, 1985: 19). In addition, upon the question of the tourists, Offred's remark makes it clear that passivity is a common feature of Gilead and this is the way Gileadians control handmaids to become docile.

"He asks, are you happy," says the interpreter. I can imagine it, their curiosity: Are they happy? How can they be happy? I can feel their bright black eyes on us, the way they lean a little forward to catch our answers, the women especially, but the men too: we are secret, forbidden, we excite them. Ofglen says nothing. There is a silence. But sometimes it's as dangerous not to speak. "Yes, we are very happy," I murmur. I have to say something. What else can I say? (Atwood, 1985: 20).

In Gilead, the clothes the women wear also indicate the existence of passivization among handmaids. They typically cover their heads and faces and the handmaids find this prevalent in time. Therefore, it is clear that the clothing of the women also paves the way for the state to take control of the women; thus, treat them as objects as if they have the right to make use of them. Offred makes it clear that they are not allowed to see the 'floodlights, attached to the telephone poles, for use in emergencies and she maintains that it is impossible for them to see those because of the wings around their faces (Atwood, 1985: 13). They can only know they exist, yet cannot see anything. To give more information, she describes their outlook as:

'Everything except the wings around my face is red: the color of blood, which defines us. The skirt is ankle-length, full, gathered to a flat yoke that extends over the breasts, the sleeves are full. The white wings too are prescribed issue; they are to keep us from seeing, but also from being seen. I never looked good in red, it's not my color (Atwood, 1985: 4).

The limitations imposed upon the handmaids to make them passive citizens reaches its peak and this brings about objectification when Offred reveals how she feels in those clothes: 'But we can do it, a little at a time, a quick move of the head,

up and down, to the side and back. We have learned to see the world in gasps (Atwood, 1985: 21). Apart from the physical limitations imposed on women, they are also cut off from the rest of the society in terms of communications. However, Offred still would like to learn about any news even though they may be misleading. She says: 'But I'm ravenous for news, any kind of news; even if it's false news, it must mean something (Atwood, 1985: 12). This clearly reveals the suppression of the state. Indeed, it is so oppressive that it rigorously hinders its people to make contact with the outside world. The other examples which portray the oppression to build passive citizens are also revealed through the remarks of Offred. For example, there are some distinctions between handmaids and other women and 'The Marthas are not supposed to fraternize' with them (Atwood, 1985: 6). Moreover, Offred looks at cigarette 'with longing' and she expresses that cigarettes 'like liquor and coffee, they are forbidden' (Atwood, 1985: 8). Thus, it is palpable that the women seem to embody the features pointed out by Langton (2009). Indeed, the women are reduced to their bodies and they are identified with their bodies. Moreover, they are silenced and they are treated as if they were silent and lacked the ability to speak.

Furthermore, at an occasion when Offred makes an unintended eye-contact with Nick, the inertness of the women in the society in general is unfolded. The thoughts of Offred clearly transpire the fact that the women's subjectivity is not considered at all. The existence of the Eyes, which are used to keep women under absolute surveillance, makes the women as some objects whose experiences and feelings are not worth to be taken into account (Langton, 2009). What is more, a similar occasion is unfolded when Offred makes eye contact with one of the guardians and she considers this as 'an event, a small defiance of rule, so small as to be undetectable' and she adds that 'such moments are the rewards' she holds out for myself, 'like the candy she hoarded, as a child, at the back of a drawer. Such moments are possibilities, tiny peepholes' (Atwood, 1985: 14).

Moreover, the fact that handmaids attach notable importance to their bodies lays bare the feature of ownership stated by Nussbaum (1995: 257). Indeed, the women see the Angels with their backs to them as the objects of fear to them. Offred clarifies her fear as follows: 'If only they would look. If only we could talk to them.

Something could be exchanged, we thought, some deal made, some tradeoff, we still had our bodies. That was our fantasy' (Atwood, 1985: 1). Thus, it is obvious that the bodies are of paramount importance for the handmaids, which typically reveals the objectification among the society. The rules which reinforce the handmaids to refrain from talking to the men also typically illustrate the principle of silencing the women.

I nod, but do not answer with my voice. He isn't supposed to speak to me. Of course some of them will try, said Aunt Lydia. All flesh is weak. All flesh is grass, I corrected her in my head. They can't help it, she said, God made them that way but He did not make you that way. He made you different. It's up to you to set the boundaries. Later you will be thanked (Atwood, 1985: 29).

Thus, it is overtly shown that apart from the sexual objectification of women, the women in Gilead are always the victims of being instruments obedient to the men in the totalitarian regime of Gilead since they are reduced to some positions in which they cannot pursue their own needs. They are always told to obey the commands:

I remember the rules, rules that were never spelled out but that every woman knew: Don't open your door to a stranger, even if he says he is the police. Make him slide his ID under the door. Don't stop on the road to help a motorist pretending to be in trouble. Keep the locks on and keep going. If anyone whistles, don't turn to look. Don't go into a laundromat, by yourself, at night. I think about laundromats. What I wore to them: shorts, jeans, jogging pants. What I put into them: my own clothes, my own soap, my own money, money I had earned myself. I think about having such control. Now we walk along the same street, in red pairs, and no man shouts obscenities at us, speaks to us, touches us. No one whistles. There is more than one kind of freedom, said Aunt Lydia. Freedom to and freedom from. In the days of anarchy, it was freedom to. Now you are being given freedom from. Don't underrate it. (Atwood, 1985: 16)

Hence, it is apparent from the above quotation that the narrator, Offred, feels a sense of longing for her life before the coup. She implies that the control she had over her life meant so much to her. It was a time when she had her own money and clothes, she would go into a Laundromat by herself, she could do sports freely, and she had a family and friends. She also looks back with longing for her husband Luke, her daughter and her mother. Thus, it is palpable that the brief glimpses of Offred's

past provide a severe contrast between the impotence of her present life and prosperousness of her former life (Malak, 1987). Besides, through the memory flashes, Offred tries to regain her individual humanity, which she has lost because of a society which intentionally destroys the pasts of the handmaids; thus, their individual unique selves as effectively as possible (Feuer, 1997).

Indeed, the women are constantly subjugated by the men and the whole regime in *The Handmaid's Tale*, and Atwood (1985) also points out the lack of a complete picture by claiming that Offred, as the first person narrator, cannot succeed in getting a kind of a total picture since the sources she can reach are also severely limited. She does not have access to information because she lives under constraint. Indeed, the message is carried to the reader that there exists the impossibility for the women to become heroes, albeit indirectly. The sorrow of being powerless is overt since Offred expresses herself as a woman who lacks the courage to do something.

Besides, the handmaids in Atwood's *The Handmaid's Tale* are classified in a manner that that is observed to be severely limiting and dehumanizing. They are categorized based on some certain criteria such as the colors of their clothes and their crime, which reveals that the individual values of the handmaids are severely diminished. The women also receive patronymic names since they belong to some certain categories defined by the state and this reduces them to a purported group status (Tolan, 2007). Atwood (1985) echoes this lack of identity as follows:

Other people have had to sell theirs. My name isn't Offred, I have another name, which nobody uses now because it's forbidden. I tell myself it doesn't matter, your name is like your telephone number, useful only to others; but what I tell myself is wrong, it does matter. I keep the knowledge of this name like something hidden, some treasure I'll come back to dig up, one day. I think of this name as buried. This name has an aura around it, like an amulet, some charm that's survived from an unimaginably distant past. I lie in my single bed at night, with my eyes closed, and the name floats there behind my eyes, not quite within reach, shining in the dark. Thus, by demonstrating the despair of the women and their yearning to become heroes, Atwood (1982) claims that by providing such women models lacking autonomy, she states that there is urgent need for women to change (Atwood, 1985: 56).

During the period before Gilead, men feel threatened by the women producing outside the home and they take advantage of the crisis of childlessness as an excuse and seize control of production and reproduction stages of women since these are the significant steps to diminish women's autonomy (Billy & Freedman, 2011). By industrializing procreation, the founders of Gilead reduces the sex/gender system into official function, which is reproduction (Rubin, 1968). Thus, women feel excluded from the processes of real life whereas men in authority have chances to reestablish and strengthen their power. What is more, the time period before Gilead is disdained by the founders of the state. The Commander claims that:

We've given them more than we've taken away, said the Commander. Think of the trouble they had before. Don't you remember the singles' bars, the indignity of high school blind dates? The meat market. Don't you remember the terrible gap between the ones who could get a man easily and the ones who couldn't? Some of them were desperate, they starved themselves thin or pumped their breasts full of silicone, had their noses cut off. Think of the human misery (Atwood, 1985: 150).

Thus, it is obvious from the above quotation that Gilead, with its strict hierarchy, tries to make women part of their system as commodities and men assume that women are served better this way. It is palpable that one woman's reproductive potential equals to the means of their survival. The women have their bodies as their currency, which makes no sense to them since they are not allowed to use it in an authoritative male system (Billy & Friedman, 2011).

In conclusion, an analogy can be made between Spartan way of education and the education of the handmaids in that in both societies the issues of discipline, obedience, conformity, totalitarianism, tyranny and virtue are modeled in similar ways. In Gilead, the government-run education is palpable in many examples. Likewise, 'the government-run educational system was a cornerstone of the distinctive Spartan way of life.' (Kennell, 1995: 3).

Besides, the kind of education portrayed in both societies is similar to each other owing to the approach they adopt. Just like the guardians in *The Handmaid's Tale*, Spartans were also pragmatic in their approach to education. However, they

differ slightly in terms of the definition of utility. Whereas Spartans focus on pursuing morally decent matters such as 'wisdom, virtue, and courage' for the benefit of their society (Kennell, 1995: 105), the guardians in *The Handmaid's Tale* do not seem to be preoccupied with such notions. Rather than providing a choice of alternatives and supporting reasons for the awareness of the handmaids, the Gilead aims at developing soulless and passive citizens in order to flourish their state. Therefore, in Moore's terms (1952: 222) the handmaids receive only 'one version of a proposal, and that without supporting reasons.' Spartans are also indoctrinated just as the handmaids are; however, they are free to choose between the ethical doctrines or moral evils such as 'vice, ignorance, and cowardice.' (Kennell, 1995: 105). It is apparent that in Atwood's *The Handmaid's Tale*, the women are abused and their rights are completely dismissed. In Atwood's fictional Gilead, discrimination against the handmaids and all the practices seem to be extremely misguided and unrighteous. They are considered no more than tools of the system and it portrays an era in which sex discrimination has reached at its peak to be able to subjugate them. It has been observed so far that gender inequalities and environmental deterioration seem to diminish the means of livelihood for the women in Gilead. This portrayal of Atwood could foster the need for women to take interest in fundamental transformations of development and make them aware and critical of how they themselves can initiate those transformations with their own struggles. Braidotti (1994: 8) maintains the principle of 'reversal of hierarchy' by claiming that 'If, for example, women assert that men must now step back and that it is women who must determine the future, an old hierarchy is simply reversed and no qualitative new relation between women and men comes into being.' Therefore, Braidotti (1994: 8) suggests that women should be seen as both 'the privileged knowers and potential saviors of nature.'

Indeed, *The Handmaid's Tale* reveals Atwood's breadth of concerns on a large scale pinpointing her particular obsessions such as intolerance, fascism, reproductive rights and the environment. Moreover, the comprehensive view of hers implies a fictive future which bears some painful resemblances to the present (Bloom, 2009). Interestingly enough, even during the post-Gilead period, Professor Pieixoto's remarks about the handmaids are remarkable when the 'Historical Notes' are laid before the eyes of the reader. Even in the post-Gilead period, the talks

continue to take the women at face value. Moreover, their identities are still ignored and the audience replies to those comments through applause and laughter despite Professor Pieixoto's sexist remarks. Dopp (1994: 7) argues these notes are far from alleviating the situation, yet they do reinforce it: 'They do so by presenting the regime that follows Gilead as quite as misogynist as the original. The misogyny of the new regime suggests that Gilead has in fact not "ended," at least not in any satisfactory sense; the forces underlying it have merely taken on a new form.'

4.6. 'Never Let Me Go' by Kazuo Ishiguro

4.6.1. *Never Let Me Go* and Kazuo Ishiguro

Born in Nagasaki, Japan in 1954, Kazuo Ishiguro left Japan and never returned there again. Becoming thoroughly English in many respects; Ishiguro maintains that in becoming a leading young novelist in Britain, he has a considerable recourse to his upbringing, childhood memories and experiences as well as the Japanese films of the fifties in Japan (Mason & Ishiguro, 1989). Being the son of an oceanographer, Ishiguro went to England at the age of five since his father had to participate in a British government research project. Accordingly, Ishiguro attended British schools and he completed the University of Kent, majoring in English Literature. Additionally, he did a creative writing course at the University of East Anglia graduate school (Ishiguro & Kenzaburo, 1991). Suspending his studies, Ishiguro began writing fiction as well as doing some voluntary work with the homeless (Ishiguro, 2008).

Publishing a few short stories, Ishiguro, in 1982, published his first novel *A Pale View of Hills*, which was awarded the Royal Society of Literature's Winifred Holtby Prize and was translated into eleven languages (Mason & Ishiguro, 1989). His second novel, *An Artist of the Floating World* (1986), received the Whitbread Book of the Year Award and with *The Remains of the Day*, Ishiguro won Britain's top-literary award, the Booker Prize in 1989 (Ishiguro & Kenzaburo, 1991). According to Walkowitz (2007: 218) Ishiguro's novels offer influential examples of new world literature, namely 'comparative literature.' In *Never Let Me Go*, Ishiguro portrays a disturbingly similar reality to our own in that the act of harvesting 'has become a largely unspoken but widely recognized fact of life, drawing parallels with the everyday human injustices witnessed in contemporary culture' (McDonald, 2007: 76). Lewis (2000) also notes that Ishiguro chooses writing about others but not about himself and this helps him to have the chance to deal with some characters that are unlike him. However, the fact that Ishiguro does not reveal himself directly in his novels does not prevent the readers from learning about his Japan origins.

Mirsky (2006) states that Ishiguro's *Never Let Me Go* revives the current interest in that the twentieth and twenty-first centuries are notable for a number of dystopian novels and films. Among novels *Brave New World* by Aldous Huxley, *1984* by George Orwell, *The Handmaid's Tale* and *Oryx and Crake* both by Margaret Atwood, *Ridley Walker* by Russell Hoban, *Fahrenheit 451* by Ray Bradbury, and the films *2001: A Space Odyssey* by Stanley Kubrick, *Blade Runner* by Ridley Scott. *Never Let Me Go* is particularly important as Ishiguro presents an alternative England which requires 'absolute passivity and acquiescence from the clones, whom it has created entirely for the purposes of organ harvesting once they reach maturity' (Whitehead, 2011: 56).

Besides being a grim dystopia, *Never Let Me Go* also offers a love story and it traces the twists and turns between Kathy, H., the protagonist, and Tommy D. These students continue their lives at a boarding school, Hailsham, a neatly controlled place lost in the countryside of England. Over time, the romance between Kathy and Tommy reveals that all students living Hailsham are clones. However, the reader come to understand that Ishiguro's novel does not focus particularly on the themes of clones and cloning. It merely suggests an inspiring alternative in that the children at Hailsham serve as biological vessels, suggesting that they are particularly created and intended to exist only long enough to the completion of their lives (Vorhaus, 2007). Similarly, Mc Donald (2007: 76) maintains that as the novel progresses there is a horrifying practice, which is concerned with cloning. However, the novel 'has a particularly subdued air rather than a spectacular take on the institutionalized cloning of individuals and their harvesting.' Walkowitz (2007: 224) finds the novel disturbing as the narration 'seems to be a carrier of the unoriginal expression that Ishiguro wants us to value'

The practice of cloning in the novel serves to provide the reader with a window into another culture of genetic engineering and cloning technology, which are aimed at exploiting and killing people in order to seek the wider benefits of organ farming (McDonald, 2007). There is an unquestioned system of hierarchy prevailing throughout the novel and humans make the donation system possible in that humans see the clones as individuals lacking their individualities (Walkowitz, 2007).

4.6.2. Synopsis of *Never Let Me Go*

Set in a dystopian world, *Never Let Me Go* portrays a boarding school in which human clones are created so that they can donate their organs as young adults. The novel tells the story of the protagonist, Kathy H., a clone that is raised to donate her organs as she reaches young adulthood. The story is told through a flashback at the beginning of the novel: Kathy is now thirty-one and about to start her first donations. For the past eleven years, she has worked as a carer, which suggests a nurse and a companion to clones who are passing through the process of their donations. Kathy visualizes her past at Hailsham. Her two most important friends were Ruth, an appealing but a manipulative and a dishonest girl, and Tommy, a kind boy with a bad temper who is not liked by the other students at Hailsham. Kathy tells of a number of anecdotes about how her relationships with Tommy and Ruth change over time.

Hailsham is a boarding school, placing a great emphasis on the creativity of students including art and writing. The school is periodically visited by a mysterious woman called Madame and she takes students' best artwork to the 'Gallery.' Tommy cannot perform well in terms of creativity and he can never have his work accepted to the Gallery, which is partly the reason which causes his friends to despise him.

Ruth's pathological lying is mentioned on several anecdotes by Kathy. For instance, Ruth pretends to be an expert at chess while she has no idea of how to play it. Nevertheless, Kathy becomes good friends with her, and when she loses her favorite cassette tape, featuring a song called *Never Let Me Go*, Ruth tries to help her find it. One day, Miss Lucy, a teacher who has great care for all her students tries to explain to the students about the tragedy of their lives since they all will be 'complete' once they have reached young adulthood. However, the students are unable to make sense of what she mentions. While Kathy seems to be fancying Tommy, Tommy and Ruth start dating. Although Kathy is slightly jealous, she tries to hide her feelings for Tommy and she suffers deep inside. As the students mature slowly, they graduate from Hailsham and go to live at the Cottages, which provides the students with a comparatively relaxed atmosphere and a more relaxed holding facility.

At the Cottages, Ruth becomes obsessed with impressing the older students, namely veterans. Chrissie and Rodney, two of these veterans take Kathy, Ruth, and Tommy on a trip to Norfolk as Rodney believes that Ruth's "original," the person from whom she was cloned has been found. On the trip, Chrissie and Rodney inform Hathy, Ruth and Tommy about a rumor, which suggests that if two Hailsham students are truly in love with each other, they can get a deferral about their donations so they might have a few years more together. Although no one seems to have heard about this program, Ruth pretends to know about it. Split from the rest of the group, Tommy and Kathy start to have a romantic relationship and Ruth begins to notice this growing affection between them and she is severely disturbed with this relationship to the extent that she tells Tommy that Kathy dislikes his drawings, and tells Kathy that Tommy could never fall in love with someone who has had casual sex, as she has.

Saddened by the situation, Kathy decides to leave the Cottages to begin working as a carer. Several years later, she hears some rumors that Hailsham has been closed. One day, Kathy encounters Ruth from Hailsham incidentally and discovers that Ruth has begun her donations and is doing poorly. Despite their turbulent relationship in the past, Kathy volunteers to become Ruth's carer. Following this, Ruth asks Kathy to take her to see an abandoned boat. Kathy agrees, and they stop to visit Tommy, who has also begun his donations. The recovery center where Tommy is staying is close to the boat, and Kathy has suspicions that this is the reason why Ruth arranged to make this trip. When the three friends are back together, Ruth apologizes for keeping Kathy and Tommy apart and she encourages them to apply for a deferral so that they can have a few years together. In order to help them, Ruth also gives the address of Madame to Tommy and Kathy, hoping that she can help them.

Ruth becomes complete and dies shortly afterwards and Kathy becomes Tommy's carer. At the time, Tommy has already made three organ donations and is about to donate his fourth, which implies that it will be difficult for him to survive. Kathy and Tommy go to visit Madame only to find out that such a deferral program has never existed. Madame explains that Hailsham was kind of a progressive school

and that she and all the other guardians at school were actually activists for the humane treatment of clones. The reason they put emphasis on artwork was to show the public that the clones also had souls. However, the humane-treatment movement was over and Hailsham lost its funding.

On the way back to the recovery center, knowing that he will die so soon, Tommy feels so down that he experiences psychological destruction. Since he has approached to being complete and has been suffering some medical problems, he begs Kathy to stop being his carer. Kathy reluctantly agrees, and she bids farewell to Tommy as he gets ready to make his fourth donation. At the end of the novel, Kathy is about to make her first donation herself. However, she is calm about this as she thinks it will give her a chance to reflect on her life. And upon losing Tommy, she imagines that all the things she has lost, particularly Tommy, will return to her in the future.

4.6.3. *Never Let Me Go*: Human Repression and Inhumanity

Never Let Me Go is a novel set in fictional late twentieth century England, where children are cloned, raised and schooled as either donors or carers whose organs are gradually removed in a series of procedures until they become complete. The carers also become donors in order to yield their organs to the authorities. Although a horrible practice is revealed in the form of a narrative in *Never Let Me Go*, the everyday nature of the friendships and love affairs at Hailsham seem to take precedence. Therefore, rather than stressing an institutionalized form of cloning just as another canonical Science Fiction text –Huxley’s *Brave New World*– does, Ishiguro in *Never Let Me Go* is primarily preoccupied with a world that is similar to the readers’ and it portrays a life where the practice of harvesting organs has become ‘a widely recognized’ but unspoken fact of life (McDonald, 2007: 76). Within the analysis of the novel, all the educational practices in Ishiguro’s *Never Let Me Go* are revealing in terms of its lack of empathy, lack of soul and dehumanization. Ishiguro’s *Never Let Me Go* gradually pictures a world where the clones provide the necessary supplies of organs for donation and it depicts the contemporary human rights issues

through the lens of Kathy H., a young student raised in a boarding school called Hailsham to donate her organs until she becomes complete while she is exploring the systematic atrocity in the society. Through the viewpoint of its protagonist- Kathy H. -, the novel envisions an anti-utopian society where clones lead their lives through their restricted personhood.

In addition to its theme of genetic engineering which attracts the interest of the readers, the interrogation of what it means to be a human within this community pervades the whole novel. Black (2009:785) argues that through ‘the systematic exploitation of the clones and its implicit exploration of vulnerable actors in our modern economic order, the novel indicts humanist conceptions of art as a form of extraction that resembles forced organ donation.’ Likewise, Levy (2011: 2) argues that the novel considers ‘the interrogating ways that people express themselves in the wake of atrocity, and how others respond to those aestheticizations of human suffering with varying degrees of empathy, indifference, and perversion.’

Humanism is a school of thought which defends that a person should be studied as a whole during their growth and the study of motivation, the self and goal-setting are the main areas of interest within humanism (Huitt, 2009). According to Bushnell (1996: 8) humanism can be described ‘as the new ways of teaching, reading, and thinking about classical texts that began in Italy in the fourteenth century and spread to northern Europe through the fifteenth and sixteenth centuries.’ Evaluation of the self is a significant concept since the internal development and self-regulation processes within the individual are valued within the body of humanist approach. Furthermore, feelings are equally important as facts and the surroundings of any person should be non-threatening both psychologically and emotionally (Gage and Berliner, 1991).

Today, under the effect of new political and economic forces, the concept of individuality seems to be more ‘under pressure’ as the concept of individual has been replaced by ‘the subject,’ which means that the subject can no more deal with the ‘new power/knowledge relations’ properly due to the ‘contradictions and ideological incoherences imposed by the traditional humanities curriculum (Morton & Zavarzadeh, 1991: 1-2).

According to Peterson (2012: 9) the concept of 'soul as a function of education is not a new idea' and it has been described by authors for a very long time. Besides, through examining the loss of soul it is possible to make sense of the educational milieu and the impact of this on students. Indeed, Moore (1994) draws an affinity between soul and all aspects of our lives and suggests that soul is revealed when some feelings such as love, intimacy and authentic community are experienced. This section will explore the complex issues in the educational practices of Hailsham, the Colleges, centers in the novel and particularly the dehumanizing practices of teachers on the cloned children; thus, the rationale underlying their practices in terms of emphasizing the loss of soul and humanistic attitudes will be tackled. In addition, the concept of soul as it relates to the educational practices and its effects on the students will be discussed in Ishiguro's *Never Let Me Go*.

Indeed, the world portrayed in *Never Let Me Go* projects the modern totalitarian repression of the twentieth century in which 'the regulated or automated sense of personhood evokes Giorgio Agamben's theory of '*homo sacer*.' (Black, 2009: 789). Agamben (1998: 183) suggests that within the body of the homo sacer theory that the entire existence of a person is reduced to a state where they lack their every right and they can be killed without the need to make them commit suicide. Indeed, in Ishiguro's *Never Let Me Go*, the students at the boarding school are gradually killed through organ removal and their deaths create 'no source of transcendent meaning' for them or for the community (Black, 2009: 789). Mirsky (2006: 630) also claims that Ishiguro's anti-utopian projection is revealing in terms of its horror. Indeed, the clones are doubted on the grounds that they have any souls. Thus, if they have souls, they will be able to prove themselves to be humans. As the novel slowly reveals the clones as real humans, the reader comes to an understanding that the clone students are constantly exploited and their souls are totally ignored. Hence, Mirsky (2006: 630) defends that breeding of a class in order to exploit them must be seen as a form of 'organized and approved system of murder,' which severely contradicts with the principles of humanism.

Ishiguro portrays the characters, particularly Kathy, the protagonist, as entities which totally lack rebellious impulses since they obey any social force from

any direction, comply with these forces and conform to the orders since the community inherently embodies immense social forces so as to oppress the people in order to surrender their personal freedoms (Levy, 2011). Indeed, the characters in *Never Let Me Go* are far from rebelling or protesting against their fate and Ishiguro does not explicitly state how the students accept their lives as donors or carers despite the fact that they are aware of their inequality (Black, 2009). Ruth, one of the students at Hailsham, makes a remark as “I was pretty much ready when I became a donor,” (Ishiguro, 2005: 174) which, in fact, reveals that the students at Hailsham reconcile themselves to the accepted conceptions of the community without question, which strictly contradicts with the principles of the humanist approach. The general characteristics ‘liberal’ and ‘humanist’ approaches can be summarized as follows:

- The philosophical view that education is intrinsically worthwhile rather than simply a means to an end such as economic efficiency or respect for traditional values,
- A broad definition of the role of the teacher as being concerned with the moral or spiritual aspects of ‘the whole person’ and not simply with imparting a narrow range of skills and/or knowledge, and
- Support for a high degree of professional autonomy for teachers, educationalists and educational institutions (Hickox & Moore, 1995: 49).

However, in *Never Let Me Go*, Ishiguro portrays a world which strictly lacks the power of experience; accordingly most of the humanist values. It is a world, where children are reared for the mere harvesting of their organs and this practice is efficiently marginalized into various boarding schools, homes and centers in spatial terms. What is more, the donors and the carers seem to have internalized this practice and they remain passive as they perform their duties and the protagonist Kathy H. stands as the symbol of this normalization (McDonald, 2007). This is clearly reflected in Kathy’s remark, which reminds her of the conversation between Tommy and herself in Chapter 7. Kathy reveals that people within this society do not ask questions and she sees this conversation between Tommy and herself as a milestone, something freeing her mind and helps her to see things from a different perspective.

That talk with Tommy beside the pond: I think of it now as a kind of marker between the two eras. Not that anything significant started to happen immediately afterwards; but for me at least, that conversation was a turning point. I definitely started to look at everything differently. Where before I'd have backed away from awkward stuff, I began instead, more and more, to ask questions, if not out loud, at least within myself (Ishiguro, 2005: 62).

One of the most striking examples revealing the non-humanist nature of education in *Never Let Me Go* is portrayed when Miss Lucy overhears a conversation between the boys and cannot stop herself to give a talk about it in Chapter 7. Prior to giving this talk, Miss Lucy overhears a conversation between two boys at Hailsham and discovers that these two are dreaming of becoming actors and going to America. Upon learning this, she feels an urge to make them learn the truth behind the scenes and she strongly tells them the fact that they are going to be donors and die following their second or third donation.

I hear it all the time, it's been allowed to go on, and it's not right." I could see more drops coming off the gutter and landing on her shoulder, but she didn't seem to notice. "If no one else will talk to you," she continued, "then I will. The problem, as I see it, is that you've been told and not told. You've been told, but none of you really understand, and I dare say, some people are quite happy to leave it that way. But I'm not. If you're going to have decent lives, then you've got to know and know properly. None of you will go to America, none of you will be film stars. And none of you will be working in supermarkets as I heard some of you planning the other day. Your lives are set out for you. You'll become adults, then before you're old, before you're even middle-aged, you'll start to donate your vital organs. That's what each of you was created to do. You're not like the actors you watch on your videos, you're not even like me. You were brought into this world for a purpose, and your futures, all of them, have been decided. So you're not to talk that way anymore. You'll be leaving Hailsham before long, and it's not so far off, the day you'll be preparing for your first donations. You need to remember that. If you're to have decent lives, you have to know who you are and what lies ahead of you, every one of you." (Ishiguro, 2005: 64-65)

Concerning the deferrals and the educational practices, Mirsky (2006: 629-630) also questions the existence of a soul in Ishiguro's *Never Let Me Go* and states that the existence of Hailsham has been introduced in the novel so as to answer a

critical question: ‘do clones have souls?’ Indeed, Hailsham involves a variety of courses and creative activities such as poetry, sculpture and painting. However, to what extent these activities help the students to develop themselves is a matter of serious question.

In a sense the question is as old as the society itself. Certainly in the Western tradition religion has pretty much accepted, even required, the existence of a “soul,” though its precise nature or function remains often marvelously, even elegantly, ambiguous. There is a consensus among these religions that the “soul” is intrinsically connected with, if not the legislator of, moral values, but the extraordinary and contradictory range of these values – from peace, passivity, and resignation at one extreme to war, violence, and aggression at the other – hardly offers much suggestion of a general, no less universal, concurrence on the subject. That part of philosophy concerned with the principles underlying conduct and thought has not done much better than religion in its variable treatment of the “soul”: perhaps its chief contribution in the Western tradition is the Platonic separation of the body and soul, a separation that Bertrand Russell and Sigmund Freud have described as one of the greatest tragedies experienced by the Western world. But in fact there has been a slow but relentless contrary movement since the Renaissance that has substantially modified the idea of “human.” And with the advent of the contemporary scientific developments noted above, there has been radical inquiry into the long accepted conceptions of the “human” and the “soul.” (Mirsky, 2006: 630).

The souls of students seem to be constantly neglected in Ishiguro’s *Never Let Me Go*, which reveals its inhumanity and lack of soul for its people. Peterson (2013: 9) states that in an educational context where students lack their souls act like ‘receptacles or automatons waiting to be filled with the teacher’s knowledge.’ Similarly, in Ishiguro’s *Never Let Me Go*, the souls of students are not involved in the learning process. Indeed, the contexts where the students lead their lives seem to lack real experience, depth and passion for learning. For instance, the response of Miss Lucy is revealing in terms of the lack of soul at Hailsham and all educational practices taking place there. Miss Lucy indirectly reveals the fact that the teachers at Hailsham are devoid of some notions like sharing the emotions of students, caring them, building empathy and ‘understanding the emotional experiences’ of students (Marcus, 1999: 1211).

“Yes, why Hailsham at all? Marie-Claude likes to ask that a lot these days. But not so long ago, before the Morningdale scandal, she wouldn't have dreamt of asking a question like that. It wouldn't have entered her head... Why did we take your artwork? Why did we do that? You said an interesting thing earlier, Tommy. When you were discussing this with Marie-Claude. You said it was because your art would reveal what you were like. What you were like inside. That's what you said, wasn't it? Well, you weren't far wrong about that. We took away your art because we thought it would reveal your souls. Or to put it more finely, we did it to prove you had souls at all.” (Ishiguro, 2005: 200-201).

In Ishiguro's *Never Let Me Go*, one of the most striking and painful examples of restricting students' individuality is related to the art and how art is performed within the community; thus, the profession of the artist is a matter of concern throughout the novel. In fact, Ishiguro suggests that having students perform some works of art is a means to a strict control mechanism in *Never Let Me Go*. However, Black (2009: 793) argues that Ishiguro draws attention to the problems that arise 'when art becomes a governing ideological force.' Indeed, Hailsham lays emphasis on artistic production through building a virtual electric fence. From an early age, the students at Hailsham are motivated to develop their works of art and be creative through poetry, painting and sculpture (Ishiguro, 2005: 22). Through the "Exchanges", the works of students are circulated within Hailsham and students have the chances to buy the works they like and decorate their beds as well as enriching their 'collections' (Ishiguro, 2005: 16). Remembering the past, Kathy explains the 'Exchanges' and why exchanges were so important for the students at Hailsham in Chapter 2 for the first time.

... For a start, they were our only means, aside from the Sales—the Sales were something else, which I'll come to later—of building up a collection of personal possessions. If, say, you wanted to decorate the walls around your bed, or wanted something to carry around in your bag and place on your desk from room to room, then you could find it at the Exchange. I can see now, too, how the Exchanges had a more subtle effect on us all. If you think about it, being dependent on each other to produce the stuff that might become your private treasures—that's bound to do things to your relationships. The Tommy business was typical. A lot of the time, how you were regarded at Hailsham, how much you were liked and respected, had to do with how good you were at "creating" (Ishiguro, 2005: 15).

Interestingly, the students are not aware of the reason why creative art is so highly appreciated. The exceptional good pieces are collected by a woman, only known as the Madame, and is considered to be taken to the Gallery, which is considered to be run by Madame and include great works of art. The students struggle to produce works of art in order to prove that they have inner lives and this might let them to take advantage of deferrals before they begin their donations. Hence, the existence of a gallery or the tendency of students in order to produce art in this way typically resembles a nondemocratic context for education. Bruner (2009: 9) suggests that if schools 'are to fulfill their function of education for life in a democratic community and for fruitful family life,' students' social and emotional developmental stages must be taken into account and they should be enriched mentally.

Moreover, Freire (1985) also points out that education needs to move beyond traditional schooling and schools. Additionally, it should involve a struggle for meaning as well as a struggle over power relations so that desire, meaning, language and values within the society could respond to the deeper beliefs about the very nature of a human. Therefore, within Freire's framework, education stands for a referent for change. However, the kind of education Ishiguro reveals in *Never Let Me Go* severely contradicts with the views of Freire on the grounds that power is superior to the pedagogical within the borders of Hailsham and that students are far from making critical reflections. Instead, they just act as the means to dehumanization within the society.

In fact, the works of students at Hailsham does not have much merit. Miss Lucy suggests that neither the teachers nor Madame at Hailsham are concerned with the moral or spiritual aspects of any student as 'a whole person' (Hickox & Moore, 1995: 49). Instead, the reason why they have students produce works of art lies in the fact that they want to make sure if these clones have souls. Indeed, in Chapter 22, this fact is revealed when Kathy and Tommy go and see Madame in order to check if the rumors about deferrals were true.

"If the rumour was never true," Tommy said, "then why did you take all our art stuff away? Didn't the Gallery exist either?" "The Gallery? Well, that

rumour did have some truth to it. There was a gallery. And after a fashion, there still is. These days it's here, in this house. I had to prune it down, which I regret. But there wasn't room for all of it in here. But why did we take your work away? That's what you're asking, isn't it?" ... Why train us, encourage us, make us produce all of that? If we're just going to give donations anyway, then die, why all those lessons? Why all those books and discussions?" (Ishiguro, 2005: 200).

Upon leaving Hailsham, Kathy, Tommy and Ruth discover that there are some rumors concerning the delay of the donations is two people are really in love. Learning about deferrals, Kathy and Tommy want to take their chances to postpone their donations. Towards the end of the novel; however, the responses of Miss Lucy and Madame completely reveal the fact behind the galleries, that a deferral has never been possible. Therefore, the idea of creating art just works in the community as a way to keep students unaware of their own inhumanity. Thus, students are conditioned so as to mask 'their own mechanical condition' (Black, 2009: 790) and they are also conditioned to make them ready for exploitation.

More interestingly, the words like 'carers' and 'complete' show that donors accept their lives the way they are and they are exceptionally calm. For example, Kathy tells the readers she is a successful carer since she is able to soothe her patients. Hence, through either vitiating or diminishing the real meanings of words, the clones are made to believe that the way they live is their fate.

... "But is it really that important? Okay, it's really nice to have a good carer. But in the end, is it really so important? The donors will all donate, just the same, and then they'll complete." "Of course it's important. A good carer makes a big difference to what a donor's life's actually like." "But all this rushing about you do. All this getting exhausted and being by yourself. I've been watching you. It's wearing you out. You must do, Kath, you must sometimes wish they'd tell you you can stop. I don't know why you don't have a word with them, ask them why it's been so long." Then when I kept quiet, he said: "I'm just saying, that's all. Let's not fight again." (Ishiguro, 2005: 218).

Thus, it can be argued that in *Never Let Me Go*, the liberal humanist education is almost non-existent. What is more, the students are even indoctrinated since they are told only one side of the story at Hailsham. Indoctrination can overtly be observed in the practices of the educators. For example, the students are also told that

believing another side would be evil for them. Besides, no evidence is cited for the learners at Hailsham or Colleges. The students are constantly indoctrinated as the evidence is ‘tendentiously selected while contrary evidence’ is ‘ignored, suppressed, or distorted by misleading or charged terminology’ (Hocutt, 2005: 35). Indeed, a conversation between Kathy and Tommy in Chapter 3 is revealing in that Tommy tells Kathy about their helplessness and he adds that their being creative does not make much sense and he claims to have deduced this from what Miss Lucy said. This also reveals the fact that the appeal in the practices of the educators tends to be emotional rather than rational. In addition, rather than citing the facts for the students, the people in authority at Hailsham secure the agreement through ‘threat of force (Hocutt, 2005: 35).

“Oh...” Tommy gazed past me to the pond, pretending too this was a topic he'd forgotten all about. “Miss Lucy. Oh that.” Miss Lucy was the most sporting of the guardians at Hailsham, though you might not have guessed it from her appearance... “You were saying something,” I said to Tommy. “Something about Miss Lucy telling you it was all right not to be creative.” “She did say something like that. She said I shouldn't worry. Not mind what other people were saying. A couple of months ago now. Maybe longer.” (Ishiguro, 2005: 22).

In addition to the ignorance to the needs of students in *Never Let Me Go*, the moments of silent cruelty also exist. Indeed, the cruelty is obvious in Ishiguro's *Never Let Me Go* in that the readers follow the story through the eyes of Kathy who also lacks the ability to contemplate ‘the Big Picture’ (Robbins, 2007: 293). Thus, Kathy, as a character in the novel with limited consciousness and as a person, who is also immersed in some challenging conditions just like other donors, belongs to the same system and has to perform the same routines. In fact, she does not seem to have a wish to contemplate about her condition.

4.6.4. The Educational Milieu in *Never Let Me Go*: Invisible Borders and Lack of Empathy

It is interesting to note that Ishiguro divides *Never Let Me Go* into three main parts, through which he reveals different educational contexts for clones. The first context where children start their educational activities is Hailsham, an English ‘boarding school-like institution’ where Ishiguro’s characters are raised. Hailsham provides a place where the children lack their identities as an outcome of the practices which aim at restricting and even annihilating the identities of the students (Black, 2009: 789). Leaving Hailsham, the students move to simulation colleges, which are called “The Cottages,” where they do not ‘think much about’ their lives the Cottages, or about who ran them, or how they fitted into the larger world’ (Ishiguro, 2005: 89-90). The third part, on the other hand, mostly deals with the donations and the contexts for the clones and it includes mostly the centers and hospitals where the carers like Kathy and donors rush from ‘...centre to centre, hospital to hospital, sleeping in overnights’ (Ishiguro, 2005: 158). Thus, by dividing the novel into three main physical surroundings in the form of main sections, Ishiguro, albeit indirectly, seems to portray the educational contexts and their effects on these clones.

In *Never Let Me Go*, Ishiguro reveals Hailsham as a body which plays a major role in conditioning its clone students in order to exploit them. However, in contrast to many anti-utopias of the time, Ishiguro does not reduce the school to an institution where students are suppressed psychologically and physically. Instead, the school acts as a shelter although some unpleasant applications are going on behind the scenes. For instance, the confrontation between Hailsham’s former mistress, Miss Emily, and Tommy and Kathy through the end of the novel suggests that the school still has an intrinsic worth and it stands as a shelter for students despite the horrors targeted at students who are raised under unfavorable conditions (Levy, 2011). Although these clones grow up in unfavorable conditions and they start to make their donations through the end of the novel, the tone of the protagonist, Kathy, towards the end of the novel shows that it still is not easy for them to adapt to the donations and its side effects. Kathy confesses that she has not been immune to all these

procedures, yet she tells the readers that she has ‘learnt to live with it’ (Ishiguro, 2005: 158). This is also overt in the clones’ attitudes since they express little or no anger at their condition (Black, 2009).

The limitations imposed on students are not only overt in terms of the attitudes of the authorities within *Never Let Me Go*; but also strict control is achieved through delimiting the physical surroundings of students. In Chapter 5, Kathy, explains how the students at Hailsham made to believe the horrible stories so that they could not even dream of crossing the limits of Hailsham.

There were all kinds of horrible stories about the woods. Once, not so long before we all got to Hailsham, a boy had had a big row with his friends and run off beyond the Hailsham boundaries. His body had been found two days later, up in those woods, tied to a tree with the hands and feet chopped off. Another rumour had it that a girl's ghost wandered through those trees. She'd been a Hailsham student until one day she'd climbed over a fence just to see what it was like outside. This was a long time before us, when the guardians were much stricter, cruel even, and when she tried to get back in, she wasn't allowed. She kept hanging around outside the fences, pleading to be let back in, but no one let her. Eventually, she'd gone off somewhere out there, something had happened and she'd died. But her ghost was always wandering about the woods, gazing over Hailsham, pining to be let back in (Ishiguro, 2005: 41-42).

Thus, unlike other anti-utopias of the time like Orwell's *Nineteen Eighty-Four* or Atwood's *The Handmaid's Tale*, Ishiguro pictures a world in *Never Let Me Go* where the clones are not completely separated from the regular society. Indeed, the Cottages resemble a simulation school just as Hailsham does. However, at the Cottages, the clones are free to have their driver's licences and travel around England, have the possibility of sexual relationship and meet regular people in varying contexts. However, the restrictions imposed on clones seem to be in progress upon their arrival at the Cottages. In Chapter 10, upon leaving Hailsham, some clones are taken to ‘White Mansion in the Welsh Hills,’ some of them are taken to ‘Poplar Farm in Dorset’ and some are taken to ‘the Cottages’ (Ishiguro, 2005: 89). However, Kathy states in Chapter 10 that they ‘didn't know then that all these places had only the most tenuous links with Hailsham’ (Ishiguro, 2005: 90). Thus, the

characters in the novel seem to have internalized the silent oppression they have to face with under different conditions. Kathy's remark when she compares Hailsham and the Cottages sounds interesting and it suggests that the clones have already admitted their not full human state.

If we were honest, though, particularly near the beginning, most of us would have admitted missing the guardians. A few of us, for a time, even tried to think of Keffers as a sort of guardian, but he was having none of it. You went up to greet him when he arrived in his van and he'd stare at you like you were mad. But this was one thing we'd been told over and over: that after Hailsham there'd be no more guardians, so we'd have to look after each other. And by and large, I'd say Hailsham prepared us well on that score (Ishiguro, 2005: 90-91).

4.6.5. The Attitudes of Educators in *Never Let Me Go*: A Tyranny?

The attitudes of the most teachers at Hailsham and other authorities in Colleges, either implicitly or explicitly are different from other anti-utopias of the time. The behaviors of the educators at Hailsham and the Cottages alike seem revealing in terms of their cruelty. However, Robbins (2007: 289) argues that this cruelty is reflected through 'inexplicable, and astonishing cruelty- not to a stranger but to an intimate.'

The first example of this strict silent but authoritative control is portrayed through the speeches at Hailsham, particularly in Chapter 5 when Kathy mentions the fact that students at Hailsham are not allowed to smoke for the sake of keeping themselves healthy and they do not have the courage to question the reason behind these rules at Hailsham. According to McDonald (2007: 77) 'childhood is by no means a natural and unproblematic cultural and biological occurrence, but a construct that has different ramifications over different cultures and periods' and that this social construction should be fundamentally nurtured and protected so that a healthy social order can be achieved. In contrast to this ideal nature of child rearing Ishiguro, in *Never Let Me Go* portrays a world which seems to be opposite of the

ideal, where the kind of schooling reflects a kind of social instruction which is both historically and culturally determined. This order is unfolded by Kathy:

“You've been told about it. You're students. You're... special. So keeping yourselves well, keeping yourselves very healthy inside, that's much more important for each of you than it is for me.” ... It's hard now to remember just how much we knew by then. We certainly knew—though not in any deep sense—that we were different from our guardians, and also from the normal people outside; we perhaps even knew that a long way down the line there were donations waiting for us. But we didn't really know what that meant. If we were keen to avoid certain topics, it was probably more because it embarrassed us. We hated the way our guardians, usually so on top of everything, became so awkward whenever we came near this territory. It unnerved us to see them change like that. I think that's why we never asked that one further question, and why we punished Marge K. so cruelly for bringing it all up that day after the rounders match (Ishiguro, 2005: 55-56).

Throughout the novel, there are some striking examples of these scenes of silent cruelty performed on clones. In fact, the teachers and educators seem to be educating the students and teaching them good deeds for the sake of their being healthy and decent citizens; thus they portray a positive attitude towards their institutions in educating their children. For example, Miss Emily's remark, in Chapter 2, is revealing in terms of her positive attitude toward Hailsham. She strongly believes that Hailsham has acted as a positive force in order to offer good lives to students. “Whatever else, we at least saw to it that all of you in our care, you grew up in wonderful surroundings. And we saw to it too, after you left us, you were kept away from the worst of those horrors. We were able to do that much for you at least” (Ishiguro, 2005: 261). However, she seems to ignore the fact that Hailsham obscures and at times distorts the truths since she is highly of the opinion that this is a ‘necessary deception’ (Levy, 2011: 6). Indeed, the students are not the active characters in the society in Ishiguro's *Never Let Me Go*. Rather, they seem to have been adapted into an existing social order, whose limits have been carefully set up by the authorities in power. It resembles a kind of ‘ideological operation,’ where the subjects are made passive in order not to perceive the possible (Morton & Zavarzadeh, 1991: 2). Besides, Robbins (2007: 290) argues that the

institutionalization in *Never Let Me Go*, which aims at caring children seems ineffective and it reveals the failures of caring since it ‘makes caring seem a natural standard by which the failures can be judged.’

You see, we were able to give you something, something which even now no one will ever take from you, and we were able to do that principally by sheltering you. Hailsham would not have been Hailsham if we hadn't. Very well, sometimes that meant we kept things from you, lied to you. In many ways we fooled you. But we sheltered you during those years and gave you your childhoods... You built your lives on what we gave you. You wouldn't be who you are today if we'd not protected you. (Ishiguro 2005: 268).

Indeed, a well-rounded and educated person occupies a position in the existing order and the roles of the teachers in the learning environment play an active role in securing this mode of learning. Within the framework of the humanist curriculum the teacher acts as the agent who acts as a conductor and the attitude of the teacher is similar to the Socratic mode, where the teacher acts like ‘the midwife of truth.’ (Morton, 1991: 11). This suggests a kind of instruction in which the teacher helps students in bringing the knowledge into the real life since the knowledge is thought to reside in the repertoire of the students (Morton & Zavarzadeh, 1991: 11). In contrast to this mode of learning and teaching, the internal processes of students in *Never Let Me Go* are constantly ignored and the teachers seem to adopt an attitude which makes them insensitive to the processes through which students try to operate in *Never Let Me Go*; thus, the educators seem to adopt an authoritative attitude. Indeed, they are indifferent to their productions it is just a means to keep them under control. Neither the teachers at Hailsham nor the ones at the Colleges are interested in the works of the students.

The guardians had talked to us about our essays on and off throughout that last summer, trying to help each of us choose a topic that would absorb us properly for anything up to two years. But somehow—maybe we could see something in the guardians' manner—no one really believed the essays were that important, and among ourselves we hardly discussed the matter. I remember when I went in to tell Miss Emily my chosen topic was Victorian novels, I hadn't really thought about it much

and I could see she knew it. But she just gave me one of her searching stares and said nothing more (Ishiguro, 2005: 89).

Moreover, Kathy's remark in Chapter 1 when she works as a carer also reveals the grim and soulless world in *Never Let Me Go*. Although Kathy tries to tell her story in a positive manner, the darker side of the narrative does not go unnoticed. During her life as a carer, Kathy, through her inner dialogues, reveals the darker side of the donations and she explains how the clones are made helpless through a series of debilitating operations by the authorities in power. The order in the society is worth noting since there exists a kind of community in which the effects of some painful words, which could create hatred in the regular society, such as 'die' or 'donation' are absorbed so as to make patients feel at ease. According to Robbins (2007: 291) the word 'carer' seems mysterious since 'the congenial everyday verb has been absorbed into an official-sounding occupational category' in *Never Let Me Go*. Instead, the donors 'complete' around their first or second donations (Ishiguro, 2005: 216) and they are totally ignorant of the things which await them. Thus, this pictures a world of totalitarian educators who never empathize with their students. However, these totalitarian attitudes of the authorities are revealed through silent moments of cruelty, which strictly differ from the attitudes of the authorities in Huxley's *Brave New World*. Therefore, all the empathy Kathy builds with her patients is striking since this is one of the very few moments when a person in this grim world can feel themselves human.

In *Never Let Me Go*, the students remain passive throughout and they do not question the facts behind the scenes; however, it is obvious from Kathy's remark that they can still feel the 'poverty of experience' and they can also feel the lack of depth and 'acknowledgement of a fuller life outside of the textual boundaries' (McDonald, 2007: 78). Indeed, Ishiguro directly reveals the fact that the authorities at Hailsham and other institutions in the novel are primarily preoccupied with making an action 'unthinkable' for the children, which suggests that the children in this community strictly lack the abilities to see the big picture behind the scenes (Robbins, 2007: 294). Indeed, even the revolutionary explanation of Miss Lucy in order to tell them the truth which is hidden behind the scenes in this world in Chapter 7 has no

apparent effect on the children, which portrays the fact that the attitudes of teachers just act as the means to shape the students' behaviors and prove the fundamental rightness of the authorities.

It's hard to say clearly what sort of impact Miss Lucy's outburst at the pavilion made. Word got round fast enough, but the talk mostly focused on Miss Lucy herself rather than on what she'd been trying to tell us. Some students thought she'd lost her marbles for a moment; others that she'd been asked to say what she had by Miss Emily and the other guardians; there were even some who'd actually been there and who thought Miss Lucy had been telling us off for being too rowdy on the veranda. But as I say there was surprisingly little discussion about what she'd said. If it did come up, people tended to say: "Well so what? We already knew all that" (Ishiguro, 2005: 65).

Moreover in Chapter 7, the course of Miss Emily makes the invisible control mechanism of the education at Hailsham obvious. Kathy states that 'it was completely impossible for any of us to have babies, out there, we had to behave like them. We had to respect the rules and treat sex as something pretty special' (Ishiguro, 2005: 67). Thus, this lack of empathy is another means of the portrayal of some boundaries. In Ishiguro's alternative late-twentieth-century depiction of a world, the genetically engineered clones move from one grade to another in a seemingly blind manner; thus, their lives 'seem fundamentally automatic and mechanized' (Black, 2009: 788). According to Greenberg (2006) the controlling and mechanization of the human in the twentieth century seem to be accelerating as a result of the immense changes in technology and capitalist production. Likewise, in *Never Let Me Go*, the clones are subject to leading their bare lives under a totalitarian order, which is, in fact, prepared to involve the students in constant and absolute exploitation. Moreover, all the empathy which is revealed in the novel is to mitigate patients to their brief lives which mostly include much suffering and inevitable death (Black, 2009).

In conclusion, Ishiguro's portrayal of emotional violence on children has some significant consequences. The kind of caring reflected in the practices of the authorities in *Never Let Me Go* hints the existence of a larger 'expansive and counter-intuitive political vision,' which suggests that in this world the readers could

observe a state in which anger holds a central place for the sake of well-being of its people (Robbins, 2007: 301). Therefore, the notion of a human seems to be distorted in *Never Let Me Go* since the issues of authenticity, individuality and identity seem to be neglected. The children being educated and shaped through the practices of the authorities reveal the insidious and indirect ways of the authorities and these ways reveal the reason why these children exist. Ishiguro (2005) also portrays this social structure which deals with the human treatment of the subjects involved.

Most importantly, we demonstrated to the world that if students were reared in humane, cultivated environments, it was possible for them to grow to be as sensitive and intelligent as any ordinary human being. Before that, all clones—or students, as we preferred to call you—existed only to supply medical science (Ishiguro, 2005: 203).

In conclusion, it could be claimed that the attitudes of the educators in *Never Let Me Go* severely lack a humanistic perspective in that they prefer indoctrination and inculcating their beliefs. In applying their principles, the teachers reveal an attitude which suggests that they are totally convinced of the fact that they are always right. In order to secure this order, they tend to equip the students with beliefs rather than truths. As Hocutt (2005: 37) points out ‘people act on the basis of what they believe; and their actions are more likely to succeed if their beliefs are true.’ However, the students are not provided with true beliefs at Hailsham, and thus, they are unable to cope with the realities since they are not equipped with the beliefs which are apt for realities. On the other hand, the authorities in Ishiguro’s *Never Let Me Go* tend to stick to indoctrination since indoctrination serves their purposes in promoting the loyalty of students. Rather than transmitting knowledge to the students to prosper, the authorities prefer the ideology to prosper and dominate the students to secure their authority.

CHAPTER 5

DISCUSSION AND CONCLUSION

Within this section of the study, conclusions and discussions related to the affinity between utopia and education are highlighted. Finally, suggestions for further research are presented.

5.1. Utopian Influence and Education

In this study, the researcher examined the intimate connections between utopia, anti-utopia and education by analyzing six novels from the twentieth century. These utopian and anti-utopian novels are decent utopian discourses which provided the researcher with a good basis to trace psychological theories such as behaviorism, cognitivism and humanism. The novels in the study were particularly chosen since the topics examined in these novels show the connections between utopian thought and the concept of education. Since education is learning and learning is integral to life, the place of education in current society as well as in the future should be researched. Hence, through analyzing the educational milieus in the novels, the researcher aimed at finding different ways of learning and its effects on people. Within these literary texts, there exist decent manifestations of some milestone learning theories which are closely interwoven into the bodies of utopia and anti-utopia. The significance of the study lies in its examination of the presence of the utopian legacy in the context of education. Through the analyses of the novels, it is obvious that education and accordingly psychology have some political and ideological implications. Rooted in the same century, the novels studied in this research are revealing in terms of their preoccupation with contemporary social and

educational problems. Twentieth century is also crucial in that the utopian metaphor in the twentieth century took a turn and it became the underlying theme of anti-utopian novels (Barclay, 1990).

These relations are examined within a theory of literature as a manifestation of learning theories, and the study interprets themes in major utopian and anti-utopian novels of the twentieth century as themes in human consciousness. Those novels are: *Herland*, *Island*, *The Dispossessed*, *The Handmaid's Tale* and *Never Let Me Go*.

During the analysis, substantial links have been made in the critical pedagogy tradition between education, utopian dreaming, anti-utopia. Moreover, an in-depth analysis of the utopia-education matrix was performed in the works of Charlotte Perkins Gilman, Burrhus Frederic Skinner, Aldous Huxley, Ursula Le Guin, Margaret Atwood and Kazuo Ishiguro. The results of the study are revealing in terms of how the concept of education is portrayed throughout the twentieth century utopian and anti-utopian novels.

The study highlights the tension between education and the applications of some various educational practices in different fictional communities in these novels. Education has always been a concept of debate and citizens have almost always sought to perfect educational practices in order to improve the young and better the society in many directions. However, actual reforms in schools rarely manage to meet these demands. Coined by Thomas More in 1516, the term 'utopia' closely links many of the great works that comprise the western canon (Peters & Freeman-Moir, 2006: 1). Being more than fantasy, utopian thinking provides readers with the room for inquiry and also hope for a better world.

It is obvious that there is a close affinity between utopia and education in that utopia provides a foundation for fulfilling the dreams of people in terms of education and for forming a better educated society. Therefore, education is closely interwoven within utopianism. Educating the young has always been echoed as being significant in order to develop better societies. Indeed, education is frequently echoed in the cliché that children compose the future of the world. Utopias are indeed essential

since they provide rich contexts in both formal and informal senses. Most utopian schemes offer new designs for living and they fundamentally express different modes of educational practices, educational planning, leisure activities and work, which explicitly suggest the development of specific kinds of habits and attitudes among a fictional society. Indeed, Peters and Freeman-Moir (2006: 3) suggest that ‘utopia links the spatial dimension of living with the temporal dimension of learning and in that sense any utopian methodology can be said to ground education in the everyday fabric of the imagined society.’

Within the body of this study it was found that the word ‘soul’ has found its way into the domain of education and education for the soul has become the part of utopian scenarios in these novels. The purpose of education in the global world is based on the view that children should be prepared to compete in the global world. In this world, schools are the contexts where children feel the strict pressure of social and academic activities. However, Sardello (1992: 50) points out that education severely damages the soul since it has become ‘an institution whose purpose in the modern world is not to make culture, not to serve the living cosmos, but to harness humankind to the dead forces of materialism.’ Likewise, the souls of citizens seem to be severely damaged and their educational processes seem to be organized in accordance with the principles of some totalitarian regimes, particularly to the benefit of the authorities.

As a result of the analyses of the novels, this study suggests that utopia is not possible and even when there are times it seems possible; it again collapses as a result of some other external force or forces. One of the main reasons for the collapse of utopias could be claimed to be the lack of soul in their education systems. In Skinner’s *Walden Two*, for instance, the lack of soul is a recurring theme. *Walden Two* is Skinner’s only work of fiction which embodies a thorough understanding of his ideas and theory. Having observed the big harm the schools do to education, Skinner took a deep interest in programmed instruction and contingency management. Composed of a small-scale community of 1000 people, the *Walden Two* society provides a context for the narrator, Frazier, to start his project for the education of people. Although there are some examples which suggest that some

desirable behaviors can be strengthened through positive reinforcement and that negative reinforcement should be refrained, there are myriad examples of negative reinforcement throughout the novel. Skinner focuses on some practices which are radically different from the outside institutions. Although Skinner is strongly of the opinion that people are influenced by internal or external factors explicitly or implicitly, the protagonist in *Walden Two*, Frazier, seems to defend the view that human behavior must be strictly controlled through external means. To provide this control, it is argued within the novel that the *Walden Two* community is different from other nations in that punishment and oppression are not the overriding themes. For Frazier, oppressive governments, psychologists and educators misuse power and accordingly they modify the behaviors of their citizens in an undesirable way. However, the policies of *Walden Two* strictly conflict with these claims of Frazier and they do result in some kind of oppressive dictatorship. Indeed, everything that is done at *Walden Two* is based on principles of behaviorism, the idea that human behavior can be controlled by manipulating contingencies of reward and punishment. The focus is never on the characters themselves, which is revealing in terms of the lack of soul in education. It is commonly accepted that when soul is connected to all aspects of our lives from satisfying conversations, genuine experiences tend to be enduring for the learner. However, the approach in dealing with the soul in education in *Walden Two* does not seem to comprise a viable methodology or problem solving. The primary notion of education in *Walden Two* is that if something is wrong, it needs to be fixed immediately. However, the soul is not something that needs fixing. Rather, it must be seen as something that requires 'care and nourishment, and not a remedy for cure' (Peterson, 1999: 9). The failure of the *Walden Two* community is indeed overt when the sheep break free of the cables surrounding them through the end of the novel, Hence, the novel inherently has some flaws in terms of the connection between the spirituality of the learners and the education system.

Despite being a utopia, the *Walden Two* community looks like a fascist society in that it severely contradicts with the realities of a social community. Indeed, for the sake of creating a better community, Frazier never hesitates to condition principles which account for the human behaviors in the community. This also signals the existence of male oppression within the community. Unlike their female

counterparts who tend to emphasize affective factors and cognition rather than power, the males in *Walden Two* seem to ignore the social independence of their citizens totally. Although each citizen seems to be living equally in all spheres of life, they are far from being well-informed about the causes or results of their acts. Besides, the people within the *Walden Two* community are not free-thinkers, the creator and expresser of their own ideas. They seem to be sharing opportunities, duties and responsibilities and they seem to be economically self-sufficient. However, their relationships with each other reveal that the traditional patriarchal ways of living is imposed on people at every sphere of life and the concepts and values of home, family, democracy and community are not promoted for the well-being of its citizens but for the prosperity of Frazier's *Walden Two* community. Although the novel seems to portray a world in where Frazier imposes a system in which the control of the society seems to be achieved through comprehensive scientific application of behavioral principles. Moreover, it is overt that human beings are viewed as organisms whose behaviors can easily be shaped by external environmental stimuli, which clearly evokes the dogs of Pavlovian conditioning. The narrator Frazier is clearly an oppressor who denies looking for the citizens' behaviors' explanatory purposes and accordingly their mental states are completely ignored. Frazier's attitudes seem to violate the integrity of the real society in order to control the behaviors of the citizens. Most of the events, therefore, seem to be implausible and sensationalized. Thus, the analysis of *Walden Two* also reveals that through manipulating the educational system of a society, citizens can easily be manipulated to the benefit of any governing unit.

The analysis of *Herland* by Charlotte Perkins Gilman also demonstrates the important role of education within the society. In contrast to *Walden Two*, a different world and way of life is portrayed in *Herland*. Unlike Skinner, Gilman demonstrates a world which is based on the principality of the equity. The Herlandian society seems to be an efficient community where people depend on science to achieve a rationale for their acts. In this study, educational examples of Herlanders were studied based on Kolb's experiential learning cycle, which suggests that knowledge is created through the transformation of experiences of the learners and that knowledge is the outcome of these combined grasping and transformation of these

experiences (Kolb, 1984). Indeed, within Kolb's framework, learning is an integrative process in that the thought processes of the learners and their actions are not separated, but combined (Beard, 2003). Besides, the previous experiences of the learners and their perceptions are given primary importance within the body of experiential learning (Boud et. al, 1993). Indeed, in Gilman's *Herland*, the learning process of the Herlandian community is fostered through engaging learners in the learning process and this process provides the learners with the feedback they need to assess their efforts. Moreover, the learners' beliefs, attitudes and experiences are valued in *Herland* and the learning process directly draws from their experiences, which suggests that soul of any learner is found at the center of the learning process unlike the education system of *Walden Two*. Indeed, the feelings of women in *Herland* are always attended to, which could be claimed to make their education system exciting and stimulating. Since the soul of any learner is revived within *Herland*, the education system not only focuses on the intellect of the learners, but on all aspects of human nature. Giving primary importance to the souls of individuals within the education process makes the learning process meaningful and it provides vitality within the boundaries of *Herland*. It could be even suggested that even the applicability of the experiential learning cycle within Herland shows that effective learning takes place in *Herland*. Additionally, the women's propensity to utilize affective factors rather than authority and oppression in *Herland* is revealing in terms of their success in educating their people and transmitting their culture, values and morality. Thus, it could be concluded that the existence of the concept of soul in education makes Herlanders effective educators in promoting their society.

Furthermore, the emergence of soul in education is again a recurring concept in Huxley's *Island*. Blending the values of East and West, Huxley's *Island* repeatedly addresses educational issues and particularly lifelong learning. The existence of liberal education is overt in many examples and therefore the novel was analyzed by basing the novel on the concept of liberal education. Indeed, the underlying principle of the Palanese society in *Island* is the integration of practical and scientific knowledge from Western Culture and personal subjective experiences from the Eastern Cultures. This integration is actualized through the conversations between Dr. Andrew McPhail, a Scottish physician, and old Raja, a Buddhist leader.

The educational philosophy portrayed throughout the novel is that human nature and human society are vital factors to be considered in building a progressive society. Indeed, in Huxley's fictional society, the educational practices work in a mutually enhancing manner to develop healthy human development and thus, their problem solving skills are also fostered. The souls of the learners are also respected within the Palanese education system and it could be argued that this is the main reason why Huxley succeeds in portraying a utopia. Indeed, the applications in the Palanese education system formulate prolific relations among the members of the society and accordingly the growth of all individuals is constantly optimized. The Palanese system could be claimed to achieve this success through engaging learners in a nurturing environment which is neither permissive nor oppressive. In addition, not any gender superiority is observed in *Island*. Affective factors are considered to be important in flourishing the society.

In Le Guin's *The Dispossessed*, the concept of education has been tackled through the analysis of the ideological inculcation in the novel since both Anarres and Urras are preoccupied with securing their autonomous control on their people through endorsing their doctrines. Being an ambiguous utopia, Le Guin shows the readers the ways to change the world and through her rhetoric, the notions of anarchism, feminism and individualism are articulated in order to feature two differing societies. Drawing on paradox, Le Guin shares the experiences of Shevek and reveals his society, which is informed by Taoist philosophy. In the novel, Le Guin's *The Dispossessed* allows the reader to observe the two kinds of governments, anarcho-communist Anarres and individualist-capitalist Urras. Thus, two sorts of ideologies that embrace the conceptual condition of human agency are depicted through some major applications. The education systems presented in the novel reveal the concepts of free will, fallibility and moral intelligence since these are recurring throughout the novel and the aims of both states are accomplished through their educational activities. However, the type of education practiced on both planets typically resembles indoctrination, which reveals the importance of ethics in educating people since ethics seems to be playing a major role in educating people. Within the framework of her novel, Le Guin moves beyond the traditional utopian and dystopian functions and gives painstaking detail about two different societies

through the lens of its protagonist, Shevek. The analysis of the novel is also revealing in terms of individuality and Shevek stands as the symbol for this individuality in that he fulfills some actions which he believes are fundamental for pleasing the values of the society. Shevek's descriptions of Anarres reveal that Anarres is a planet with some certain defects to be considered to be utopia. On the other hand, within Anarres, there exists plenty and it promises for a better future. In this, respect, it cannot be thought of a dystopia. However, the doctrine of permanent revolution on both planets reveals the anti-utopian side of the planet. Le Guin, through the descriptions of these ideological states, hints that creating social structures that allow for more human freedom and fulfillment might be challenging but worthwhile. Le Guin also emphasizes the significance of the cultivation of the individual. By revealing the nature of both planets through Shevek's point of view, Le Guin suggests that perfection of individuals and the struggle to abolish their pain and problems might seriously threaten the humanity, joy and freedom of that society. Indeed, even though one planet looks superior to another in the novel at different times, both of them turn out to be no radically different from each other because of their educational systems and habits in shaping their people. In this respect, Le Guin seems to be stimulating and encouraging her readers to consider the ethical terms through her creative imagination. Although hopelessness, incompatible ideologies, fear and the desire for power has been shown as disrupting and that anarchy has been challenged in the novel on some account, anarchy prevails in the novel as the best political option. However, through this portrayal, Le Guin helps the readers to see a great deal about the promises and dangers of political form and its probable severe effects on the individual. Indeed, Le Guin's *The Dispossessed* offers new ways to relate to identities, institutions and the planet as a whole while the reader needs to reform their thinking in the midst of a fluctuating political world in the novel

In Margaret Atwood's *The Handmaid's Tale*, an analogy was made between Spartan way of education and the education of the handmaids in order to reveal the issues of discipline, obedience, conformity, totalitarianism, tyranny, virtue and education as a whole. It was concluded that both Spartans and Gileadians are similar to each other in terms of the approaches they adopt. The education systems of both groups seem to be pragmatic in their implementation; however, they differ slightly in

terms of the definition of utility. Whereas Spartans are primarily preoccupied with pursuing the common good and nurturing their citizens so that they can have virtue, wisdom and courage; Gileadians prefer an educational system in which they can develop passive and soulless citizens for the sake of securing and improving the future of their state. It is overt that the handmaids in Atwood's *The Handmaid's Tale* do not have the right to reason, speculate or make decisions. They have to obey the doctrines or moral evils without any inquiry and for this reason they are constantly abused since their rights seem to be completely dismissed. It is apparent that the education system of Gilead is planned to the benefit of Gilead and it serves the purposes of this state to allow inequalities and environmental deterioration, which plays a significant role in portraying a nightmare world. This tangible portrayal of how education can be misused to abuse people and particularly women might foster the need for women to take interest in fundamental transformations of development and make them aware and critical of how they themselves can initiate those transformations with their own struggles. The ideal system in Gilman's *Herland* seems to be totally reversed in Atwood's *The Handmaid's Tale*. Given the equal chances with men, women can actively be privileged knowers and learners and they can attain salvation provided they are educated and given equal rights with men. The way how a woman is treated must be considered significant since the women in *The Handmaid's Tale* are always taken at face value. Their needs, views and feelings are never considered and that is why through a carefully-planned education system the builders of the community achieve completely passive citizens. It is clear that through distorting the educational system it is even possible to control and manipulate the thoughts of people. Hence, education again seems to be a necessary tool since it plays a vital role in changing the world. When education seems to be devoid of feelings and ideas, it is extremely easy to build a soulless society where fear, passivity and any kind of discrimination are common motifs.

Finally, In Kazuo Ishiguro's *Never Let Me Go*, the concept of education also plays a vital role since the students at Hailsham seem to obey all the rules without any inquiry and the concepts of conformity and discipline prevail throughout the novel. The passive society portrayed in Ishiguro's *Never Let Me Go* is the direct outcome of its dominant system of exploitation. It depicts a world in which clones

are raised for the sole value of their organs. Through its education system, Hailsham governs the fate of its students through depersonalizing them. In this world, students are unaware of their status and their consciousness is constantly distorted. In contrast to Gilman's *Herland* or Huxley's *Island*, the feelings are never noticed in *Never Let Me Go*. Instead, through its education system of Hailsham, the social ideology is secured and the affective factors seem to be totally dismissed within that experience. Moreover, consciousness and feelings of the students are removed from the structure of education and that those students are solely associated with the continuity of their current system. Students are imposed the modes of thinking to understand and obey the system. As it has been revealed so far, structures of feeling have a particular relevance in achieving independent and effective learners. In a society like Ishiguro's, it is apparent that the feelings of learners can be manipulated easily and this way the stark exploitation of individuals seems to be perceived as ordinary, which poses the biggest threat that hinders development. The portrayal of education and awareness raising in Ishiguro's *Never Let Me Go* is an important factor to be considered since it shows that feelings have the potential power in achieving a decent society thorough education. In the novel, Kathy, Tommy and Ruth generally seem to lack the ability to imagine a life beyond their system; however, their consciousness can be illuminated at times. This might suggest that through raising awareness, it may still be possible for hope for a better world. It is important to note that the notions of seeing, feeling and perceiving a world beyond the dominant system may be difficult to actualize in different educational contexts; however, they are the only means for an efficient society and for the change of any society.

5.2. The Case of Utopia in the Twentieth Century

Following the blaze of the French Revolution of the nineteenth century, the belief that it was possible for individuals to construct real and decent societies with real people was established and the idea of perfection for the whole humanity was elaborated by some authors such as Fourier, Owen, Saint-Simon, and Comte; thus, socialism achieved a practical form while social science was providing the theoretical tools for the construction of a better world and the nineteenth century

science and technology which were only imaginary constructs of the common people started to take on a new shape (Kumar, 1987). Levitas (2007: 304) also states that 'the imaginary reconstitution of society, the provisional hypothesis of a transformed future world' requires a demand 'for wider engagement, dialogue, and responsibility' and, in this sense, utopia is considered to be a 'necessary failure.' Thus, as a result of the developing technology and constant surveillance methods, the common motifs observed in the twentieth century utopian literature are the loss of individual freedom, alienation from the society, a serious loss of human communication, the loss or degradation of moral and ethical values and the death of civilization (Suljic & Öztürk, 2013). Hence, the typical features of utopias of the twentieth century entail some political issues which bring about strict restrictions on the freedom of individuals for the sake of achieving further technical advancements. Besides, the twentieth century is marked with the renaissance of the literary utopia, which suggests that there was hope for a socialist future in the consequence of the socialist movement of the nineteenth century.

Thus, the twentieth century utopian writing is characterized by the works which are more than theoretical constructs and the utopian mode resembles the real pictures of life in which desirable consequences are achieved by presenting a fully developed and detailed picture of a blissful world that derives from the application of particular practices. In contrast to abstract theoreticians, who emphasize the application of the relevant theoretical practices, the utopian writer of the twentieth century portrays individuals in the public spaces of society such as at play, at work and at home in all their personal and political lives (Kumar, 1987).

Moreover, the utopian process, which suggests the picturing of the implications of some certain fundamental values and principles, is manifold in portraying different good lives and societies; however, the main characteristic of utopia is its focus on the process of termination (Meyerson, 1961). However, Woodcock (1957) asserts that utopias are not progressive, and, for him, the societies in literature which seem ideal and perfect are, in fact, misleading since these societies are static in nature. In a society where every problem is solved and all the vices are eliminated, there are no chances for progressivism. Therefore, planned societies are

thought to bring no marked increase in increasing the happiness of individuals in the twentieth century.

Thus, the plausibility and desirability of the lives presented in the twentieth century utopias can be judged differently by different readers. For instance, Bellamy's or Morris's form of socialism could give the reader the materials to judge the likely outcome of their socialist principles. However, it is only possible for the utopia to maintain its power as long as it portrays vivid portraits of a living society. Thus, the twentieth century utopias are particularly important since they portray these living societies. Although they build upon the same premises, their manner of representing them is quite different and this is particularly valid for the other counterpart of utopia: the anti-utopia. It is true that the twentieth century imagination was highly influenced by the scientific developments, the technological threat and the idea of totalitarianism and Orwell's *Nineteen Eighty-four* and Huxley's *Brave New World* marked the twentieth century imagination. It was also time for Gothic imagination to feed modern anti-utopia and revival of the literary utopia was accompanied by the revival of its alter ego: anti-utopia and response of one triggered challenge and this cycle continued, which brought about further change (Kumar, 1987).

Additionally, intellectuals of the twentieth century have seldom been occupied with producing utopias since utopias usually end in caricature.

The large-scale, internally consistent panoramas of a desirable future often seem too constrained to attract them; or if they are activists, they dismiss utopias as impractical- the absence of any suggested means of achieving the ends makes the effort ridiculous. Moreover, since the Enlightenment, the intellectual's belief in rational progress has gradually eroded: the sophisticate is cynical rather than hopeful for man's prospects. Very rarely has a first-rate mind invented a utopia. When intellectuals, particularly those of the twentieth century, have chosen to caricature the world, they have constructed anti-utopias, panoramas their creators consider as undesirable and therefore as warnings (Meyerson, 1961: 181).

In brief, the social utopias have focused on diverse purposes such as political freedom, social freedom, freedom of industrialization and freedom of individuality and in achieving these goals, these utopias offer some fundamental

changes in the structure of societies for the sake of achieving these goals. In achieving these goals, the prototype utopias are preoccupied with moral values more than anything whereas the latter ones combine these with economic welfare; thus, the emergence of material abundance has become a major theme recently (Meyerson, 1961).

5.3. Gender Roles in Utopia and Anti-Utopia: An Influence on the Genre?

Apart from the concept of education portrayed in these six novels in the study, a comparison between male and female attitudes portrayed in the following utopian and anti-utopian novels also reveals some very important differences as depicted in the table as follows:

Table 3

A Comparison between Male and Female Attitudes in Utopian and Anti-utopian Novels

| <i>Gilman's Herland</i> | |
|--|--|
| MALE | FEMALE |
| <ul style="list-style-type: none"> • The men act with the assumption of female inferiority • The men almost always criticize the rational principles of the women until the last chapter of the novel • They seem to be highly individualized and competitive in their actions • They are strictly contingent upon traditions of the real world • At the initial stages, women are perceived no more than sexual objects, particularly by Terry, one of the visitors • Sex is the highest priority for men, and they treat the women | <ul style="list-style-type: none"> • Women embody the masculine traits as perceived by the outside world: they are strong, intelligent and self-reliant • Their way of organizing the society is highly rational • The family feeling is imposed in the society, no competition is fostered • Traditions of the real world are severely rejected, which contradicts with the men's point of view • Motherhood is highly respected; it is a sacred practice and the principle of social organization. • They do not attach a romantic |

| | |
|--|---|
| <p>as the objects of their desires</p> <ul style="list-style-type: none"> • The problems of the outside world is common and tolerable for the men, competition is the main principle for them | <p>aspect to sex, it has a procreative function</p> <ul style="list-style-type: none"> • They cannot tolerate danger, dirt and disease and base their society on reason, equality and cooperation |
| <p>Skinner's <i>Walden Two</i></p> | |
| <p>MALE</p> | <p>FEMALE</p> |
| <ul style="list-style-type: none"> • They take on the responsibility of planning • They are actively involved in the decision-making process • They imagine separate spheres for men and women, which suggests men dominance in the society. • They believe men are endowed with a more analytical powers • They perform more difficult tasks in the society. | <ul style="list-style-type: none"> • They bake, stitch and care for the children • They seem incapable of comprehending anything; thus, mainly focus on mechanical and daily tasks • They are in charge of women's clothing • They seem to be freer of the responsibility of planning; however, this freedom seems tricky and it is imposed by the men in the community • Women are believed to be endowed with emotions. They are considered powerless although they are free to participate in all activities • They perform milder work in the community |
| <p>Atwood's <i>The Handmaid's Tale</i></p> | |
| <p>MALE</p> | <p>FEMALE</p> |
| <ul style="list-style-type: none"> • Husbands and men in general severely limit the freedom of the women • They are free, independent and have any chances to fulfill their potentiality • They have their individuality • Men are defined by their military rank | <ul style="list-style-type: none"> • The freedom of the women is severely limited by the men: they cannot vote, read, hold jobs/property, or do anything else that might make them independent • The women are treated as subhuman, they are the objects of desires of the men, and always inferior to men |

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| <ul style="list-style-type: none"> • Men indoctrinate the women to secure their ideology and be ready to any act of rebellion • Men always exercise their authority to oppress women • Men claim to suppress sexual violence, yet they institutionalize it | <ul style="list-style-type: none"> • The women are defined by merely their gender roles as Wives, Marthas or Handmaids • The women are devoid of their individuality • The women have no power, and can only show willingness for the well-being of the state • The women just have to act as the instruments of rape |
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However, unlike other literary utopian texts, Huxley's *Island* does not portray any different gender roles or differences in terms of the use of power to control the individuals in the society. In Huxley's *Island*, coming into contact with the Palanese society, Will, the narrator, highly appreciates their practices and decides to disengage from other conspirators; thus, he has the chance to experience a unique spiritual experience. In contrast to other literary texts in the novel, there seems to be little conflict until the last moment. In this respect, *Island* proves it to be a true utopia.

In Le Guin's *The Dispossessed* there are certain concepts discussed such as science and politics and the novel proves itself to be an ambiguous utopia where gender plays a smaller role. However, the contrasting views in terms of gender are still presented. Le Guin's *The Dispossessed* portrays two different planets called Anarres and Urras. On Anarres, women are considered to be intellectual equals and regardless of sex, everyone is expected to find their own place in the society. On the other hand, on Urras sexism is a recurring theme and women are excluded from most contexts. What is more, they also consider themselves as possessions, confined to their homes and children. Therefore, gender still seems to play a role in *The Dispossessed*.

In Ishiguro's *Never Let Me Go*, rather than gender roles the hierarchy between humans and clones play the major role. Whereas humans are primarily preoccupied with running the organ donation system smoothly, clones have to show willful ignorance towards both social and individual issues. Moreover, clones cannot

change their fates and their lack of free-will is almost always non-existent. This fate of clones highly derives from the humans' making them feel the process of donation as the ordinary part of everyday life. Indeed, humans constantly exercise their authority through indoctrination and oppressive behavioral control and they also exhibit a mechanical attitude. However, no clone can indulge any act of rebellion since their self-identity is replaced by confusion of the value of their own lives. They are, in fact, treated as commodities although they exhibit a sense of humanity compared to their human counterparts and they still try to maintain their weak survival mechanisms.

5.4. Gender Roles: The Perspective of Writers

Moir and Jessel (1991) emphasize the fact that women differ from men and men differ from women and it is not possible for utopian ideologies to change this reality. Within the body of this study, apart from the differences between male and female characters in the novels, there also exist some differences in the perspectives of male and female writers. In each of the novels analyzed by the researcher, the effects of male and female points of view seem to be an essential factor to consider.

In *Psychology of Sex Differences*, the psychological nature of man and woman is investigated and the question as regard to the probable existence of differences between the sexes in their emotional reactions to people and events.

Do they have equal potential for acquiring the knowledge and skills necessary for a variety of occupations? If psychological differences do exist, on the average, are the differences great enough to impose any limits on, or indicate any especially promising directions for, the kinds of lives that individuals of the two sexes may reasonably be expected to lead? And, perhaps most important, where the differences do exist, how did they come about? And they inevitable, or are they the product of arbitrary social stereotypes that could be changed if society itself changes? (Maccobloy & Jacklin, 1974: 1).

There are also other studies (Coates, 1986; Johnson, 1989; Coates & Cameron, 1989; Henley & Kramarae, 1991; Tannen, 1987, 1990, 1994; Thorne, 1993, Wood, 1993) which have focused on sex differences and reached at the conclusion that women and men grow up in gender segregation; thus, they adopt varying strategies, values and behaviors. What is more, manifestations of anti-utopianism become more visible with regard to their writers in the novels analyzed and gender differences seem to be sharpened when the sexes of the writers are considered. Among the six novels which have been analyzed, four of them, which have turned out to be anti-utopias, it is clear that the masculine perspectives and the practices of men in these novels are determinative in the emergence anti-utopias.

Table 4
Female Writers' Perspectives in Utopian and Anti-utopian Novels

| FEMALE WRITERS | LANGUAGE USE | EMOTIONS / FEELINGS | POWER EMERGENCE | VIOLENCE |
|---------------------------------|---|--|--|---|
| Charlotte Perkins Gilman | -Women are reflected as entities who have language abilities innately superior than men -There exist some cultural differences reflected in the language used by women, which is revealing in terms of their cultural richness compared to the men | - The women portray behaviors which show they are non-competitive -The women are dependent on each other, emphatic, interpersonally oriented, more willing to self-disclose, more expressive of emotions and perceptive of others' emotional states | - The women are revealed as being less likely to assume leadership although they are capable of providing leadership in certain situations -No gender dominates the other. -There exists no inferiority as regard to gender. -Men even have to alter their views so as to | -Violence is non-existent -A society which has the quality of full-humanity is portrayed |

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| | -There exists more powerful communication between women | | adapt to this society. -Gilman portrays a society in which everything is shared for the common good - Men and women are treated as equals in love as well as in society. | |
| Ursula Le Guin | -The language use portrayed in the novel, particularly by Shevek, suggests the proof of an overt mental ability -The language highly involves abstract concepts. - The language conduct is uncompetitive, unworried and it does not emphasize power -Anarrestis do not have separate words for work and play -The Urrasti and their use of language reveals the importance they attach to might, wealth, status, ignorance and prejudice | <u>ANARRES</u> - No coercion between individuals exists, - Family ties are weak -No individual has the power to coerce another - The feelings and freedom of individuals are cared for - They can freely choose what they want to do -Their potentiality is based on the teachings of Odo -Women are equal intellectual equals <u>URRAS</u> - Individuals are alienated from themselves -Individuality | <u>ANARRES</u> - The communal ethic and the constant pressure to conform work dominate the society. - An anarchist, socialist society -There exists no government or economic system, no intimidating authoritative institutions -The state, organized religion and private property are non-existent -Ideologies play no part -Organizational means of capitalism such as competition and property are refrained. <u>URRAS</u> -There are multiple states along with their | <u>ANARRES</u> - Violence is existent although cooperation and solidarity are valued -Even the nurseries employ the traditional means to raise the babies. <u>URRAS</u> - There exists a permanent suffering for the underclass |

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| | | <p>of people, happiness, creativity and achievement of individuals are seriously hindered.</p> <p>-Sexism is obvious, women are not involved in every sphere in life.</p> | <p>governments</p> <p>-The education system is also competitive and ideological, it is based on power</p> <p>-People are dominated and even inculcated</p> <p>-Scientists are the agents of the authorities</p> <p>-It is based on a profit economy</p> <p>-Domination is a recurring theme</p> <p>-There exists a repressive government which dictates inequality for women</p> <p>-People strive for external rewards</p> | |
| Margaret Atwood | <p>-The official vocabulary ignores the reality so as the serve the needs of the elite within Gilead</p> <p>-The names of women are strict control so as to maintain control over women's bodies</p> <p>-The official vocabulary incorporates abundant religious terminology and biblical</p> | <p>- Emotions of women are totally ignored</p> <p>-Women cannot vote, read, hold property or do anything that would allow them to be independent and subversive</p> <p>-Women are sub humans within Gilead</p> <p>-Rather than women's feelings, their sets of ovaries and wombs are valued. Thus,</p> | <p>- There exists a rigid political hierarchy, a system of titles</p> <p>-Rigid trappings also serve as the means to control women</p> <p>-Men are defined by their military rank whereas women are defined by their gender roles as Wives, Handmaids or Marthas.</p> <p>-There exists a religious theocracy which assumes no</p> | <p>-Violence is prevalent in all spheres of life to dominate and suppress women</p> <p>-Sexual violence is a prevalent motif</p> <p>-Rape and pornography are justified for the founders of Gilead; thus, sexual violence is not only practiced but also institutionalized</p> <p>- Atwood portrays men as</p> |

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| | <p>references - The women are also reflected with narrower stylistic range due to their exclusion from traditional public speaking roles associated with political authority, which is, in fact, illustrative of Atwood's competent use of language.</p> | <p>they are the docile carriers of the following generation. They are totally deprived of their individualities.</p> | <p>separation between state and religion - 'The Eyes' exist as a means for absolute control</p> | <p>independent and aggressive; however, they also suffer from the system since their freedom is also very limited and they are the passive followers of the system.</p> |
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The perspectives of women writers suggest some implications with regard to their way of perceiving the world based on gender differences. First of all, as a female writer, Gilman, through her *Herland*, reveals the fact that the society is unjust to women and she echoes this inequality through the lens of the visitors who come to Herland. In *Herland*, Gilman points out that given the equal chances, women can fulfill their full humanity. In representing such a world, Gilman organizes her community as a family rather than as a state. Within the body of this community, Gilman reflects a language use which is far more superior than men to the point that women can teach their language to three complete strangers. In teaching their language to the visitors, the women within Herlandian society show that they are culturally richer compared to the men. Besides, in managing their affairs with the men, Herlanders show that they do not prefer competition. Instead, they are emphatic, interpersonally oriented and caring about others' emotional states. Indeed, in Chapter 5, one of the sharpest moments in terms of gender differences is revealed in a conversation between Terry, Somel and Zava.

He squared his broad shoulders and lifted his chest. "We do not allow our women to work. Women are loved--idolized--honored--kept in the home to care for the children." "What is 'the home'?" asked Somel a little wistfully.

But Zava begged: "Tell me first, do NO women work, really?" "Why, yes," Terry admitted. "Some have to, of the poorer sort." "About how many--in your country?" "About seven or eight million," said Jeff, as mischievous as ever. (Gilman, 1979: 48).

With this conversation, it is clear that Gilman ironically questions the ideas of the modern society through her lenses. In response to Terry's explanation about their society's gender relations to a group of women who are unfamiliar with the 'common' behavior pattern between men and women, Gilman seems to question the institutions such as marriage and family from a women's perspective. Thus, through *Herland*, she suggests a world where no gender is dominant on the other. Gilman proposes a kind of a world in which everything is equally shared to the benefits of both genders and no inferiorities exist.

Another female writer, Ursula Le Guin, also portrays an ambiguous utopia in *The Dispossessed*. Through presenting two different worlds, Le Guin draws attention to the status of women through picturing two different contexts. Whereas women and their feelings are valued on Anarres, just the opposite practice is employed by the Urrasti. The language used on both lands also is revealing in terms of the power of language in forming a community. The representations of the women in *The Dispossessed* also reveal sex-specific terms. In other words, while men enter the policy process on Urras as productive agents, women are viewed very limited in their capacities.

"But the loss of — of everything feminine — of delicacy — and the loss of masculine self-respect — You can't pretend, surely, in your work, that women are your equals? In physics, in mathematics, in the intellect? You can't pretend to lower yourself constantly to their level?" ... "I don't think I pretend very much, Kimoe," he said. "Of course, I have known highly intelligent women, women who could think Just like a man," the doctor said, hurriedly, aware that he had been almost shouting — that he had, Shevek thought, been pounding his hands against the locked door and shouting... Shevek turned the conversation, but he went on thinking about it. This matter of superiority and inferiority must be a central one in Urrasti social life. If to respect himself Kimoe had to consider half the human race as inferior to him, how then did women manage to respect themselves — did they consider men inferior? And how did all that affect their sex lives? He knew from Odo's writings

that two hundred years ago the main Urrasti sexual institutions had been “marriage,” a partnership authorized and enforced by legal and economic sanctions, and “prostitution,” which seemed merely to be a wider term, copulation in the economic mode (Le Guin, 1974: 10).

Consequently, the development efforts are mainly targeted at the male population (Kabeer, 1994). On the other hand, the sexist views on Urras makes Shevek feel disgusted and the difference in terms of sex is apparent when the doctor onboard the freighter on Urras is considered intellectual equals as Shevek. What is more, Shevek feels uncomfortable with the idea that even women accept this line of sexist thinking. Hence, it is clear that Le Guin points out that Urras is a world made up of walls and gender is one of the most prevalent concepts which is highly influential in the formation of this utopia.

Being another woman writer, Margaret Atwood, through her skilled use of irony, reveals that the masculine point of view is an overriding factor and sexual symbolism is a major theme in *The Handmaid's Tale*. Thus, this masculine point of view plays an active role in bringing a dystopian side to her novel. ‘The dystopian watching eye’ (Malak, 1989: 211) in the novel articulates the relationship between the authorities—the men and their power to suppress women. Through reflecting agonies of the victim and their owners in the novel, the masculine point of view and the programming of the sexual intercourse so as to provide its legitimization reveals the fact that women are almost always dehumanized, which suggests the lack of spirituality and benevolence on the part of the authorities; thus, the men. Through dictating a pattern of life which includes conformity, oppression, terror, fear and censorship, Atwood shows through her dystopian fiction that women become commodities whereas men constantly exercise sexual mastery over women, which is revealing in terms of the lack of spirituality on the part of the men. This severe portrayal of gender difference shows that men hold the divine reign of power in the society through assigning roles to their subservient, through ruling and suppressing women, which clearly reveals the lack of affective factors on the part of men. Thus, through picturing a nightmare society, Atwood might be hinting the possible catastrophe when the sexual roles reach to a state where the choices are prohibited. What is more, the language used within the society indicates the fact that the

existence of a religious authority within the state which suppresses its citizens through direct references to the Bible. For example, domestic servants are called Marthas in reference to the New Testament. Additionally, the local police within the State are called ‘Guardians of the Faith’, soldiers are called ‘Angels’ and the Commanders are officially known as ‘Commanders of the Faithful.’ Besides, the stores within the State have biblical names such as Loaves and Fishes, all Flesh, Milk and Honey. Thus, through constantly acting on the authority of the language of the Bible, the founders of Gilead remind the people of their authority. The Eyes of God also symbolize the eternal surveillance of God, which suggests an existence of a dominant group within the society.

Table 5
Male Writers’ Perspectives in Utopian and Anti-utopian Novels

| MALE WRITERS | LANGUAGE USE | EMOTIONS / FEELINGS | POWER EMERGENCE | VIOLENCE |
|---|--|--|--|--|
| Burrhus Frederic Skinner | <ul style="list-style-type: none"> - There exists productive control over speech genres - It is associated with more political meetings whereas women are excluded from the main spheres of life - There is a very limited language use by men -Communication is powerless -In the dialogues, there | <ul style="list-style-type: none"> -Emotions are not considered, instead, overt human behaviors are always under control of external forces -Rather than inner feelings of the characters, Skinner focuses on changing contingencies of reward and punishment -People, in | <ul style="list-style-type: none"> -Men strive for dominance in all spheres of life -Propaganda, education, advertising and social norms are controlled by the people in power | <ul style="list-style-type: none"> -Negative punishment is a recurring theme -The sheep within the pasture are kept under control through an electrified fence -The practice of ‘practicing the opposite emotion,’ which diminishes |

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| | <p>exist a lot of hesitancy and tentativeness</p> <p>-There is an absence of qualifiers and a high use of negatives (e.g. no, not)</p> <p>-Rhetorical questions and direct references to other objects and people are common</p> <p>-Commands, interruptions and obscenities are common</p> | <p>fact, are no more than rats which try to reach the dictates of a superior figure</p> | | <p>the freedom of individuals</p> <p>-The practice of hanging lollipops on children's necks to teach them self-control, which causes a severe biological oppression</p> |
| <p>Aldous Huxley</p> | <p>- The language employed is highly spiritual</p> <p>-The language used by Huxley suggests optimism</p> | <p>-The Palanese society is humanistic</p> <p>- Love and understanding are common values in the society</p> <p>-Love among individuals is not only allowed, but also accepted</p> <p>-People in many places can form a connection regardless of their sex</p> <p>-People are allowed to love who they want and continue a relationship the way they want</p> <p>-People on Pala know</p> | <p>-Flexibility is fostered and there exists no single authoritarian figure</p> <p>-Acceptance among individuals is prominent</p> <p>-Notion of love is embraced among the Palanese society</p> <p>-Emotions and connection are the major themes and they are not affected by societal constraints as in the outside world.</p> | <p>-The Palanese society is against violence or hatred of any kind</p> |

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| | | how to control their minds and care for their individual beings. | | |
| Kazuo Ishiguro | - Ishiguro's use of language reveals that men realize roles and attendant speech genres in public settings, particularly roles and genres associated with the exercise of legitimized political authority. -Donors have a narrower stylistic range. | - Emotions of the donors are ignored - They are supposed to pass three stages in order to complete their lives: childhood, young adulthood and the donor stage as commodities. | -Genetic engineering and advanced technologies are the representations of an underground authority -The existence of Hailsham and The Colleges reveal the conspiratorial aspects of the schools -The institutions in the society act on repression and give donors a false sense of security. | -Violence is overt in all spheres for donors, cruelty is a common feature of life -Death is a common motif -The peculiarity of the constant nearness to the suffering of death is masked by the authorities |

In Skinner's *Walden Two*, the overt displays of behavioral philosophy are almost always apparent. However, in revealing the experimental practices and implications for cultural design in the community and particularly in picturing a utopia, Skinner portrays a society which is founded on the premises of masculine perspectives –despite the opposite claim of its rejection of traditional gender-based roles. Whereas the female characters in the novel are preoccupied with baking, stitching and caring for the children, it is noticeable that Skinner pictures a world where there exist separate spheres for men and women. On top of that, Skinner reflects men as identities with more analytical power compared to the women (Kuhlman, 2005). For instance, women in *Walden Two* community bear children as early as possible so as not to be hampered in their careers; however, when they seem

to be incapable of comprehending anything, men never hesitate to take the lead. What is more, decision making within the boundaries of this community seems to be a profession and it is practiced by the men in the society. Thus, through the frequent portrayals of designing the society by the men, Skinner reveals the keen interest of the men in taking charge of others and providing a governmental system in which the ideal conditions are sustained to secure their authority, which suggests an anti-utopia in fact. Even the language use by the men signals the existence of a kind of a control mechanism over speech genres associated with more politics rather than the mere well-being of its citizens. Whereas men seem to dominate the main spheres in life, women seem to be excluded. Hence, the communication throughout the novel is powerless, and there exist a lot of hesitancy and tentativeness in the dialogues.

Through *Island*, Huxley reveals that the spirituality and the potential of human culture are extremely important. With Pala, the imaginary island in the novel, Huxley suggests his positive utopian vision via his use of language, which abundantly involves positive adjectives such as 'lucky' and 'good timing.' The novel mainly deals with human interaction and dignity, peaceful mindset of individuals living on Pala, their open and independent community, freedom and respect, and nurturing environment, which severely contradicts with any anti-utopian context. Indeed, the Palanese community portrayed by Huxley severely diverges from any community within an anti-utopia or even from the outside world. On this island, all the resources are used to the maximum benefit of the individuals in order to lead a free and enjoyable life. The philosophy reflected in the novel focuses on accepting the world as it is and making the most of it. There exist no authoritarian figures as reflected in other anti-utopias such as Ishiguro's *Never Let Me Go* or Skinner's *Walden Two*. Some notions like famine, war or sickness never appeal to Pala and people do not look for change or revolution since they lead decent lives and thus, they do not attempt to change it in any way. Instead of dealing with some materialistic motions such as power and capital, Huxley maintains an emphasis on communication among individuals in *Island*. Indeed, the real focus lies on feelings, people's hearts and minds. Stereotyping is also non-existent on Pala. Hence, in creating his utopia, Huxley seems to lay an emphasis on the individual beings of

individuals as well as their knowledge to control their minds and connect to their individual beings. Unlike anti-utopias where there exists thirst for material and power-driven achievements, Huxley's utopia portrays a decent positive system where anyone can fulfill their potentiality to the fullest through remaining in isolation and keeping themselves away from the outside world.

In *Never Let Me Go*, Ishiguro, as a male writer, echoes the authoritarian point of view. In the novel, the main settings are designed to keep the donors in with the aim of protecting them. However, there seems to be no line between the confinement and protection of donors since these characters have no chances to exercise freedom, either physically or psychologically. Ishiguro reflects a world where donors and authorities live in dramatic separation from one another and the discrimination between the two groups is more than superficial ways. Moreover, the language Ishiguro utilises as he explains the organ donation system seems to be placed on complete conformity since everyone in the Cottages or Hailsham is willing to accept their roles and fates as donors. Apart from Tommy, who shows a little tantrum in the novel once, no donor attempts to rebel, which typically demonstrates the definite existence of conformity, which is also one of the main characteristics of an anti-utopias. In addition to the concept of conformity, the characters in the novel cannot communicate effectively and there are strict barriers to communication lying beyond donors' control. Hence, through the lack of free-will of donors and their ineffective communication, Ishiguro shows the reader that violence is a recurring theme in *Never Let Me Go* through delusions and falsehoods. For example, the clones are constantly made to believe that they can apply for deferrals if they wish, which, in fact, shows the dark side of this world. However, it is just the means to give clones illusive hope, which also demonstrates one of the main characteristics of anti-utopias.

In brief, the relationship between utopia and its counterpart- anti-utopia- has been prolific for the development of the two. The analyses of these novels reveal that the vision of heaven on earth has become synonymous with the prospect of hell and from the accounts of Victorian optimism emerged the age of confusion in the twentieth century, which was also epitomized with the slaughter of the World War I.

At the time, the priority of science and reasoning was replaced with the incapacity of humanity to inhibit 'its newly created destructive powers' (Vreira, 2010: 107). Therefore, from that time on, dystopias, which are often used interchangeably with anti-utopias or negative utopias, have portrayed societies where the negative social and political developments and evils are portrayed within different societies in order to reveal their fallacies.

Entering the vocabulary of utopianism in the twentieth century, dystopia or anti-utopia has flowered since the twentieth century up until to this day and it also has been linked to the proclamations of the end of utopia. Indeed, it is conceded that the twentieth century anti-utopia will be the predominant enunciation of the utopian ideal in the twenty-first century, where the failures of totalitarian regimes are mirrored. As long as science and technology continue to develop, the future seems to be more complicated for utopianism and it is highly likely that anti-utopia will continue to be the prevailing manifestation of the utopian ideal and new possibilities may also arise.

Moreover, the gender seems to play a role to a certain extent in creating utopia or anti-utopia; however, the language used by the writers seems to be a more influential factor in determining the genre. The novels written by male and female writers signal to the fact that women's mental capacities differ from those of men in that women tend to be more emotional and focus on 'female nurturing' whereas males focus more on 'aggressiveness' (Philips et al., 1987: 2). Indeed, men and women seem to live their lives in 'dramatic separation' from one another in the novels analysed and that both genders diverge in more than superficial ways (Johnson, 1989: 301).

Thus, reading a work of utopia or anti-utopia is a process and it should not be considered as an end in itself, yet as a means to an end. Bressler (2007: 128) asserts that 'we must never declare such a reading to be completed or finished, since the process of meaning is ongoing, never allowing us to pledge allegiance to any one view.'

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