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STATE UNDERSTANDING IN CLASSICAL AND MODERN UTOPIAS

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by

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For my wife who supports me whole in my life

APPROVAL PAGE

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AUTHOR DECLARATIONS

1. The material included in this thesis has not been submitted wholly or in part for any academic award or qualification other than that for which it is now submitted.
2. The program of advanced study of which this thesis is part has consisted of:
 - i) Research Methods course during the undergraduate study
 - ii) Examination of several thesis guides of particular universities both in Turkey and abroad as well as a professional book on this subject.

Turgay OVALI

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ABSTRACT

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STATE UNDERSTANDING IN CLASSICAL AND MODERN UTOPIAS

This thesis is aiming at demonstrating dangers of utopian thinking when it comes true. My argument is that every utopia tends to be turned into dystopia because of utopias' features that do not accept any alternatives to their way of thinking. The thesis consists of five parts after the introduction that is included to answer the question "what is utopia?" and shows what will be done in my thesis. The first part following it that is named "utopia or eternity feeling of human" identifies the history of utopias, characteristics of utopias and dystopia as a definition, and finally an introduction to transformation of utopias to dystopias. The second part is about the major utopias which I called classical utopias. This part explores Plato's Republic, Farabi's Virtuous City, Thomas More's Utopia, Tommaso Campanella's The City of the Sun, and finally Francis Bacon's New Atlantis. The third part explores modern utopias which are dystopias as well. In this part, Yevgeny Zamyatin's We, Aldous Huxley's Brave NewWorld, and George Orwell's Nineteen-Eightyfour are examined. In the fourth part before conclusion, factors in transformation of utopias to dystopias are demonstrated. The thesis ends with a conclusion part in which I try to demonstrate utopias will be dystopias when they come true.

Key words:

Utopia, Dystopia, Ideal State, Ideal Society, Human Values, Platon, Farabi, Thomas More, Tommaso Campanella, Francis Bacon, Yevgeny Zamyatin, George Orwell, Aldous Huxley, Republic, Virtuous City, The City of the Sun, New Atlantis, We, Nineteen-Eightyfour, Brave New World, Totalitarianism, Big Brother, Freedom, Loyalty, Caste System, Technology and Science.

KISA ÖZET

Turgay OVALI

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KLASİK VE MODERN ÜTOPYALARDA DEVLET ANLAYIŞI

Bu tez ütopycacı düşünceinin gerçekteştiğinde olabilecek tehlikeleri göstermek amacıyla yazılmıştır. Bana göre ütopyaların kendi düşünce yapılarına uymayan herhangi bir alternatifini kabul etmemelerinden dolayı her ütopycaya distopyaya dönme eğilimindedir. Tez, ütopyanın ne olduğu sorusuna cevap verilen ve daha sonraki bölümlerde nelerin ortaya koyulacağını açıklayan giriş bölümünden sonra beş bölümden oluşmaktadır. “Ütopycaya veya İnsanın Sonsuzluk Duygusu” adlı birinci bölüm, ütopyaların tarihi, özelliklerini ve tanım olarak distopyaya kavramını inceledikten sonra, ütopyaların distopyalara dönüşmesine bir giriş niteliğindedir. İkinci bölüm benim klasik ütopyalar olarak adlandırdığım büyük ütopyalar hakkındadır. Bu bölüm Eflatun’un Devlet’ini, Farabi’nin Erdemli Şehir’ini, Thomas More’un Ütopycası’nı, Tommaso Campanella’nın Güneş Devleti’ni ve son olarak Francis Bacon’un Yeni Atlantis’ini incelemektedir. Üçüncü bölüm aynı zamanda distopyalar olan modern ütopyaları araştırmaktadır. Bu bölümde Yevgeny Zamyatin’in Biz’i, Aldous Huxley’in Cesur Yeni Dünya’sı ve George Orwell’in Bindokuzyüzseksendört’ü incelenmektedir. Sonuç bölümünden bir önceki dördüncü bölümde, ütopyaların distopyalara dönüşümündeki etkenler incelenmiştir. Tez ütopyaların gerçekteştiğinde distopyalar haline geleceğini göstermeye çalıştığım sonuç bölümüyle sona ermektedir.

Anahtar Kelimeler:

Ütopycaya, Distopyaya, İdeal Devlet, İdeal Toplum, İnsani Değerler, Eflatun, Farabi, Thomas More, Tommaso Campanella, Francis Bacon, Yevgeny Zamyatin, George Orwell, Aldous Huxley, Devlet, Erdemli Şehir, Güneş Şehri, Yeni Atlantis, Biz, Bindokuzyüzseksendört, Cesur Yeni Dünya, Totalitaryanizm, Büyük Birader, Özgürlük, Sadakat, Kast Sistemi, Teknoloji ve Bilim.

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CHAPTER I

INTRODUCTION

People generally have a faith to hope for a great future. According to them, what they wish will become true one day or they imagine that they will reach their purposes. These purposes are sometimes the equality of all human beings, stability, harmony; and sometimes peace all over the world, better working conditions etc. The purpose of devising a flawless system for everyone is the underlying purpose beneath the utopian thought. To understand why people have written utopias and what importance of these works have is crucial in order to apprehend the utopian thought.

Human being has always wanted different contentment or they have not contented with the existent social conditions. All imaginers of ideal societies are concerned to provide harmony and contentment and to minimize conflict and misery. The target in utopian thought is to create a society open to development and perfectly well-organized from every perspective.

The Utopian literature has common features and a nearly five hundred year-history of continuity and change. The history of utopia encompasses More's *Utopia*, Bacon's *New Atlantis*, Condorcet's *The Tenth Stage*, and William Morris's *News from Nowhere*, H.G. Well's *The Time Machine* and Margaret Piercy's *Women on the Edge of Time*. Of course these above are utopias after More's *Utopia*. Before them, we can enumerate many utopian works including Plato's *Republic*, Farabi's *The Virtuous City*. Krishan Kumar has important ideas on utopian thought and says "the desire for change and the hope maybe possible."¹ Desire and hope are two crucial elements of utopian thought. With the help of these elements, the desired, ideal life can be reached and there may not be any problems. The dream of creating utopias is as old as human history. The idea of perfection is generally seen in the novels.

¹ Krishan Kumar, *Utopianism*, Minneapolis, University of Minnesota Press, 1991, p.107

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

Utopia is composed of many components. That’s to say, it has a wide extent. Hope and desire are essential for the dreamed world. People cannot understand the importance of a happy society without revolution, evolution and violence and they will be away from dangerous events. There must be a new belief for a new life. Beside these, free will and human freedom help them to organize a dreamed world. Everything is fatal for the fulfillment of a utopia.

Utopias propose alternative correct solutions to the existent system that is not very right and expectant. There exists a controversy with the reality. For this reason, Karl Mannheim says: “A state of mind is utopia when it is incongruous with the state of reality within which it occurs.”³ Generally, utopias are not the pictures of reality; in fact they are usually away from reality.

Because people are not contented with the conditions they are living and utopias are used as a reaction to the society. Many utopias are diatribes that deride the existing conditions. “Utopian thought can satirize and criticize conduct thought experiments, to try out new possible arrangements of social life; can pick out and project hopeful trends, inject new values into the life of community.”⁴ The discontentment of the present situations and criticism of the society are general characteristics that are seen in utopias. As a result, there are not any problems such as unemployment, war, poverty in the coveted utopian countries. The inhabitants are pictured as free and happy. The utopian writers explain the bad conditions of their time and therefore propose perfectly ideal states where everybody can live in peace and happiness.

² Manuel and Manuel, *Utopian Thought in Western World*, London: Hawkins Pub.Ltd, 1979, p.3

³ Karl Mannheim, *Ideology and Utopia*, London, Newyork: Routledge Press, 1991

⁴ Kumar, p. 96

Almost all utopias touch on main standpoints of life like government, love, work, education, marriage, religion, social life and war. The details of these topics are handled by the utopian writers. The general idea is the harmony and order in every field.

The pursuit for an ideal society always exists. Utopias have captivated many philosophers, scientists, poets, and theologians. Many different ideal societies have been named the word utopia. For example, in the seventeenth century adventurers were fascinated by the New World because they believed America was the Garden of Eden. It is obvious that utopian thought has a relationship with religion. The origins of utopianism can be found in religious beliefs with the ideas of hope and longing for a better world. Golden Age and the Garden of Eden are used in utopian works in order to dream up such ideal perfect social orders and states.

Joyce Hertzler categorizes people: “Three groups differing in placing emphasis on things past, things present or things to come.”⁵ The third group is the anticipated reformers with a principle of utopian thought. Their only concern is future. Likewise, Utopian writers conceive a better world in future. To Utopian writers, future must be taken under guarantee so that people may have peace and no problems. Stress on the things to come is so essential that a glorious state from every point of view can be acquired.

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

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

⁶ J. Colin Davis, *Utopia and the Ideal Society: A Study of English Utopian Writing 1516-1700*, New York, Cambridge University Press, 1981, p.5

Utopia can be the human beings' guiding philosophy. Longing for the best is the common basis almost in all societies. The significance of the utopian thought can not be denied in literature.

Utopias we will examine in this thesis variates from Plato's Republic in ancient times, continuing Farabi's *Virtuous City* in Islamic world, to Thomas More's *Utopia*, Campanella's *City of the Sun*, and Francis Bacon's *New Atlantis*. We can see the organization of the closed societies in the name of establishing a system with eternal stability as a reason of the transformation of these ideal societies into the worst place especially in the first half of the 20th century. In other words, 20th century writers thought the lack of social and political change as an incubus.

Dystopias are emerged as reactions to the problems that are idiosyncratic to the framework of the 20th century and thence they are described as writings problematization of the pursuit for stability by showing it in a way to broaden its limits to the point of absoluteness. That is to say, by attributing these dystopias the function of social criticism because they are derived from the actual problems of the era and by indicating that they deal with the political problem of stability with a warning against an obsession with it, we will consider these dystopias as texts related to the tradition of political theory. To put in other way, we will investigate "Brave New World", "Nineteen Eighty-Four" and "We" not only as literary readings, but as stories concerned with the problems of political theory.

Furthermore, there is also one point beside these two statements above which bring us to necessitate in an investigation of these fictitious societies through the objectives of political theory. The third point which strengthens our position is the fact that a discord between the terms of freedom and happiness is the biggest motive that all three dystopias are constituted around, whereas in these fictitious societies people are conditioned to the idea that the latter should be preferred, and therefore pursued. Since the bureaucratic order established with the superiority of happiness over freedom is submitted as one of the most dangerous nightmares of humanity, we will impute these novels as alerts to the modern individuals for protecting their own freedom. In this meaning, the writers of dystopias built these societies as a way of

having a say also in the argumentations about the value of freedom which forms one of the most significant subjects of political theory. “Some scholars argue that depending on the concern of maintaining one’s freedom what is central to these texts is the message that human beings even have the right for instance to suffer, to be unhappy or to be sick and therefore what should be pursued in the above mentioned conflict is always freedom. However, the authors’ preoccupation with freedom is not directly announced. Rather this common preoccupation is explicated in the techniques of exaggerating and defamiliarizing the interventions on people’s freedom in such a manner that nobody could disregard its consequences.”⁷

We will examine in this thesis the reasons and conclusions of inversion of utopias to dystopias as political theories. We favored handling the thesis as four parts: in the first part, the concepts of utopia and dystopia will be examined; in the second part, classical utopias that I preferred to chose, Plato’s Republic, Farabi’s Virtuous City, Thomas More’s Utopia, Tommaso Campanella’s The City Of The Sun, and Francis Bacon’s New Atlantis will be presented as the main utopias of the world; in the third part, modern dystopias, Yevgeny Zamyatin’s We, Aldous Huxley’s Brave New World, and George Orwell’s Nineteen-Eightyfour will be presented as the dark way of utopias; and in the fourth part, we will try to put forward the transformation of the utopias into dystopias handling with technology, science, as the means of totalitarianism, which is the main ideology of dystopias.

⁷ Duygu Ersoy, Manipulation of History and Language in Three Dystopias, Unpressed Thesis in Middle East Technical University, September 2006, pp.4-5

CHAPTER II

UTOPIA OR ETERNALITY FEELING OF HUMAN

2.1. A BRIEF HISTORY OF UTOPIA

Utopia is both place (outopia), and a good place (eutopia). Living in a world, which is not possible, but where people admire being in: The essence of utopia in the meaning of vocabulary is this. In this respect, utopia is a kind of imagination. Beside that, utopia is not something imagined when we are awake.⁸

If a social order which exists in real and valid is named 'topia' (from the world of topos), total thinkings which bare a revolutionary duty and depicts desires relating to future can be said utopia. "A state of mind is utopian when it is incongruous with the state of reality within which it occurs."⁹ The term utopia derived from Greek means no place. Utopia is the ideal condition of common human life structured in thinking. That ideal can be compared with communist, humanitarian colors. When we look at these definitions, and some definitions beside these, we can see utopia is a social order idea. For example, in another definition, "Utopia is an egalitarian, right, happy and beautiful social order established in dream and thought."¹⁰

The idea of utopian social order clashes with the existent order in respect of emergence at the beginning, but it has a static structure in itself. That's why utopia is a social defragment theory, and a functionally integrity system which is balanced with the continual repeating processes.

While a utopian writer puts forward contradictory sides of of the existent order, he praises the society he imagined in his writings. That's to say, the aim of utopian writer is "to produce a solution of human problems once and wholly, namely to

⁸ Krishan Kumar, *Ütopyaçılık*, translated into Turkish by Ali Somel, İstanbul, İmge Kitabevi Yayınları, 2005, p.9

⁹ Mannheim, p.173

¹⁰ Nail Bezel, *Yeryüzü Cennetleri Kurmak: Ütopyalar*, İstanbul, Say Kitap Pazarlama, 1984, p.7

propose the last situation of the society.”¹¹ In utopias that seek for solutions to social problems, characteristics of the time when inequalities among people were raised are reflected.

It is possible to meet utopian thoughts in every age of history. However, this term was firstly used by Thomas More as the name of an imaginary island in which there is ideal happiness governance. More’s *Utopia*, we will investigate forward, was adopted by many literary works written before and after him, depicts ideal country with the longing of faultless, perfect society.

Utopia is an imagination which presents an ideal and excellent society. The first systematic example of utopia in this sense, known and accepted by studying scholars in this area, is Plato’s work named *Republic*. But naming of those kinds of works as utopia starts after More’s book.

The tendency of utopia, which reflects the longing of human to perfect one, sourced from natural situation or religious descriptions, a happy and comfort life dream related to the future, is both a tendency relevant to human nature from the beginning of human being to today and a cultural accumulation resulted from this natural tendency. Culture, from this perspective, is universal culture that sourced from, influenced by, or connected to this accumulation. Consequently, myths, religious stories and several legends are sources of utopia culturally and religiously, and must be handled in historically development process of utopia. In direction of today’s definitions, Greek thought has important effect on the constitution of utopias and utopian idea proper to a systematic utopia definition in the meaning of a perfect social project purified from all malignancies. For instance, beside Epic of Gilgamesh is a mythos, it carries utopian patterns in its essence. This mythos that is based on Sumerian sources, about in the third millenium B.C. has Akkad, Hittite versions, besides it constitutes pre-example of Homer’s *Odyssey*.¹²

¹¹ Ibid, p.9

¹² Alaattin Şenel, *Siyasal Düşünceler Tarihi*, Ankara, Teori, 1986, p.84

In addition to this, it is possible to meet narrations example to the longing and desire of human to perfect one in famous mythos placed in the first term Greek thought. Golden Age mythos in the western thought is perfect society descriptions dealth with Hesiod's *Works and Days* who expressed people had lived in a happy order and they missed that order. In that first term mythos that tells the features of Golden Age, Hesiod depicts the strong longings of people from the beginning of human being like peace, freedom, affluence, immortality. History of humanity is seperated four periods in the mythos: The first period is Golden Age. After Silver and Bronze Ages, Iron Age, which Hesiod lived in, is the period in which selfishness is dominant.¹³ In the mythological narrations belonging to that period, lost countries in holly stories, fairy islands and similar imaginary places constitute sources to latter utopias formly. For example, death way in Huxley's *Brave New World* is the same with the way of death in the Golden Age mythos. Like in the Golden Age mythos, sick and old people in Brave New World die painlessly and forgetting everything thanks to taking a drug named Soma.¹⁴

Also Plato mentioned lost Atlantis civilization in *Kritias* before *Republic*. Plato wanted to show a model social order he told in *Republic* was fulfilled once upon a time in history and to settle the perfect social order idea in a historical basis by drawing a strong, healthy perfect social order in every respect in Atlantis tale. Besides, exposition of this mythological life in literature constituted the essence of pastoral literature. In examples these themes were mentioned in like Sir Philip Sydney's novel named *The Arcadia* (1590), passages quoted from Greek and Roman poets take an important place. Again, as the indicator of prevalence of the Golden Age mythos all over the world, we can show Chinese mythos *Krita Yuga* and Hindu mythos *Mahabharata*.¹⁵

Krita Yuga is a region where all people lived like saints there. There are not Gods and demons there. People do not go shopping and there are not any rich and

¹³ Arthur A. Rambaut, 'The Date of Hesiod', *The Journal of Hellenic Studies*, vol.35, 1915, p.88

¹⁴ Gülden Ertuğrul, 'Aldous Huxley' in *Ütopik Dünyası*, Erzurum Atatürk Üniversitesi, 1997, p.4

¹⁵ Faruk Öztürk, *Ütopya ve Eğitim*, Ankara, Nobel Yayınları, 2006, p.62

poor people. For people who live there, giving up worldly desires is a virtual behavior.¹⁶

In all historical process, in development of utopia as literary and political genre or social philosophy, philosophical works of Ancient Greek, especially Plato's perfect society project *Republic* has an important effect. For this reason, progress of utopia and dream of creating an ideal and perfect society technically starts with Plato's *Republic* according to a common opinion. Plato's work is the first known utopia because it is the first imaginary social project in every respect.

Plato suggested establishing a city ruled by a philosopher king, a city where people are ruled according to their virtual development in his work. While Plato opposed Athen government's degeneration with this, he also wanted to establish an order a group of aristocrats' rule who are elite people devoted themselves to the city's happiness. *Republic* was the basic model for later utopias to be written.

In the period from Plato to Thomas More, a type of thinking involving expectation of messiah salvation day or related to longing of Golden Age directed to future religiously took place of utopian thinking. In other words, in long centuries between Ancient Greek and Renaissance, utopian imaginations change place with religious inspiration. In the period, some Islam philosophers, who were affected by Ancient Greek philosophers, interested in utopia. The most important of these is Al-Farabi's *Virtuous City*, which is accepted as the adaptation of Plato's *Republic* to Islamic culture.

Geographical expeditions of European wanderers and missionaries with the 15th century, later movements of Renaissance and Reformation, the period of enlightenment with the collapse of feudality and the rise of bourgeoisie constituted the second period of utopia. This period starts with Thomas More and lasts today with many developments. With More, a burst of utopia occurred. Jean Valentin Andreae wrote *Reipublicae Christiaopolitanae* in 1619. Francis Bacon wrote *New*

¹⁶ Sosyal Bilimler Ansiklopedisi, "Hinduizm ve Hint Düşüncesi" maddeleri, İstanbul, İnsan Yayınları, vol.2, 1995, pp.98

Atlantis in 1627, Samuel Gott wrote *Nova Solyma* in 1648, and James Harrington wrote *Oceana* in 1656.

In the 18th century in writing of utopia, French writers took notice. The communitarian effect of this period's utopias influenced utopias written after the French Revolution. The 18th century is an era when utopia genre in French literature stood up. Especially Fenelon's *Telemaque* (1699), which is well-known in our country and the first translated novel in our literary history, was one of the first French utopias. After that, important works like Voltaire's *Candide* in 1758 and Mercier's *The Year 2440* are the examples of utopia's development in the west. In this term's utopias, fantastic adventures, journey tales were frequently mentioned in utopian works in proportion to the first periods. In English literature of the 18th century we can see Swift's *Gulliver's Travels* as the most explicit example of utopia.¹⁷

Utopias after French Revolution started to take notice with their social dimensions beside their literary features. Changed social conditions and working conditions, revolutions occurred in industry prepared emergence of new social ideals, new dreams. Especially with the effect of Industrial Revolution's social inequality, Robert Owen tried to achieve his utopia. Utopians like Saint-Simon, Charles Fourier and Etienne Cabet constituted their utopias for a better world. They were the representatives of utopian socialism at the same time. Charles Fourier emphasized that every labourer must be given dividend salary, production must be a pleasure by several methods in order not to be a boring profession, and competition among workers must be improved in order to make production places and factories attractive. These ideas were accepted as utopia at those times. Robert Owen's first problem about society was poorness and he started work poverty people suffered. Owen was the first writer who improved the idea of day nurseries that workers could leave their children. Owen, who envisaged a new religion according to universal harmony by decreasing of labors' working hours and endeavoured for all workers can take their salaries completely, noticed workers could not reach prosperity,

¹⁷ Öztürk, p.64

although he caught quality and increased the quantity of production as a result of his undertakings.¹⁸

Romantism and German Romantics, who declared the enlightenment thought and renaissance-reformation which prepared capitalism as the only responsible for everything, found returning of all cultures/societies to their own clean and unspoiled roots necessary for salvation by its history understanding to comprehend the universe. According to romantics, an education with a universalist point of view (prefers urban to rural, prefers rational reason to divine authority) spoiled pedagogues and the education of children. Utopian society project emerged during the 19th century's first half put on the agenda returning to the nature, namely introverted communities. Especially, applications of utopian socialists are the starry eyed examples of that introversion. As long as people could not solve their problems, they established communities as small groups, and as long as they established those, they floundered in a deadlock process in a vicious circle.

After the half of the 19th century, utopian thought mostly changed to dystopian style. Utopians like Samuel Butler (*Erewhon*; Butler was the first to write about the possibility that machines might develop consciousness by Darwinian Selection), E.M. Foster (*The End of Machine*), Owen Gregory (*Meccania*) were the forerunner of Zamyatin's *We*, Aldous Huxley's *Brave New World*, and George Orwell's *Nineteen-Eightyfour*. Moreover, science-fiction started to influence utopian literature and utopian writers started to write novels about fictional planets outside the world.¹⁹ When oceans were not unknown dangerous areas, when island adventures like sea accidents and sunken ships decreased since 18th century, and when everywhere was discovered and got off from becoming mysterious place, adventure longing of the time's people slid to other areas like space and unknown future. Adventure longing of human improved a tendency like science-fiction in utopian genre.²⁰

¹⁸ Ibid, p.65

¹⁹ Server Tanilli, *Yaratıcı Aklın Sentezi- felsefeye giriş*, İstanbul, Adam Yayınları, 1997, p.385

²⁰ Akşit Gökürk, *Ada- İngiliz Yazınında Ada Kavramı*, İstanbul, Adam yayınları, 1982, p.100

We see today's utopias go far away from defragment understanding and they head towards points like woman, environment which were neglected in classical utopias. For this reason, Feminist utopias, ecotopias of ecological and environmental movements are the most explicit examples of this new approach. The idea of necessity for renewal of utopia inside Marxist thinking takes an important place in recent Neo-Marxist thought. This can be seen as effort for reanimation of relation between Marxism and utopia. Especially recent socialist, feminist and environmentalist movements aim to solve dissatisfactions they feel about the existent order in utopia's functionalism which presents not only a hope, but also radical change alternatives at the same time.²¹

Beside these, we can meet new conceptualizations in new utopias. We see the society Toffler named as "The Third Wave Society" is a model which can be named Practopia according to a new description.²² Practopia is neither the best nor the worst of possible worlds. However, when it is compared to the existent one, it is both practical and preferable one. Together with this, another attempt aimed at to abolish social dilemmas in post-industrial period is a new approach which is put forward with Andre Gorz's ecological thoughts. Among the types of today's utopias in information age, the vision of "computopia" which symbolize computers and communication are utopian propositions relating to 21st century's information society.²³

2.2. CHARACTERISTICS OF UTOPIA

The word of utopia became the name of works which contains perfect and happy society descriptions as the time passed after More. Utopias are seen as the story of traveller's novelized story. We see things narrated in most of these works take place in an island. Sometimes the happy country is under the earth. These works show a tendency to create an unreality impression. But the reader feels that the author has self-confidence for possibility to realize his ideal. For this reason, the

²¹ Michael Löwy, Marksizm ve Ütopik Görüş, Birikim, vol.4, August, 1989, p.17

²² Boris Frankel, Sanayi Sonrası Ütopyalar trans. by K. Duran, İstanbul, Ayrıntı Yayınları, 1991, p.32

²³ Öztürk, p.68

writer of utopia tries to define many details relating to people who live in utopia in his work. As if that message is wanted to be given with these details: ‘Despite difficulties and negativeness in appearance, the machine is working, even working well.’ Nonetheless in daily usage, the word of utopia is used in a negative, even bad meaning: A political and social ideal which is fascinating, but can not be realized, because it subordinates reality and human nature²⁴.

The most famous utopias beside More is Campanella’s *The City of the Sun*, Bacon’s *New Atlantis*, and before them Plato’s *Republic* and Al-Farabi’s *Virtuous City* of course. Utopias change their characteristics according to their emerging times. However, it’s easy to find some general features in these works. Before enumerating these, I think it will be informative to point out some styles of utopias.

“The first is utopia itself, of course. Utopias I have counted above are these types of utopias. These utopias characterize a society which obtains happiness and perfectness thanks to a rational social organizing. Scientific and technical developments are usually taken in these utopias. These works are optimistic, humanistic and trust people.

The second one is dystopias, or in other word anti-utopias: They started in the 19th century Bulwer Lytton’s *The Coming Race* (1871) and their most known examples are Zamyatin’s *We*, Aldous Huxley’s *Brave New World*, and George Orwell’s *Nineteen-Eightyfour*. In these works, rational social organizations and technical developments are illustrated as disasters for people and human being. The writers want to prove that reason and science can be instruments for slavery of human.

The third is mostly works seen as “project of reform” in the shape of utopia. For example, in Fenelon’s *Telemaque*, Salente criticizes Louis XVI of France times cautiously, and the latter kings are given some advises which are not utopian at all.

²⁴ Alexandre Vexliard, Ütopyanın Psikolojisi, D.T.C.F. Felsefe Araştırmaları Enstitüsü Dergisi vol.5, 1967, p. 64

The fourth can be said as works aimed at animation of a certain political and philosophical structure like Plato's fourth book.

The fifth is mythos, which sees human happiness in the past and never will come again, or in a lost heaven, maybe in a future above the earth like Golden Age. Here, the creator of happiness is not human being, this happiness is the result of affects of outside the world powers."²⁵

After we express these, general characteristics of utopias can be enumerated as followings:

"1. Utopia, as mentioned before, is rational before everything. This rationalism shows itself in many ways. For instance, there is uniformity in utopias. All cities of utopia are settled on a same model all the time. There are many similarities in clothes, too. There is symmetry in architect, town planning, and usage of time. Cities are square or circle most of time and there are uniformity and symmetry in every neighbourhoods of utopia. There is planning in almost every utopia. This planning involves not only economy (production, distribution), but also demography (distribution of population, supervision of marriages according to eugenic principles). No doubt this planning is political at the same time; in other words, it derives from political power which is the defender of collective ethics and great principles of social philosophy. In most utopias, an inexorable belief in the power of education is frequently mentioned. The thing that will make growth of a new model of human dependent strongly on social order, which provide happiness possible, is education itself. Moreover, education will inculcate people love of working and not to give value to useless, vain individual prosperities. For utopian writers, human can be bended unlimitedly, and his whole life can be arranged by a spiritual government. Here, we see utopias are organized structures in an order which is extremely planned. There is not a behavior, even a constant view that undoes social order. This is the natural situation of perfection understanding which utopias accommodate in them, surround minds of utopian writers.

²⁵ Ibid, p.65

2. A utopian thinker is an emotional person at the same time. He envisaged utopia as a rational fiction. He became deeply upset because of misery and unfairness he observed around him and he seeks for a solution for these misdeeds and impropriety he found state's institutions responsible.

3. A utopian thinker is humanist, he believes in people, he trusts human, and he thinks people can create their own happiness.

4. There is equality idea in almost all utopias. Because, according to many utopian writers, every kind of badness derives from inequalities and love of money. Utopia brings people a moderate ascetism. In fact, everyone has same rights: Everyone takes food, clothe and shelter from community as a response to his working in the society in a job proper to his abilities. Thus, no one is afraid of poorness; there is no social hate and grudge, in such a unification, forgery and self-interested lying can not be thought at all. If someone commits a crime, he is forced to do the hardest works.

5. Everyone in utopia has duty to work; if everyone works, it will be enough for every individual to work only a couple of hours in order to meet all needs. Besides, these needs diminish due to habits and standardization. As a matter of fact, not working is accepted as a huge crime.

6. Communism or collectivism is a necessity in most of utopias. Because money is removed in many utopias, there are big shops open to everyone. Meals are usually had together and people feed by obeying health rules. This is very important because health of people in utopias is one of the most basic points for happiness of society and people.

7. All utopias tend to establish a social system amied at conciliation of several contradictions. These contradictions can be summarized as; reason-instinct, individualism-collectivism, equality-freedom, abstract fictions-practical necessities, ascetism-material prosperity, individual happiness-collective happiness. Utopian writers suggest several alternative solutions in order to demolish, at least to diminish

these contradictions. For this reason, every aspect of social life, religion, marriage, relations between sexes, guilt and punishments, situation of science and technique are tried to be set forth in details.”²⁶

After indicating these, it is necessary to mention about what lies in the background of utopias. Here, inspiration sources of utopias had to be referred. In the background of utopias and utopian behaviour, there are people’s culture joined with religious ideas and ideologies which direct social actions beside needs to create a perfect future, desire and hope for future great days. Sources utopias feed in their constitution process and several approaches about reason for their establishments can be summarized as:

1. Attitude which produces utopias in the last point human’s creativity and fiction power reached. Even there are some assertions which allege that people’s all actions in the world sourced from this utopian attitude at last. Gutek said “The humanity has done activities related to produce a perfect society or life style in all thinkings which were put forward in social and political philosophy and mystical understanding during the history²⁷.” That means utopian approach constitutes all human activities’ origin. This idea does not deny that utopian approach plans future. Utopia is both a project related to future and all activities in the past are hidden in utopian thought. Levis Mumford points out that: “So to me the past is as much the source of utopias as the future.”²⁸

2. There are many scholars who consider utopian tendency is a result of human nature. They think utopian attitude exists in human essence in creation and human being is inevitable for this as a social existence. Al-Farabi says in *Virtuous City*: “Every human being is born needy in creation to many things in order to obtain the most superior perfection and to continue himself.”²⁹ Many sociologists like Martin

²⁶ Ibid, p.66-68.

²⁷ Gerald L. Gutek (1988). *Philosophical and Ideological Perspectives on Education*, Boston: Allyn and Bacon, p.202, quoted from Öztürk, p.36

²⁸ Levis Mumford, *The Story of Utopias*, Kessinger Publishing, 2003, p.7

²⁹ Farabi, *el-Menietü’l Fazıla*, trans. by A. Arslan, Ankara Kültür Bak. Yay. 1990, p.69

Buber and P. Tillich claims that utopia emerges from human nature itself. For Tillich without utopia, it is impossible to understand the history.³⁰

Another approach sees human being as an existence who is not contented with the existent one. According to Ali Shariati, human endeavours to change the available situation to probable one.³¹ Bloch considers utopia is a natural tendency of human being and he explains this with the key concept 'not yet'. The concept reflects the hope and desire that bring to perfection.³²

At this point the reality of human as an idealist existence is marked. People's unsatisfying happiness ideal, in fact dream of happiness, is considered as the driving power of social development. Such an analysis shows us utopia is a profession devoted to demolish the negative sides in human nature. These are usually as well as negativities of nature like mortality, disease, also negativities sourced from unfairness and mistake in social life like immorality, exploitation, impoverishment, inequality. Human's motive to overwhelm these negativities constituted background for the emergence of his 'utopia'. Negative sides in human existence uncover the rightfulness of utopian thought.³³ Many utopian approaches bring the inspiration source of utopia to the myths, fables and the first situation of human as I mentioned before. Even sometimes utopia is perceived as the longing for Golden Age which is believed to have existed once upon a time and for the first perfect days when the first man was banished from heaven. This is called as Messianism. In this respect, the first steps of utopian tradition are taken up as Golden Age mythos, stories which told us some natural situations. The most worthy ones to take into consideration in these stories subject to utopia are the first age mythoses and ancient time's legends. These legends tell the age when people lived a simple life which characterized a primitive and innocent happiness. According to these legends, people lived in reality's spring in the first age natural situation in which they were in close contact to reality's sources. People had been living far from pressure, inequality without war and cruelly

³⁰ Paul Tillich, "Critique and Justification of Utopia" (F. Manuel Ed.) Utopias and Utopian Thought, Hawking's Pub. Ltd., 1999, p.296

³¹ Ali Şeraiati, Marksizm ve Batı Düşünceleri, İstanbul, Birleşik Yay., 1993, p.19

³² Ernst Bloch, The principle of Hope, Oxford: Basil Blackwell, 1986, p.119

³³ Tillich, p.296

working. According to Kateb, basic concepts of utopian tradition like prosperity, peace, equality, pleasure and harmony are inspired from the narrations of Golden Age and Eden. For him, Golden Age and Eden have always been existing in the depths of human mind.³⁴

3. Many thinkers and writers analyse utopia with a psychoanalyst angle by passing the limit of utopias' psychological roots. All products of human being, especially writings and works of art, are projection of conscious desires, needs and perfectly unconscious hidden sensations of human.

Freud made identical the period of delactation with a rupture, namely the fall from heaven, babyhood traumas with the age of disasters. In the psychoanalyst interpretation of utopia, people's longing of past is identified with the images in utopias. Settlement of utopia is generally far away from people in an island in the middle of oceans. The seas, the moon, the core of the world are the symbols of motherhood-femininity. These elements are the symbols which state the longing of past and mother's bosom tranquility and easiness.³⁵

4. Another element in the constitution and development of utopias is celestial religions like Judaism and Christianity, even Islam which have the same roots. Beside we can add other ancient beliefs of Confucius and Buddha. In celestial religions, there are many narratives which assert that there is still a hidden Garden of Eden somewhere in the world. These kinds of beliefs are effective in Holy Islands of civilizations of Ancient Greek and Roman, Shambala narrations of Tibetians.³⁶ However, heaven belief and Golden Age thought differentiate in some respects. Christian Eden belief is not only related to the past, but also related to a secularised future in a wide sense. Heaven had been lost at first, but it can be regained. An imagination of heaven which filled up with this world's blessings more than other

³⁴ George Kateb, "Utopia and the Good Life", (F. Manuel ed.) *Utopias and Utopian Thought*, Houghton Mifflin, 1966, p.213

³⁵ Vexliard, p.75

³⁶ Mircea Eliade, *Mitlerin Özellikleri*, translated by S. Rifat, Istanbul, Semavi Yayınları, p.76, 1993

world can be seen in the “The Land of Cockaigne”, which is an English folk poem from the beginning of 14th century.³⁷

According to Frank Manuel, the Western Utopian tradition is separated into three different characteristics in three different periods:

1. At the first of these periods, the genre is Eutopia. The most prominent era of this genre was the 16th and 17th centuries. The most typical example of it is Thomas More’s work. More instituted an island concept far from people in order to improve people of his time towards a better world. The aim was to shed light to future. Utopia is dreamed off not in an existing place but in non-existing place.

2. Euchronia, which is the type of 19th century. A better world is not there, it is ‘here’. Collectivist utopias which emerged in the era started with Industrial Revolution were usually from that type.

3. The third level is Eupsychia. A better world is neither there nor here. It is inside us. It is an approach which shifts from social approach to individual approach. It emphasizes the necessity to create perfect individuals for a perfect world before everything.³⁸

In the dystopian style and as a result of it, in modern utopian tradition which emerged in later developing utopian thought and literature, more universal and more realistic manner started to be popular. According to that attitude, if a utopia is realised in near future, this is never going to be like former utopias. New utopias will not constitute their rational cities with the movement of a philosopher’s ideas. In new utopias, imaginary order will source from reason and thinking, together with this, it will care human body, it will give place to jungles and deserts as well as huge excellent buildings. It will give value to bedroom as well as conference halls and scientific meetings.

³⁷ Göktürk, p.21

³⁸ Frank E. Manuel, *Utopias and Utopian Thought*, Houghton Mifflin, 1966, p.322

Another utopia evaluation by utopian historians is handled two genres as constitutive and escape utopias. In the first approach, utopias are handled as constituent or restructuring, because they focuses on changing the world. Plato's Republic and later collectivist and communitarian utopias can be accounted in this category. In the second approach utopias are defined as imagined worlds and dreams seen as refuge to dream against the real world and its biting realities. Utopias like 'Utopia', 'The City of the Sun' which were written in oppression times are counted from this kind of utopias.

On the other hand, a categorization is the most important one of them which can be separated as positive utopias and negative utopias. This distinction can be named as utopias and dystopias. In the respect of subject we handle, dystopias do have a great importance.

2.3. DYSTOPIA

A dystopia is the vision of a society in which conditions of life are miserable and characterized by poverty, oppression, war, violence, disease, pollution, nuclear fallout and/or the abridgement of human rights, resulting in widespread unhappiness, suffering, and other kinds of pain.³⁹ Dystopia is a negative and oppressive social order that may emerge when people want to start out with utopian tendencies and aims.⁴⁰ Traditional utopias carried a society proposition and hence bore a positive value, whereas the main utopias of 20th century in which what will happen in future is told, namely Yevgeny Ivanovich Zamyatin's *We*, Aldous Huxley's *Brave New World*, George Orwell's *Nineteen-Eightyfour*, do not promise an ideal, good, premising social orders. That's why 20th century's utopias are called anti-utopia, or recently dystopia.

In the first half of the 20th century, the dystopian works came to the highest level both with regard to the quantity of the books and the attention they drew. It is frequently said that with the world wars and other undesirable events of the period, a

³⁹ Dystopia". Oxford English Dictionary. Oxford University Press. 2nd ed. 1989. p.241

⁴⁰ Nail Bezel, Yeryüzü Cennetlerinin Sonu, Ankara, Güldiken Yayınları, 2001, p.7

downbeat understanding dominated the perspective of some thinkers concerning the future course of events. As a result, the thoughts that were once established with utopias became the subjects of dystopias and positive prospects for the possibility of constituting perfect society, as well as its desirableness decreased. Therefore, there arose the inclination towards writing novels on the dystopian societies which are thought as the downfalls of humanity. Mostly, these nightmares are regarded as alerts to the people for the possible future developments, pointing out the dangerous consequences of the advancements, for instance, in science and technology, or sometimes as the satires of certain existent regimes to which their authors make implicit references.

These features of the dystopia, namely being an alert or a lampoon prevent us from judging them as only fictions that is not related to political and social reality at all.

It is really possible to recognize them as parts of political theory because they are emerged from the political and social affairs of the time they are born into and through their strategy of alienation they show us how the things we take for granted, or accept as natural, may, in fact, be a part of a formation. Then, the ways to build social reality can give us intimation about their real life correspondences, while this does not necessarily mean that real life situations develop in the same manner presented in these texts. In other saying, the motives around which dystopian societies are constituted are not different from much of our own experiences although the ways they are used may inherently alter, and the degree of success in these techniques is exaggerated in these nightmares.

It may be claimed that for picking apart the societies they lived in and the possible results of what they underwent there, the writers of the three dystopias we will be examining do not apply a new method. In fact, the way they used their creativity is not completely different from what the utopian authors have been doing for centuries. To wit, the authors of these three dystopias Zamyatin, Huxley, and Orwell described the closed societies that utopians imagined, while for the societies

of 20th century the possibility of actualization of these utopian dreams established a nightmare.

In Kumar's saying, twentieth century provided an environment where utopian models are seen as achievable, and criticise "was joined now to the attempt to show, by as graphic and detailed a portrayal as possible, the horror of a society in which utopian aspirations have been fulfilled,"⁴¹ Kumar, through blaming the institutionalizations of utopian ideals for the chaotic conjuncture of the world during the first half of the 20th century, claimed that "exaggeration of contemporary trends was thought sufficient to present a fully rounded picture of anti-utopia".⁴²

The statement that what is dangerous to pursue utopian ideals in 20th century is also accepted by Mehmet Ali Agaogulları and Nail Bezel. In Bezel's opinion, these utopian ideals which are accepted as essential in order to constitute the flawless society can be given as the nature of the utopia which presents no alternatives, the preference of the happiness of society over the happiness of individual thus presenting individual as something pointless outside of the society, the great importance given to the system when it is compared to the human values etc. Bezel argues that utopias which are heavens on earth will transform into the dystopias which are the hells on earth when the utopian ideals are accompanied with bureaucracy and technology.⁴³ Besides, according to Agaogulları, this transformation is a natural consequent of the position that creators of utopias through following the purpose of obtaining happiness without understanding or caring the possibility that the instruments they use may deprive people from their most basic freedoms, take away from them the very characteristics that are regarded as essential to humanity. For that reason, utopias are formed as closed societies for the endurance of the system and in order to provide stability. Their interaction with the outside world, which may give rise a problem to the system, is left out and consequently, human beings are mentally impoverished in a way to prevent them coming up with

⁴¹ Krishan Kumar, *Utopia and Anti-utopia in Modern Times*, (1987), Oxford, Basil Blackwell, p.109
quoted from Duygu Ersoy, p.2

⁴² Ibid, p.4

⁴³ Bezel, p.7

alternatives. Agaogulları claims that the only reality is the reality of the system for the people of the dystopian societies, and it is meaningless to effort to change it with an option because there are not any options.⁴⁴

In the transformation of utopias into dystopias, we can easily claim that there are both so many similarities and differences sourced from the similarities between utopia and dystopia. While in utopias the techniques that are used to obtain stability are considered as the crucial part of constituting perfect society; in dystopias, it turns out to be the source of the greatest danger. As a matter of fact, one may claim that the methods that these two types of societies are formed are not so different from each other. In order to survive, they need to provide absolute stability whereas the only possible way to achieve this end is to limit interaction with the outside world or with any other event or development that might provide a conception of alternative. Such an interaction, which may result in challenging the system or disobedience in both genres, is abolished. Thus, the members of these societies, who are deprived of the standards that would tell them that they are oppressed, are mentally impoverished in a way that they cannot come up with alternatives. We will examine these we have wanted to show as the beginning, in the next part “From Utopia to Dystopia”. Now it will be necessary to exert dystopias’ some general features in the context of comparison of it with utopias.

In comparison of utopia and dystopia, this is obvious that both are anti-thesis of each other, even though they are reciprocally dependent. “They are opposite concepts which take their meanings and importance from corresponding differences. However, relationship between them is not symmetrical or equal. Dystopia is familiarized by utopia and it is nourished by utopia like a parasite. It relies on utopia in order to continue its life. Utopia is original; dystopia is the copy of it. It is almost black. Something that provides positive contents dystopia makes negative is utopia itself. Dystopia takes its materials from utopia and it reestablishes with a manner which

⁴⁴ Mehmet Ali Agaogulları, *Klasik Ütopyalar: Özgürlükten Despotizme*, Ankara Üniversitesi Basın Yayın Yüksekokulu Yıllık, 1986, p.1984

rejects utopia's positiveness. It is the image of utopia in a mirror, but this is a distorted image seen in a cracked mirror."⁴⁵

There is an understanding which is effective in comparison of utopia and dystopia. This understanding is Augustinian thought which states that human was born sinner (the original sin) and he will never be able to establish a perfect society because he will not be able to be flawless on earth. There's also Pelagian understanding in the opposite side of Augustinian thought. It is believed that human can be flawless and there has not been an original sin in this sight. Knitted story of utopia and dystopia can be told as long time conflicts between Augustinian and Pelagian traditions in the western thought. A utopian writer is a Pelagian. He rejects the original sin and believes in people can be perfect by creating right conditions for this. A dystopian writer is an Augustinian like Huxley and Orwell's tendencies. He sees weak human creatures who always surrender their sins like arrogance, greed and ambition, even though all conditions are convenient to establish a perfect social order.

A dystopian does not have to believe in the original sin; moreover his pessimistic and deterministic view relating to human nature brings him to believe that every attempt to create a good society on earth is fated to vain endeavors. Utopian attempts will bring violence and tyranny. A dystopian takes a melancholy pleasure from the stories of unsuccessful revolutions and reforms. Register of history is known. Augustinian determinism accepts Hegel's determinism mercilessly: "The world history is not happiness scene. Ages of happiness are empty pages in it."⁴⁶

There have always been very sceptical about hopeful claims brought forward in the name of human being. They called attention to dark side of human nature as the dominant side of human. People are sinner, fallen creatures. They are weak and they need authority and leadership. If they are left with their tendencies, they will be victims of their egoistic and aggressive instincts. For instance, "Burke showed the French Revolution as an example of this. He sees attempts relating to perfection in

⁴⁵ Kumar, p.111

⁴⁶ Ibid, p.112

the society as a challenge against all principles of social life. Attempts of perfection will convert freedom to extreme anarchy, authority to tyranny in his opinion.”⁴⁷

Utopias and dystopias are not independent from the social conditions in which they were written. On the contrary, they are tightly dependent on socio-cultural structures in which they emerged. Utopias dream about happiness lands by presenting an alternative to the existent problems and difficulties. On the other hand, dystopias move from the point that people mess everything up to the worst when they try to achieve perfection. Looking at the times of dystopias in the 20th century is enough for us to understand what they wanted to tell.

Standard dystopian thoughts are like a worm in an apple or prickle on the rose against utopia for Kumar. They give pessimistic responses of optimistic views. Nonetheless, as well as there are some authors who despise attempts and possibilities of reaching utopia, there are some dystopian authors who consider utopia as realizable. For them, utopia is obtainable and this will be a nightmare. According to this view, people are not as stupid as they establish a perfect society. This view may be a reaction to the understanding of utopia which demolishes people’s free will. Because people are as intelligent as they will not give up themselves against utopian attitude like: “People must sacrifice themselves in order to establish a perfect society.” Aldous Huxley’s *Brave New World* is an excellent example for what I want to assert. *Brave New World* was quite pessimistic in respect of the period when it was written. In 1932, in the very beginning of technological developments, Huxley thought that people would be slaves of the technological products they created and they would lose many precious human features because of this technology. Huxley, who said: “Satisfaction and extreme pleasure in the hedonistic line will kill human creativity and effort”, took this as the basis of his utopian thoughts in *Brave New World*. According to Huxley and some authors who have similar thoughts, people can die from boredom in utopia. Because they think people have right to be unhappy and to live every feeling. Moreover, Huxley asserted secular and modern ideologies which exclude religion, have problems about the future. For him, they assume a blind

⁴⁷ Ibid, p.113

attitude to “the infinite now”, which is the common element of all great religions. It is meaningless to sacrifice “now” for an unknown future.⁴⁸

We have asked for telling the concept of dystopia so far. As mentioned before, dystopia is the bad brother of utopia. How can utopian ideas transform to the dystopian ideas? There are many reasons of that. We will try to denote those in the next part.

2.4 FROM UTOPIA TO DYSTOPIA

Dystopias, as we have mentioned before, is a negative and oppressive social order that may emerge when starting out with utopian tendencies and aims. The main reason of transformation of an emergence based on a utopian tendency to dystopia is that utopias have no alternatives in themselves. Mutual side of utopias and dystopias is that alternativelessness. Utopia is presented as an alternative to a bad social order which contains injustice and inequity. This alternative is tightly dependent on rigid and definite organizing and planning in the name of common happiness and equality. Subordinating even ignoring of individual values and tendencies in the name of equality and social happiness, and drawing of individuals by society in some respects is the main critical step for transformation of utopia to dystopia. Society happiness and individual freedom are presented as a dilemma in classical utopias, and people are forced to choose one of them. The ultimate choice is for social happiness in utopias. After this choice, namely after individuals give up their values and freedom, anything can be done for sake of social order which utopias create.⁴⁹

A utopian writer is optimistic when developing his thoughts, he premises a worldly heaven, tries to provide readers’ support in direction of his choice. On the contrary, a dystopian writer exhibits a hell description which those who want to establish a heaven in their minds cause; the aim is to develop a tendency in readers against such a situation. Thus, while utopia claims to present an alternative to the existent bad conditions, dystopia carries on a warning against certain tendencies,

⁴⁸ Ibid, p.116

⁴⁹ Bezel, p.80

methods and applications determined in utopia. Like in utopias, the founder and governors of dystopias claim that they try to provide people's happiness, too. From this respect, they desire people's obedience to the order voluntarily. Disobedients are considered that they have character disorders and deformity. In dystopias, every method, even force is used in order to provide stability, hence order changes to a rigid pressure, human personality is mashed, human values are removed. In order to provide the stability in society, all methods and controls are respected legitimate. Developing of people's individual feeling and thought is prevented, imagination of human can be annihilated by a surgical brain operation, people can be produced in bottles in order to make them proper to given measures, all books can be burned in order to destroy different perceptions and comprehensions.⁵⁰

In transformation of utopias to dystopias, or in other words, in creating dystopias when trying to establish a flawless, perfect society, one of the most important reasons is the aim which is tried to succeed itself. Namely, perfection. In addition to this, unacceptance of any alternatives, ignorance of humane values for the sake of order's continuity may be accepted as other reasons. However, there are two important factors which make way for dystopia, affect transformation of happiness land to a hell: these are bureaucracy and technology. Bureaucracy is used for keeping people under pressure and continual control; technology provides necessary methods and instruments for this pressure and control. How people spend their spare times, how they work and sleep, whom they get in touch with, what they hear and what they must think is documented all the time. These necessitate nighing dense bureaucratic processes. Providing production and control instruments, improving of necessary methods for analysing and understanding of human in respect of mechanics is the function of technology. That means society organization in dystopias is like a two-dimensional mechanism which are formed by technology and bureaucracy.⁵¹ People are nothing except essential instruments for running to work of this mechanism or dominating order. As a result of these we can say people are forced to a great alienation in dystopias. The heaviest of this is the alienation of people to themselves.

⁵⁰ Ibid, p.8

⁵¹ Ibid, p.9

Therefore, alienation of people to their own cultural heritage, nature, all values which make them human, is seen as an inevitable result.

For most 19th century's utopian thinkers, utopia was a future related phenomenon. It would be the peak point of historical evolution's powers. But this development is almost nearly inevitable. "It has been prepared by all modern times' strongest, increasing tendencies: Democracy, science, socialism. Soon or later, these powers would unite in a utopia. These powers were themselves made way for a modern hell for dystopia. Therefore, dystopia did not feel any necessity to look at very long in future. The effect of new developments was quite evident in their own times and societies. Democracy produced a rule of mob or Napoleon dictatorship, science and technology produced a meaningless and aimless world. In the time when modern dystopia was constituted, in the last period of 19th century, modern society was already started to be considered as dystopian as it was very little demandable relating to future. Dystopia was not more than a portrait of modern world's disguised shape."⁵² Zamyatin's *We* has a dimension relating to a remarkable future, but it is obvious that it reflects its time's events and tendencies. When Huxley and Orwell came to the point they felt obligatory to write their dystopias *Brave New World* and *1984*, it was considered that emphasize and exaggeration on modern talents is enough to present completely surrounded picture of dystopia.

Before we give an end this part, this subject will be handled in Chapter V vastly; we would like to ask a critical question Russell Jacoby had asked: "Is dystopia the opposite of utopia- in the same way that slavery is the opposite of freedom or cold is the opposite of hot-or does dystopia grow out of utopia?"⁵³ The epigram by Nicolas Berdyaev that Huxley used for *Brave New World* puts it well: "We used to pay too little attention to utopias, or even disregarded them altogether, saying with regret that they were impossible of realization." Things have changed. "Now, indeed, they seem to be able to be brought about far more easily than we supposed, and we are actually faced by an agonizing problem of quite another kind:

⁵² Kumar, p.121

⁵³ Russell Jacoby, *Picture Imperfect: Utopian Thought for an Anti-Utopian Age*, Columbia University Press, 2005, p.30

how can we prevent their final realization?”⁵⁴ For Berdyaev it is utopias themselves that are the threat, as Jacoby told.

Jacoby continues his ideas with these words: “Few would claim that freedom leads to slavery or that frigid water will boil, but many do argue that utopia leads to dystopia- or that little distinguishes the two in the first place. The blurred border between utopia and dystopia compresses the historical judgment.”⁵⁵ He examines the situation with a linguistic rule: “Dystopia does not relate to utopia as dyslexia does to reading or dyspepsia to digestion. The other “dys-” words, derived from a Greek root meaning diseased or faulty, are disturbed forms of something healthy or desirable, but dystopia is judged less as an impaired as as a developed utopia. Dystopias are commonly viewed not as the opposite of utopias but as their logical fulfillment. No one suggests that dyslexia signifies we should renounce reading, but many believe dystopias invalidate utopias”.⁵⁶ Then he asks for the reason and answers: “The short answer has to do with the blood bath of communism- Stalinism, Maoism, Pol Pot, and the rest- and alludes, again, to the great twentieth-century dystopian novels that apprehend that experience. This judgment raises questions about the popular, not the scholarly, reading of texts. From *Brave New World* or *1984*, generations of high school and college students learn the lesson that utopias in general, and communism in particular, are not only doomed, but destructive. Yet the twentieth century dystopic novels were not emphatically anti-utopian, and certainly its authors were not. Years after *Brave New World*, Huxley wrote *Island*, a novel rarely assigned to students but that praises a utopian society based loosely on Buddhism and cooperative living. ‘We’re not interested in turning out good party members; we’re only interested in turning out good human beings,’ the island guide informs the visitor, who finds the utopians both happy and healthy.”⁵⁷

⁵⁴ Nicolas Berdyaev, *The End of Our Time*, New York, Seed and Ward, 1933, p.187 quoted from Jacoby, p.30

⁵⁵ Jacoby, p.30

⁵⁶ *Ibid*,p.30

⁵⁷ Aldous Huxley, *Island*, New York, Harper and Row, 1962, p.103 quoted from Jacoby, pp.30-31

CHAPTER III

CLASSICAL UTOPIAS

3.1. PLATO'S REPUBLIC

The most inclusive arguments of Plato's full-fledged philosophical ideas are seen in the *Republic*, a prolonged remedying of the most basic principles for the guidance of human life. Plato takes under consideration the nature and value of justice and the other moralities as they are seen both in the organization of society as a whole and in the personality of an individual human being. This normally brings us to argumentations of human nature, the accomplishment of knowledge, the differentiation between appearance and reality, the elements of an effective education, and the institutions of morality.

The Republic can be handled in many different ways because it encloses so many issues. We can read it as a scientific investigation on political theory and practice, as a pedagogical enchiridion, or as a defence of ethical conduct, for example. Even though we'll take into account of each of these features along the way, our preferential focus in what follows will be on the basic philosophical and political issues. If we read in this manner, the book will show us Plato's ideas of our position within the final framework of reality.

Book I of The Republic constitute a Socratic thought on the nature of justice. The aim of the discussion is to find out the original nature of the justice, but the dialogue covers the suggestion, animadversion, and rejection of several defective attempts at defining what justice really is. All ideas of Plato in this book are set on the meaning of justice.

From the beginning of history, Plato argues that societies are inevitably instituted for a common purpose. Individual human beings are not self-sufficient; no one working alone can acquire all of the basic necessities of life. In order to resolve this difficulty, we come together into communities for the common achievement of

our common goals. This works well because we can work more efficiently if every individual specializes in a specific profession: I make all of the clothes; you grow all of the beasts; she does all of the fisheries; etc. Thus, Plato claims that division of works and specialization of labor are the essential things for the establishment of a beneficent society.

The result of this natural situation is a society formed of many individuals, organized into certain classes (fisheries, farmers, carpenters, etc.) according to the value of their role in providing some essential part of the common good. But the operation of the whole society will need some extra services that become necessary because of the creation of the social organization itself, the adjudication of disputes among members and the defense of the city against external attacks, for example. Therefore, Plato suggests the establishment of an additional class, the guardians who are responsible for management of the society itself.

Plato believes guardians must be two distinct sorts: there must be both soldiers whose duty is to defend the state against external enemies and to enforce its laws, and rulers who resolve disagreements among citizens and make decisions about public policy. In order to fulfill their proper functions, these people will have to be well-educated.

This specialization thus results in a class-conscious society. Plato believes that the ideal state consists of members of three classes: rulers, soldiers, and the people. If citizens express any discontentment with their roles, he proposes that they be told the "useful falsehood" that human beings (like the metals gold, silver, and bronze) possess different natures that fit each of them to a particular function within the operation of the society as a whole. The rulers are responsible for making decisions according to which the entire city will be governed; they must have the virtue of wisdom, the capacity to comprehend reality and to make impartial judgments about it. Soldiers charge with the defense of the city against external and internal enemies, on the other hand, need the virtue of courage, the willingness to carry out their orders in the face of danger without regard for personal risk. The rest of the people in the city must follow its leaders instead of pursuing their private interests, so they must

exhibit the virtue of moderation, the subordination of personal desires to a higher purpose.⁵⁸ When each of these classes performs its own role appropriately and does not try to take over the function of any other class, Plato hold, the entire city as a whole will operate well.⁵⁹

Therefore, the sampling becomes real. Beside the physical body, which matches to the material resources of a city like territory, house, Plato hold that each person involves three souls that match to the three classes of citizen within the state, each of them contributing in its own way to the successful operation of the whole person. The rational soul (mind or intellect) is the thinking part within each of us, which discerns what is real and not merely apparent, judges what is true and what is false, and wisely makes the rational decisions in accordance with which human life is most properly lived. Secondly, the spirited soul (will or volition), on the other hand, is the active portion; its function is to carry out the dictates of reason in practical life, courageously doing whatever the intellect has determined to be best. Finally, the appetitive soul (emotion or desire) is the portion of each of us that wants and feels many things, most of which must be deferred in the face of rational pursuits if we are to achieve a salutary degree of self-control.⁶⁰

Plato aims to set up a perfect political and social order in which there are no disorders, clashes, and social problems that he observed in his time Athena, and which reflect complete harmony of “the ideas universe” in his Republic, the first example of utopian works. This order must be established on knowledge and parameters of philosophy. Because according to Plato, for human being, reaching knowledge of a perfect life is the most important aim of every kind of philosophical research. Such a political order set up on the knowledge is under guidance and control of philosophy not only in theory but also in practice. In Republic, which philosophers rule, the most proper and just order is instituted and executed and citizens of the Republic can reach happiness. One of the most dominant conditions to

⁵⁸ H. Ömer Özden, Platon ve Campanella'nın Siyaset Felsefelerinin Karşılaştırılması, Tabula rasa, v.5, sayı:13, Ocak- Nisan 2005, p.41

⁵⁹ Ibid, p.42

⁶⁰ Ibid,p.43

fulfill this purpose is that either philosophers become rulers or rulers become philosophers. In Plato's saying: "...in some foreign clime which is far away and beyond our ken, the perfected philosopher is or has been or hereafter shall be compelled by superior power to have the charge of the State, we are ready to assert to the death, that is our constitution has been, and is --yea, and will be whenever the Muse of Philosophy is queen."⁶¹

Philosophers, who are the rulers of the Republic which is an aristocratic order under the dominance of wises, are those who have the knowledge of ways of achieving right, justice, and consequently happiness for Plato. Because they are "those who love the truth in each thing...lovers of wisdom and not lovers of opinion."⁶²

Plato makes a comparison between his political system and other political systems in order to make clear what the Republic's features he envisaged. For this, Plato states that there are five types of government, and begins with introducing his type of government first: "The true state is that in which knowledge governs. It may be said to have two names, monarchy and aristocracy, accordingly as rule is exercised by one distinguished man or by many. But I regard two names as describing one form only; for whether the government is in the hands of one or many, if the governors have been trained in the manner which we have supposed, the fundamental laws of the State will be maintained."⁶³ According to Plato, right and just state is this, and since it is the best, the others are bad and disordered.

The other state types are tymocracy, oligarchy, democracy, and tyranny. Tymocracy is the rule of a mild form of dictatorship, which neither affords to exercise adequate repression nor does it enjoy the desired level of loyalty. For Plato, tymocracy is a form intermediate between oligarchy and aristocracy. It resembles aristocracy in respect of "in the honor given to the rulers, in the abstinence of the warrior class from agriculture, handicrafts, and trade in general, in the institution of

⁶¹ Plato, Republic, published by KayeDreams Novel Art, Plain Label Books, 1960, pp.382-383

⁶² Ibid, p.350

⁶³ Ibid, p.276

common meals, and in the attention paid to gymnastics and military training.”⁶⁴ It resembles oligarchy in respect of “in the fear of admitting philosophers to power,...in the value set by them upon military stratagems and contrivances, and in the waging of everlasting wars.”⁶⁵ In this kind of state, the wealthy, virtue and the good are less honored. Thus, finally, from being lovers of victory and lovers of honor they become lovers of gain-getting and of money, and they commend and admire the rich man and put him in office but despise the man who is poor.

Plato underscores on democracy in detail even though he does not accept it as the best system. He criticizes democracy mercilessly as follows:

“Possibly, this is the most beautiful of polities as a garment of many colors, embroidered with all kinds of hues, so this, decked and diversified with every type of character, would appear the most beautiful. And perhaps, many would judge it to be the most beautiful, like boys and women when they see bright-colored things... as if in a bazaar of constitutions, and after making his choice, establish his own.”⁶⁶

“The tolerance of democracy, its superiority to all our meticulous requirements, its disdain or our solemn pronouncements made when we were founding our city, that except in the case of transcendent natural gifts no one could ever become a good man unless from childhood his play and all his pursuits were concerned with things fair and good,—how superbly it tramples under foot all such ideals, caring nothing from what practices and way of life a man turns to politics, but honoring him if only he says that he loves the people!”⁶⁷

“And the climax of popular liberty is attained in such a city when the purchased slaves, male and female, are no less free than the owners who paid for them. And I almost forgot to mention the spirit of freedom and equal rights in the relation of men to women and women to men. Without experience of it no one would believe how

⁶⁴ Ibid, p. 473

⁶⁵ Ibid, p.473

⁶⁶ Plato. Plato in Twelve Volumes, Vols. 5 & 6 translated by Paul Shorey. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1969, p.557.

⁶⁷ Ibid, p.558

much freer the very beasts subject to men are in such a city than elsewhere. The dogs literally verify the adage and ‘like their mistresses become.’ And likewise the horses and asses are wont to hold on their way with the utmost freedom and dignity, bumping into everyone who meets them and who does not step aside. And so all things everywhere are just bursting with the spirit of liberty. And the sum total of all these items when footed up is that they render the souls of the citizens so sensitive that they chafe at the slightest suggestion of servitude and will not endure it. They finally pay no heed even to the laws written or unwritten, so that forsooth they may have no master anywhere over them.’⁶⁸

According to Plato, because all kinds of intemperance result in reaction, the extensive freedom weather of democracy leaves its place to tyranny in the society. In democracies, rulers are covetous of rich men’s properties; meanwhile they appease people by giving them riches’ wealth. Therefore, rich people in the society slide to oligarchy in order to preserve their rights, or rulers accuse them to be oligarchic, as a result the gap between wealthy and poor grows. At this point someone becomes a ruler by promising to stop anarchy and soon regime turns from democracy to tyranny. Plato asserts the regime of tyranny as: “Then at the start and in the first days he does smile upon all men and greet everybody he meets and deny that he is a tyrant, and promise many things in private and public, and having freed men from debts, and distributed lands to the people and his own associates, he affects a gracious and gentle manner to all. But when he has come to terms with some of his exiled enemies and has got others destroyed and is no longer disturbed by them, in the first place he is always stirring up some war so that the people may be in need of a leader. And also that being impoverished by war-taxes they may have to devote themselves to their daily business and be less likely to plot against him.”⁶⁹

Plato evaluates that people run away from democracy to tyranny resembles jumping out of the frying pan into the fire. After criticizing the regimes of tynocracy, oligarchy, democracy, and tyranny, he claims that these four wrong

⁶⁸ Ibid, p.563

⁶⁹ Ibid, pp.566-577

systems cannot make people happy, because each of regimes make people proper to their false regimes. Societies must rescue themselves from these types of states and choose aristocracy in order to reach happiness and peace. Because the happiest man is the man who live in aristocracy.

3.2. FARABI'S VIRTUOUS CITY

Philosophy of State Idea

The famous Islamic philosopher Farabi developed a philosophy of oneness of Allah. We find that in his state ideal, too. His analysis shows a tendency from One to many, from unique to parts. His state philosophy, he called the science of politics, must be held in this methodology.⁷⁰

Farabi used the political philosophy and the science of politics in the same meaning. The science of politics separates into two according to Farabi. One of them is the absolute politics or virtuous politics (es-siyaset'ul-alel-itlat, es-siyaset'ul-fazila), the other is ignorance politics (es-siyaset'ul-jahiliyyah). The virtuous politics is unique, the ignorance politics is many.

For Farabi, it is wrong to separate politics from divine world. Because the aim of the science of politics and the state is happiness, furthermore the real happiness is only possible by knowing Allah's laws. The science of politics must be held gradually from beginning the bottom entities of the universe till reaching the perfect entity.⁷¹

The example of state is human organism and voluntary entireness. According to this example, state is the world strongly dependent on entireness. Thus every power (every organ, every part) is either superior or inferior, in other words, either chief or functionary in respect of relationship between each others. For instance liver is an organ both chief and functionary; it is a functionary of heart, a chief of choler, kidney and similar organs. Bladder serves kidney, kidney serves liver, and liver serves heart.

⁷⁰ Lokman Çilingir, Farabi ve İbn Haldunda Siyaset, İstanbul, Araştırma Yayınları, 2009, p.44

⁷¹ Orhan Hülâgü, Farabi ve İbn Haldunda Devlet Düşüncesi, Ankara, Kırkambar Kitaplığı, 1999, p.51

Other organs are like that in accordance with the relationships between each others. The power of hearing has a chief and functionaries, as well. The functionaries are the small organs of ear and they are like blubbers in the state as if they are responsible for bringing news from different parts of the country.

Farabi settles the circle of ruler and ruling beginning with serving beings to the absolute dominant one who has no need to anything. Practically, he gives the power to the leader in the society in which people live, so the leader must penetrate all parts into the society.⁷²

In Farabi, utopian state and philosopher-king understanding are seen, however he delineated the real society and he did not apart from reality completely when envisaging state idea. He started from reality but found it inadequate for an absolute state. He mostly used reality for virtueless city. He is an idealist philosopher, so there is an idealist side in his state concept necessarily. Changing forms in his categorized states indicates this idealism.

The Source of State

According to Farabi, the necessity of states comes from the order in the universe.⁷³ Everything depends on universal One. There is no disorder in the universe, so there must not be in the society, either. There is a convenience between degrees including state. That's why he resembles biological rules in beings and society, consequently the state. It includes the spiritual rational working way of organism. State is like a living organism. In this respect, he argued whether heart or reason is the center, and he claimed that the heart is the center contrary to Plato, Aristotle and Avicenna. For him, the first thing in organism which comes into being is the heart.⁷⁴

In Farabi's opinion, ties which unite and make same sorting in the entity, oneness in order and state comes from the same authority. Happiness, which people can reach

⁷² Ibid, p.52

⁷³ Bayraktar Bayraklı, Farabi'de Devlet Felsefesi, İstanbul , Şehir Yayınları, 2000, p. 25

⁷⁴ Farabi, El-Medinetül Fazıla, Ankara, MEB Yayınları, 1990, p.58

in a whole and in an organization, not one by one, constitutes the both aim and the reason of the state. This idea that we can name as happiness theory is seen in Farabi's many works.

For Farabi, another source of state is the problem of satisfying needs. Requirements are ranged in the entity order, too. They rise to the One who has no need to anyone by increasing gradually. Human's needs are both various and countless. So he can not fulfill these by himself, but only in a community. For this reason, people have to live in a community and have a state structure. A nation needs a state, a good state truly. The nation can be happy only in this way. People who are ruled by a virtuous leader are virtuous, good and happy people. If these people establish a nation, this will be a virtuous nation.⁷⁵

For him, the last source of state is the fulfillment of justice. Justice belongs to Allah, but every creature takes the essence from Him according to their situations. People have this essence and they establish the state in order to fulfill justice.⁷⁶

Duty and Responsibility of State

Mission of state is the fulfillment of happiness. However, happiness in Farabi is not a simple pleasure-pain problem. Because, there are similar tendencies in animals, too. Happiness is the degree which is used for reaching last perfection degree from the first perfection desire. The mission of state is the fulfillment of such kind of happiness. Because, every individual can provide his natural needs in a society. Becoming virtuous state of this society establishes happiness.⁷⁷

For Farabi, responsibility of state is huge. In every works people do, there is state's share more or less. Sometimes state may force them to bad things. In other words, there is a balance and coherence between state and society, but sometimes there may be not. However, cacophony comes into being only in a virtueless state. People from virtuous city who are forced to do ignorant works unwillingly suffer

⁷⁵ Hūlagū, p.53

⁷⁶ Ibid, p.53

⁷⁷ Bayraklı, p.49

from what they have to do. We can find the narrations the fact that we can name as the alienation of state to its people in sociology today in Farabi. He thought the state must establish some regulation about spending from state budget. He depicted that poor, sick, paralytic people must be saved by state. State staff, government at first, lawmakers and scientists, is those who have rights to earn money from state budget.

Personality of State and Its Continuity Principle

Farabi said: “If a community of rulers who bears these qualities in a city, a nation or many nations exists in any time, because their efforts, aims, wills and lives are in unification, all of these rulers community are like one ruler.”⁷⁸ Thus we find the idea of personality of state and institutions in Farabi. He goes on by examining the continuity of state as: “If they live consecutive in times, their selves will be like one self, the latter follows the former, the ruler in today walks in the path of past ones.”

Although Farabi points out the idea of continuity of state he mentions about the change and he puts forward the reflection of the reality of social mobility in state: “When one of them considers it is sufficient to change the law he made before, he can change it. Likely, living ruler can change the law the formers made before.” Because changing conditions prepares the change itself for Farabi. “Because, if the former saw the changing conditions, he would have changed it itself.”⁷⁹

State Classification and State Types

Farabi separates the state into two mainly: Virtuous and virtueless state. Virtueless states can be separated into four: Ignorant state, fallen (sinful) state, changeable state, and perverse state. Ignorant state is formed in six parts: indispensable, changer, greed, pretentious, tyrant, democratic states.⁸⁰

Virtuous state is the best state. It is the state which arranges and makes works, movements, behaviors, abilities strong which provide obtaining happiness. Citizens

⁷⁸ Farabi, *El-Medinetül Fazıla*, p.93

⁷⁹ Farabi, *Siyasetül Medeniyye*, p.12 quated by Hülügü, p.54

⁸⁰ Farabi, *El-Medinetül Fazıla*, p.91

of this state are the virtuous people. Unlikely, virtueless state arranges works and behaviors which provide obtaining things people think as happiness but not happiness.

Virtuous state is the ideal one. On the contrary to other utopias, it is not a good or perfect state without alternatives. Some bad people can live in virtuous state despite everything. Farabi identifies those couches in wheat. Virtueless states are generally contradictory to real entity and natural society. They sometimes can approach to virtuous state. Farabi categorizes the ignorant states as:

1. Indispensable state: It depends on the necessity of people's solidarity in society. But this solidarity's aim is generally not happiness, so it can not provide people's real needs. It is close to virtuous state.
2. Changer state: It is the state whose main pursue is the trade. The leader is the person who takes measures for accumulating and protecting fortune.
3. Greed state: It is the state which wishes for material hedonism.
4. Pretentious state: In this state, the main motivational tool is the domination and treating with respect and honor. The main aim is to be known as glorious.
5. Tyrant state: It is the state of a society which is constituted in the purpose of victory, domination and imperial. The unique aim is to make people slaves. This state has many sub-states, which we can not tell in details here.
6. Democratic state: It is the state which is sourced from principles of freedom and equality.⁸¹ It is the opportunities' state and the closest one to virtuous state.⁸²

We mentioned above there are three virtueless states beside ignorant state. These are fallen, changeable and perverse states. Fallen state is like virtuous state in respect of knowledge, but it is like ignorant state in respect of act and living. It does not apply real things to reach happiness even though it knows those are the best. Changeable state was the virtuous state once, but it changed with the effects of other

⁸¹ Farabi, El-Medinetül Fazıla, p.92

⁸² Çilingir, p.49

states and different thoughts. Perverse state is the copycat of perverse ideas which transforms creeds.⁸³

Separation of states into two as virtuous and virtuousless in Farabi has forced many thinkers think they are two societies different from each others. Handling the problem in this way can take us to mistake, because Farabi wanted to show us the ideal state. As a matter of fact, virtuousless state is the state which is contradictory to real entity of natural society. A society, which contains some facts like implicit contract at the end of struggle between weak and strong, sheltering, obligation of living together because of common needs, may tend to the ideal society, that's to say, its natural identity. Virtuous state is the developed position of this society and it is not the state which lives separates whose source is different from other states.

When Farabi mentions about the laws of virtuous state and virtuousless state, as if he mentions about social conscious in today's saying. Because, his aim by happiness is not individual happiness or individual knowledge, but social knowledge and virtue.⁸⁴

Farabi's Virtuous State was thought as a communist state economically with the effect of Plato. However, it is not a communist state in reality. Plato's utopia which made everything common including women is not seen in Farabi's state. Farabi gives place goods which everybody will have equally, but he gives every individual and every class private property rights. We can understand this from state spending. He thinks state spending can be used for state authorities and poor people. Economic way of his state is not also individualist. He tells the individualist state in the characteristics of ignorant state.⁸⁵

The Leader of State

Farabi instituted his state understanding upon the leader in practice and theory. For him, the science of politics is only possible with the leader in the respect of

⁸³ Farabi, El-Medinetül Fazıla, p.92

⁸⁴ Bayraklı, p.59

⁸⁵ Hülügü, p.54

work, movement, and ethics. The leader tries to protect state's virtues and values. The leader is the representative of the state and he is the one who has the authority. As the state represents the whole society in the meaning of civilization, the leader represents the authority and power. The leader can not be anyone in the society. He must be accomplished naturally in creature at first; he must also be talented in administration secondly. He must be superior in society in every respect. For Farabi, if there is one who is superior to the leader (imam), he would be the leader, and the other one would be the second leader. Because, he is not suitable for the leadership anymore.⁸⁶

The ideal state which people can reach by following a happy way can only be possible with transforming theory into practice. Theory is related to the definition of happiness, and identifying actions and qualities that bring people to happiness. Practice is related to obtaining happiness program by administration duties or management activities. Farabi emphasizes the main factor of establishing states is the need of living together. However he claims that living together is not an aim but an instrument for people to obtain happiness.⁸⁷ Farabi says it is only possible with a perfect leader who can arrange happiness way. Thus Farabi claims that the leader must have some features in order to open the happiness way for his people. According to him, there is nobody who is superior to the leader in the city in respect of authority and virtues. The leader must have twelve features in creation.

1. His body must be flawless and his organs must be complete in order to do his duties perfectly. So, physical competence and health is indispensable. His organs must be healthy and perfect; he must not have any health problem that may prevent him to do duties easily. There must be balance among his powers. The first leader must have power to fight in the battle field with his body. There must not be any defectiveness in his body to prevent him doing activities about war.

2. He must comprehend everything told him precisely and understand goal directed. He needs to be intelligent and also he must learn quickly.

⁸⁶ Çilingir, p.71

⁸⁷ Farabi, *Mutluluğu Kazanma* trans. by Hüseyin Atay, İstanbul , Morpa Kültür Yayınları, 2004, p.23

3. He must remember everything he learnt and understood, he must have a strong memory.

4. He must be awake and clever. He must be able to discern and use the smallest evidences presented to him.

5. He must speak fluently and he must be able to tell his intentions precisely. Farabi emphasizes that the leader should be conversable naturally and orator because he will make laws and laws must be understood easily. His speech must be great in order to define everything in his heart.

6. He must love teaching and learning. It is not enough for a leader to be accoutered with intellectual features, he must also have a mind open to investigate and learn things. He must be keen on teaching and learning.

7. He must not be keen on eating and drinking beside women. If he eats lot, his lust will increase and he will tend to women. Being keen on women makes the leader far from state affairs.

8. He must love truth and consequently true people; lie and liars should be the people whom the leader must hate most.

9. He must have a strong soul and he must have the feeling of honor and distinction.

10. He must love justice and just people; he must avoid being cruel and despotic.

11. He must be moderate, he must not get angry with the person who wants justice; he must reprehend the person who invite him to evil.

12. Lastly, he must have determination and strong will to overcome the problems he may meet.⁸⁸

⁸⁸ Farabi, *El-Medinetül Fazıla*, pp.87-89

As it is understood the definitions above, administration needed to be is based on a virtuous leader ethically. According to Farabi, it is very difficult to gather of these features in one person. In that case, a person who has five or six features of these above can be the leader. However it is very better that one person who has those twelve features to be the leader. Another of solving this problem is that many leaders more than one who have these features can govern the country.⁸⁹

Farabi's ideal state's aim is to provide people's happiness in the life after death. We can easily understand this form many passages of Farabi. Although he was an Aristotelian, he has thinking according to the New-Platonic tradition. For him, the ideal state is no more than the state which is used to obtain happiness.

3.3. THOMAS MORE AND UTOPIA

Thomas More produced a few works in his life, even he wrote Latin dialogues with Erasmus. But the work which made him famous in his life and after he died is 'Utopia' in which he defined an ideal and perfect social order. His work is the father name of works in written in this kind at the same time. Even if there were many works in that kind, fatherhood of name of utopia belongs to him.

Thomas More wrote his book in two parts. He had an important reason in doing this. More wrote the second part firstly, then the first part. "More wanted to examine that the condition in his own country and whole Europe is very bad in comparison with the order of Utopia after he told the perfect order he dreamed. He wrote the second part of his work with this aim and he put it in the first part."⁹⁰

'Utopia' attracted a great attention as soon as it was published. It was published in European cities six times after it was published first. However it is very interesting that 'Utopia' was translated into English and published after More's death's sixteen years later, namely in 1551. There are many reasons of that. Because, More advocated the necessity of sharing of national fortune in a country, he criticized

⁸⁹ Hülagü, p.55

⁹⁰ Mina Urgan, Thomas More'un Yaşamı ve Utopia'nın İncelenmesi, from the book Utopia, Thomas More, İstanbul, Türkiye İş Bankası Kültür Yayınları, 2006, p.155

England's social and political order mercilessly, and he showed dense Catholic tendencies in his homeland which stated to be Protestant all the more. That's why he was considered a traitor in some people's eyes. This was the greatest crime in Englishmen's understanding.⁹¹

'Utopia' is formed in two parts as mentioned above. In the first part, More mentions about England where he lived. He doesn't do this clearly; he uses Raphael Hythloday who is the old seaman he met when he went to visit a friend. More's purpose was to give readers a general panorama of corruption and problems in the society in the first part, and to prepare readers to social conditions of utopia which he will mention in the second part. More tells the ideal happiness country in his mind over old and experienced marine Hythloday again. As a matter of fact, 'Utopia' was a contrary antithesis of England.

Before telling the details of Utopia, it will be useful to advert the sixteenth century which made the way for being written of this work and the social conditions of England.

As a result of several wars, production lost its normal statement. Soldiers who were discharged after war corrupted ataraxia of cities. They started theft in cities and corrupted cities' social orders. Especially in economy, economic importance of wool caused the development of sheep breeding out of countenance agriculture. Agricultural unemployment started to increase. Theft increased in cities available punishment types were understood as insufficient.⁹²

Utopia island has a unique order. Utopia constitutes fifty four big and beautiful cities. In these cities, the same language is spoken. Even more, customs, laws and institutions are the same. The fifty four cities are built by using same construction plan. The capital of the island is Amaurote. This city is in the middle and therefore it is very suitable for everyone to gather easily. That's why Utopians made Amaurote the capital. Moreover this city has twenty miles land which is suitable for agriculture.

⁹¹ Ibid, p.156

⁹²Ziyaeddin Fahri Fındıkoğlu, Sosyalistler: Thomas More, İstanbul, Türkiye Harsi ve İctimai Araştırmalar Derneği, 1965, p.9

No city's people want to take land other cities or to cross the line which laws determined or themselves. Everyone is the voluntary worker of his/her city where he/she lives. Forty people live in houses, beside them there are also two slaves in each house. At the helm of every community, there are an experienced man and a wise woman as the head of family.⁹³

In Utopia, state superintends regular working and determines how much and when every individual works. Accordingly, state officers who were charged to supervise working are responsible for accommodating people with working without laziness and idleness, they oversees their workings. However, Utopians do not work all the time from the morning till the evening. Such a tiring life is bad for not only body health but also mental health. After all, the things which bring about negation are not allowed in Utopia. Utopians divide twenty four hours of a day and night into equal parts. They allocate only six hours of twenty four hours to work. They work three hours till lunch before midday, afterwards they rest for two hours, then they work three hours till dinner again. They go to bed at eight and sleep for eight hours. In times except working, resting and sleeping, everyone is free to spend his/her time at will. There are free lesson hours in mornings, but those who choose science way have to attend these lessons. In spare times, except six-hour working and eight-hour sleeping, they give importance to mental activities.⁹⁴ This is the indicator of that More wanted Utopians not to be deprived of mental pleasures, because More believed mental pleasure is a kind of aesthetics.

In Utopia, the leader of people is chosen among four candidates, who people designate again, by two hundred choosers chosen by families. The leader can stay in power in his lifespan unless he grinds down. More believed that state officers of Utopia must believe the immortality of soul. Thus More, who accepts religious tolerance, does not accept state officers to be atheist. Besides, a congress meets in a council before all important affairs and after the three-day meeting, they make decisions about state and country affairs. Except this congress and similar meetings,

⁹³ Urgan, p.167

⁹⁴ Ibid, pp. 171-172

speaking about state affairs is a crime whose punishment is only death.⁹⁵ This may be a prevention in order not to be arranged a rebellion against the state and administration. Supervision of state upon economical, cultural, social and religious life indicates that Utopia has an authoritarian state structure.

Marriage is important in Utopia, for this reason, marriage can be constituted after an investigation done by the island authority about two sides by the society. At the same time, marrying off those who love each others should be tried to be fulfilled. When a conflict occurs for any reason, the institution of family should be finalized. In family, there is a complete equality between rights and duties of men and women. Girls can not marry before they are eighteen. For boys, the age is twenty two. There is no need to legal regulation for this. Judges have an absolute freedom to make a decision in this, even in every situation. The decision they made by using their freedom will be announced in Utopia. The right of divorce will be accepted only one time. The reason of obligation of being seen of engaged naked by a third person is for the conviction about the girl's physical appearance.⁹⁶

Houses in Utopia are quite comfortable. Abundant light, copious air, cleanliness provide people of the island to be healthy. Moreover, More says that it is necessary to come to Utopia in order to see how these factors affect on general moral values.⁹⁷

The reason of all badness and crimes is the private property. Raphael says that: "In a state in which the property gathers in one hand, equality can not be instituted, because everybody considers right himself in earning money in any way and whether the fortune of nation is big, eventually the wealth will be accumulated in the hands of a small minority who will ignore others' poverties."⁹⁸ Therefore, there will be no need to laws and chatterboxes who earn money by interpreting laws and by the way

⁹⁵ Ibid, p.173

⁹⁶ Ibid, p.184

⁹⁷ Findikoğlu, p.12

⁹⁸ Thomas More, Forgotten Books, 2008, p.16

confusing people's minds, namely lawyers.⁹⁹ Since, legal occasions will not occur in Utopia thanks to the lackness of private property.

Nevertheless, More, who confesses that we can not find a crimeless Utopia without punishment, says that punishments are given by family leaders in a necessary condition by the congress. Punishment system must be inhibitive, not punishment oriented. A kind of betterment or dissuasiveness. Several preventions must be taken in order to hinder committing crimes; the real purpose is to stop crime before committing it. Finally, in an occasion which it is essential to give punishment, punishments must not obstruct individuals to earn their freedom again. That's to say, punishments given to guilties who committed crime must be related to make guilties a part of society again. They are seen as a wound in a body and must be cured. For example, an eye that can not see should not be cut and thrown; on the contrary, it should be cured and provided it to see again. However, More mentions in his work that coarse works like kitchen works and being male servants should be done by criminals who committed crimes and prisoners of war.¹⁰⁰

In Utopia, there is no freedom to choose profession. In every family, professions transforms from generation to generation. However, there is not a frequency similar to caste system. Nonetheless, a person who wants to change occupation must change his/her family first.¹⁰¹

Utopians hate war. Especially, people of Utopia considers war nonsense if the war's reason is to conquer other nations' lands. However, if it is necessary, Utopians do not avoid war. Military service is voluntary, anyhow there will not be any sense to make coward people soldiers, because they can not fight in a battle field. More was probably affected by the styles of war in primitive communities, so he wants women and children to join war in any situation of defense. He thinks that would be motivational for men to take pleasure from war and consequently they would win a

⁹⁹ Fındıkoğlu, p.12

¹⁰⁰ More, p.80

¹⁰¹ Ibid, p.63

victory. On the other hand, it is essential to get the inside track before Utopia declares war against that nation.¹⁰²

Utopians are not strange to social excitement sources, namely entertainment. The first and the last days of every month are the feast days for Utopia people. Togetherness of Utopia and Utopia people's values will be kept via common meals and aesthetic activities. By the way, religious, mental and cultural needs must not be forgotten. Utopian people take pleasure from travelling in their spare times. This travelling is inside Utopia, because it is very difficult to go outside for Utopians. During their trips, travelers will find their foods complimentary whatever city they are travelling.¹⁰³

Many of Utopians believe only one god. There is a great tolerance about religion in Utopia. Some of Utopians worship the sun, some of them worship the moon, and some of them worship some planets as gods. In Utopia, nobody is allowed to make propaganda of a religion. Raphael tells the story of a man who praised Christ's religion and take a painful punishment in front of the people. He was accused by playing off people and banished finally. Everybody must live their religion without any pressure even if this is a commendation. One of the oldest regulations of Utopians is that no one can not be denigrated by virtue of his religion.¹⁰⁴

Utopians are not people who boast to establish a perfect order and closed to the outside world. On the contrary, they wonder other countries' administrations, laws, sciences and arts. They meet sober-minded strangers who travelled the world in their island with pleasure and they try to learn something from them.¹⁰⁵

For Utopians, who do not separate happiness, pleasure and virtue, but in favor of virtuous pleasures only, the most valuable pleasures are the pleasures not related to body. For instance, pleasure taking from listening to music, pleasure of thinking and development of thinking ability freely, pleasure of living with virtue by obeying

¹⁰² Ibid, p.86-87

¹⁰³ Ibid, p. 78

¹⁰⁴ Ibid, pp.89-92

¹⁰⁵ Urgan, p.181

nature and reason, and pleasure of renouncement from self happiness for the sake of other peoples' happiness necessarily, namely pleasure of purification from egoism completely are prior to bodily pleasures for Utopian people.

Thomas More finishes his book with a praise of Utopia: A real commonwealth appears in only Utopia. In anywhere in the world except Utopia, there are neither such virtuous people, nor such a perfect society. The only reason of this is the prohibition of private property, sharing everything collectively. Administrators in other countries make empty speeches and do not care their peoples' profits. As regards ruled ones, they can not guarantee their future and know that they will die to poverty, because national output is not shared out equally. Thus they have to care about themselves, not other citizens. On the other hand, nobody has money, land, property in Utopia, but there is no struggle to earn a living. People can be happy only there without any worries about future.¹⁰⁶

3.4. TOMASSO CAMPANELLA AND THE CITY OF THE SUN

In the utopian tradition, Campanella represents Italian thinking. "The historiography of the City of the Sun (1602) by Tommaso Campanella (1568-1639) has traditionally centered on its origins in Thomas More's Utopia and its relationship with the failed rebellion against the Spanish in southern Italy. Recent historians have related to the scientific and universalist utopias of the seventeenth century. The city of the sun as an expression of an Italian utopian tradition has not received much attention. Indeed, despite the fact that this utopia is the best known of Italian utopias, number of modern studies remains fairly small."¹⁰⁷

Campanella pulls attention the importance of technical and scientific development in his work. That's why the City of the Sun is a society which gives importance to change and movement. Its scholars have a history understanding which gives value to the role of inventions in integration of communities. This understanding indicates that future can be caught via to technical and scientific development. Therefore,

¹⁰⁶ Ibid, pp.191-192

¹⁰⁷ Thomas Renna, Campanella's City of the Sun and Late Renaissance Italy, Utopian Studies, vol. 10, Issue 1, January, 1999, p.1

Campanella's work gave inspiration to many representatives of enlightenment thought; afterwards it became one of the intellectual sources of social movements. For this reason, "some believes Campanella is the forerunner of secularization of Messianic sultanate."¹⁰⁸

Why did Campanella give "the City of the Sun" name to this work? Is there a similarity between the inaccessibility of the sun and the society Campanella tried to establish? Answering this question positive is possible.¹⁰⁹ Before telling details, we must assert that; Campanella himself stated he was influenced by Thomas More's Utopia when envisaging the institutions of the city of the sun, moreover he uttered that the first philosopher who wrote a book about the topic had been Plato.¹¹⁰

The town scheme of the city of the sun is very similar to rational and symmetrical city models of Renaissance architects. There is a hill arising in the middle of a vast plain, and a big part of the city established on the hill. The city is divided into seven parts. Each of them carries the names of one of the planets. These circuit cities are bound with four separate roads each others and each road ends with a door. These circuits are so designed that if any army can cross the first wall circuit, they will have to strain more and more effort in each of the second and the third wall circuits. However, it is not so easy to cross the first circuit. When going in each circuit, tremendous mansions are confronted. When arriving at the last circuit of the city, a stairway is climbed and in the summit of the hill, in the middle of a huge plain, a big temple arises. The temple is round. It has got two vaults, one is big and the other is smaller on the bigger one. This is the center of the city and the city inhabitants learn everything, including temperature of the weather, the situation of the weather in the land and the sea, whether that year will be plenteous or not, from a sensitive vane which turns on the small vault.¹¹¹

¹⁰⁸ Armand Mattelart, *Gezegensel Ütopya Tarihi*, trans. by Şule Çiltaş, İstanbul, Ayrıntı Yayınları, 2005 p.61.62

¹⁰⁹ Özden, p.36

¹¹⁰ Tommaso Campanella, *Güneş Ülkesi*, trans. by Vedat Günyol-Haydar Kazgan, İstanbul Sosyal yayınları, 1996, p.88

¹¹¹ Campanella, p.20

The biggest administrator of the city is an archpriest whom people call him Hoh. He is head over all, in temporal and spiritual matters, and all business and lawsuits are settled by him, as the supreme authority. He is the leader of not only worldly affairs, but also afterlife affairs. His authority and decisions he made are absolute. Hoh has three deputies named Pon, Sin, Mor who have different authorities. They are called Power, Wisdom, Love, respectively, too. They represent the three divine features, which constitute God's essence, in Campanella's metaphysical understanding. That's to say, the city reflects the structure of universe with its shape, administration, and religion. "Campanella believed and occupied with doing astrology and he dreamed about an astrological city constructed to catch and use celestial causality."¹¹²

These three administrators have very important duties. Power manages all affairs related to war and peace. Administration of professional occupations, handicrafts, science and education is among Wisdom's duties. All specialists at the head of sciences are under his administration. The other deputy of Hoh, Love is foremost in attending to the charge of the race. He sees that men and women are so joined together, that they bring forth the best offspring. Love is responsible for arranging the propagation of people of the city of the sun. His most important duty is to provide intercourse of men and women in order to grow a perfect breed. This is very important for Campanella and the people of the city. Yet, Campanella stated that the society which he lived in, had not given value to human and human breed as they had given value to dog and dog breed, and he attached importance to propagation very much and considered it one of the most important duties of the state administration.¹¹³ Thus the education of the children is under his rule. So also is the medicine that is sold, the sowing and collecting of fruits of the earth and of trees, agriculture, pasturage, the preparations for the months, the cooking arrangements, and whatever has any reference to food, clothing, and the intercourse of the sexes.

¹¹² Michele Riot- Sarcey, Thomas Bouchet, Antonie Picon, *Ütopya Sözlüğü*, trans by Turhan Ilgaz, Sel Yayıncılık, 2003, p.49

¹¹³ Campanella, p.24

Love himself is ruler, but there are many male and female magistrates dedicated to these arts.¹¹⁴

Three governors of the city of the sun are dependent on Hoh, who is the biggest authority whom Campanella called as Metaphysic. They have to obey the Metaphysic's decisions. So, how are these governors selected? Everyone in the state is oriented to works suitable for everyone's abilities. Education of children is given much importance. They are educated multi-directional in order them to be useful individuals for their country. Those who are respected and applauded are those who are talented to many occupations and crafts. Those who succeed every work are cherished. That's why people of the city do not understand that people, who saunter, live for their pleasures are called noble. Such an attitude is very dangerous for the state for them. Children are educated by wise, honest teachers and experienced olds. Teachers decide children's future jobs according to their talents. Four big governors select other administrators. The selection of the biggest governors for Campanella shows us the qualities of the leader in the city of the sun.

“The rest of the officials, however, are chosen by the four chiefs, Hoh, Pon, Sin and Mor, and by the teachers of that art over which they are fit to preside. And these teachers know well who is most suited for rule. Certain men are proposed by the magistrates in council, they themselves not seeking to become candidates, and he opposes who knows anything against those brought forward for election, or, if not, speaks in favor of them. But no one attains to the dignity of Hoh except him who knows the histories of the nations, and their customs and sacrifices and laws, and their form of government, whether a republic or a monarchy. He must also know the names of the lawgivers and the inventors in science, and the laws and the history of the earth and the heavenly bodies. They think it also necessary that he should understand all the mechanical arts, the physical sciences, astrology and mathematics. Nearly every two days they teach our mechanical art. They are not allowed to overwork themselves, but frequent practice and the paintings render learning easy to them. Not too much care is given to the cultivation of languages, as they have a

¹¹⁴ Tommaso Campanella, *The City of The Sun*, Forgotten Books, New York p.9

goodly number of interpreters who are grammarians in the State. But beyond everything else it is necessary that Hoh should understand metaphysics and theology; that he should know thoroughly the derivations, foundations, and demonstrations of all the arts and sciences; the likeness and difference of things; necessity, fate, and the harmonies of the universe; power, wisdom, and the love of things and of God; the stages of life and its symbols; everything relating to the heavens, the earth, and the sea; and the ideas of God, as much as mortal man can know of him. He must also be well read in the prophets and in astrology. And thus they know long beforehand who will be Hoh. He is not chosen to so great a dignity unless he has attained his thirty-fifth year. And this office is perpetual, because it is not known who may be too wise for it or who too skilled in ruling.”¹¹⁵

We understand that Campanella attached importance to the person selected to be a state administration. Even, we see that the leader must be a theologian for Campanella before anything else. We must state that he criticized inexpert, ignorant administrators who are selected because they are from king’s offspring or they are chosen by a strong party.¹¹⁶

All people are inclusive to economic life in the city of the sun like in Thomas More’s Utopia. Everybody is compulsory to work. Working periods are as short as possible; four hours a day. This duration is enough for meeting needs of the city, even for more. While duty and work are distributed among all, it only falls to each one to work for about four hours every day. The remaining hours are spent in learning joyously, in debating, in reading, in reciting, in writing, in walking, in exercising the mind and body, and with play.¹¹⁷

Poverty is not a good thing for the people of the sun at all. They think that the poverty demeans human, it causes theft, lie, cheat, decreases patriotism. Prosperity makes human egoist, arrogant, ignorant, and insolent. That’s why everything is common in the city of the sun. That means that every individual is both rich and poor

¹¹⁵ Ibid, pp.13-14

¹¹⁶ Campanella, Sosyal Yayınlar, p.30

¹¹⁷ Ibid, p.23

at the same time. Rich, because the city meets their needs; poor, because no one has private property; everything is common. Campanella says that: “Grinding poverty renders men worthless, cunning, sulky, thievish, insidious, vagabonds, liars, false witnesses, etc.; and that wealth makes them insolent, proud, ignorant, traitors, assumers of what they know not, deceivers, boasters, wanting in affection, slanderers, etc. But with them all the rich and poor together make up the community. They are rich because they want nothing, poor because they possess nothing; and consequently they are not slaves to circumstances, but circumstances serve them. And on this point they strongly recommend the religion of the Christians, and especially the life of the apostles.”¹¹⁸

People of the city of the sun do not give importance to money, they only uses it. “Commerce is of little use to them, but they know the value of money, and they count for the use of their ambassadors and explorers, so that with it they may have the means of living. They receive merchants into their States from the different countries of the world, and these buy the superfluous goods of the city. The people of the City of the Sun refuse to take money, but in importing they accept in exchange those things of which they are in need, and sometimes they buy with money.”¹¹⁹ All things are common with them, and their dispensation is by the authority of the magistrates. Arts and honors and pleasures are common, and are held in such a manner that no one can appropriate anything to himself.

Campanella expresses love of common property will increasingly become reality in the city of the sun. Houses, beds, and necessary all things of the city inhabitants are common. Even more, women are common in every respect. However, this collectivism is not by having sexual intercourse with every woman, but it is arranged by Love in order to reproduce the generation.¹²⁰ Campanella says that the people of the city may be mistaken about the sharing of women. We understand that he is not convinced of the sharing of himself, but for the reason of everything is common in the collectivist society he tried to constitute, he had not to discriminate women.

¹¹⁸ Campanella, Forgotten Books, p.23

¹¹⁹ Ibid, p.32

¹²⁰ Campanella, Sosyal Yayınlar, p.43

The way of production in the city of the sun is completely dependent upon the collectivism. There is a common life and livelihood type in wide and beautiful lounges. Meals are cooked and eaten all together. Campanella reminds us Aristotle's objection to Plato about such a lifestyle: Aristotle accused Plato's system as in the system of Plato, time passes while everyone waits for others to work, and nobody works. The principle of that giving up individual benefits increases the devotion to social benefits is very abstract. Campanella accepts Plato's thought but he takes rough measures in order to bind individuals to society in spite of themselves in an authoritarian regime.¹²¹ At the head of these precautions, there comes country love or patriotism of the inhabitants of the city first. Also we can mention about despise of private property in the city as another factor of this. Therefore, nobody can take more than he/she deserves by working. Everybody takes whatever he/she needs. Campanella removed the private property understanding in the society which he tried to establish by claiming that love of world plays off against individuals in the society each others and therefore people give up considering others brothers and sisters.¹²²

In the city of the sun, the family institution is not mentioned. There is free sexual relation in the measures of law between two sexes. Children are the city's children, and as it was stated before, they are educated and brought up by the city. It is forbidden to have children more than requirement of the city. Also administrators and enlightened people must be chosen very carefully. For Campanella, the reason of social badness is not only private property, but also love of women and children. "All private property is acquired and improved for the reason that each one of us by himself has his own home and wife and children. From this, self-love springs. For when we raise a son to riches and dignities, and leave an heir to much wealth, we become either ready to grasp at the property of the State, if in any case fear should be removed from the power which belongs to riches and rank; or avaricious, crafty, and

¹²¹ Ziyaeddin Fahri Fındıkoğlu, *Sosyalistler: Campanella, Türkiye Harsi ve İctimai Araştırmalar Derneği*, İstanbul, Fakülteler Matbaası, 1964 p.6

¹²² Campanella, *Sosyal yayınlar*, p.26

hypocritical, if anyone is of slender purse, little strength, and mean ancestry. But when we have taken away self-love, there remains only love for the State.”¹²³

Campanella gives importance to religion in his ideal state. He tells rituals of the city people in details. One of the most important factors which determine the city inhabitants’ point of view is the religion and believes.

Head administrators of the city are priests at the same time. Hoh, who is the leader of all, is the chief priest. Thanks to the confession institution, all demands and problems of the city people are known by the chief priest, Hoh. “Yet, it is the chief priest is Hoh’s duty of all the superior magistrates to pardon sins. Therefore the whole State by secret confession, which we also use, tell their sins to the magistrates, who at once purge their souls and teach those that are inimical to the people. Then the sacred magistrates themselves confess their own sinfulness to the three supreme chiefs, and together they confess the faults of one another, though no special one is named, and they confess especially the heavier faults and those harmful to the State. At length the triumvirs confess their sinfulness to Hoh himself, who forthwith recognizes the kinds of sins that are harmful to the State, and succors with timely remedies. Then he offers sacrifices and prayers to God. And before this he confesses the sins of the whole people, in the presence of God, and publicly in the temple, above the altar, as often as it had been necessary that the fault should be corrected. Nevertheless, no transgressor is spoken of by his name. In this manner he absolves the people by advising them that they should beware of sins of the aforesaid kind. Afterward he offers sacrifice to God, that he should pardon the State and absolve it of its sins, and to teach and defend it.”¹²⁴

According to Campanella, God is a flawless entity. Whatever exists in the name of sin and badness derives from human. He declares his thinking with these words: “Nonentity is incompatible with the infinite entity of God. They lay down two principles of metaphysics, entity which is the highest God and nothingness which is the defect of entity. Evil and sin come of the propensity to nothingness; the sin

¹²³ Campanella, *Forgotten Books*, p.10

¹²⁴ Campanella, *Forgotten Books*, p.42

having its cause not efficient, but in deficiency. Deficiency is, they say, of power, wisdom, or will. Sin they place in the last of these three, because he who knows and has the power to do good is bound also to have the will, for will arises out of them.”¹²⁵

The great concern of Campanella to astronomy is explicit in the book. People who live in the city of the sun give a great importance to astronomy, they believe that they can learn the structure of the earth, how it was created, whether it will end or not.

The City of the Sun written by Tommaso Campanella which describes an ideal, perfect society appears like a divine state. The book ends with these words of the main character of the work: “Ah, well! God gives all in His good time. They astrologize too much.”¹²⁶

3.5. FRANCIS BACON AND NEW ATLANTIS

In English utopian tradition, with his scientific approach, Francis Bacon sticks out. “Francis Bacon often is depicted as a patriarch of modernity who promotes human rational action over faith in divine Providence and a secular humanitarian who realized that improvement of the human condition depended on human action and not on God’s saving acts in history. Bacon’s New Atlantis is usually described as a “scientific utopia” because its ideal order, harmony, and prosperity are the result of the investigations of nature conducted by the members of Solomon’s House.”¹²⁷

According to Bacon, knowledge is the power providing people to be the sovereign over nature. In his work New Atlantis, which is the first scientific utopia, almost all investigations, which he described in Solomon’s House to broaden the boundaries of human empire, are practice oriented: Developed fruit gardens, stockbreeding, medicine...etc. Because Bacon accepts the correct practical conclusions can only be derived from the correct theory, for him, the aim of knowledge is the betterment of

¹²⁵ Ibid, p.48

¹²⁶ Ibid, p.49

¹²⁷ Stephen A. McNight, Religion and Francis Bacon’s Scientific Utopianism, Zygon, vol.42, no:2 June 2007, p.463

the human condition and making life more comfortable and more appropriate for human.¹²⁸

Bacon's New Atlantis forms an example to the definition of good is in the monopoly of society's certain section in the utopian tradition. In Bacon's utopia, seamen who hoisted sails to far countries reached an island they have never heard about it before, by coincidence. Here is the island Ben Salem known as New Atlantis. Like in other utopias, life in a far island is envisaged in the form of an example to existent societies. This society is constituted upon technology, development, and rationalism. Bacon himself states that he wrote this work to show how a scientific construction, which makes existent societies better and improve, should be. The temple of this scientific establishment is the Solomon's House. Solomon's House is a scientific investigation institution. Scholars of the house always travel to other countries and collect information. Every kind of knowledge about every considerable thing like other countries, natural events, animals, celestial bodies are gathered in the Solomon's House and after being classified, they are archived. By using of this knowledge accumulation properly which based empiric studies as base, the community will develop rapidly. With the development of science, it will possible to rescue people from every kind of negativity, which people pulls down, thanks to science. Moreover, scientific knowledge not only makes social improvement possible, but also it helps going beyond physical boundaries of human body. In this way, studiers of the Solomon's House can build ships which can swim under the water like fish or they can fly like birds.

“Passages in the New Atlantis dealing with the dissection of birds and beasts are directly related to the question of what could be wrought on the human body how men might continue to live with parts removed. Biological engineering, even human engineering, later became a fixture of utopian fantasy. It would be a number of centuries before belief in the stability of the species would be shaken, which makes Bacon's “commixtures animals and copulations of divers kinds, and them not

¹²⁸ David Schultz, Donald Tannenbaum, Siyasi Düşünce Tarihi-Filozoflar ve Fikirleri trans by Fatih Demir, İstanbul, Adres yayınları, p.223

barren,” among the most daring activities in Solomon’s House. Bacon’s harmonizing with Scripture the new machines and study of bodies under different conditions was not unorthodox. Man was merely bringing into actuality what was potentially there.

There are instruments in the College of Six Days’ Works that deal with heat and cold and that produce various forms of light. Without naming them, Bacon describes telescopes and microscopes enlarging the empire of sight. The same extension of manipulation takes place with music and the imitation and transformation of the sounds of beasts. The Atlanteans also are able to convey sound in trunks and pipes in strange lines and over great distances. As he moved along in his discourse, the Elder alternated between accounts of the creation of new smells and tastes and those of war machines. Magnifying the potency of instruments of war was an old utopian notion that reached a high point with the “vril-power” of Bulwer-Lytton’s post-Darwinian utopia.”¹²⁹

In a society which science determines what is good or not, it is not surprising that scientists have a privileged place. For this reason, the braw scientists of the island Ben Salem established an intelligent people class or an oligarchy. This is very normal because everything is dependent on scientific development in New Atlantis.

Bacon’s utopia tells us Atlantis, which plays an important role in mythology history. Plato was the first who had mentioned about Atlantis in history of culture. Bacon handled Atlantis again and improved it.¹³⁰ According to the story, a vessel ships out from Peru to the southern oceans. After a long time, they meet a beautiful island. The name of the island is New Atlantis. Benevolent people of the island host seamen in the ship with respect until sick sailors are recovered. One of the natives starts to tell a sailor the history of the island: Majestic king Solomon, who died hundred years ago, was greatly respected. Solomon Foundation the king established governed the island successfully. This foundation is an institution which there is no politician in. That’s why there is no party conflict, no empty words and orations in it. People in the foundation are the technicians, architects, astronomers, geologists,

¹²⁹ Manuel and Manuel, p.257

¹³⁰ Schultz, Tannenbaum, p.223

doctors, chemists, economists, biologists, sociologists, psychologists, and philosophers. They are met in the aim of finding causes of things and events. Knowing these causes will make people of the island sovereign over the nature.¹³¹ The only aim and duty of the Foundation is to investigate God's arts and creatures.

The existence of such a foundation and activities of this is the result of that Bacon wanted to save science from the thoughts of this era and to create an institutional area for the science independent from divine thinking. In order to achieve this, Bacon offers inductive knowledge method suitable to prefer the reason. Also, he considers a structural change in institutions, especially in universities, because he believes that a scientific revolution can not come into being without change in the centers of production as science itself. Consequently, Bacon's utopia is situated in two platforms as epistemological and politic-institutional. On one hand, hope becomes a scientific virtue and provides Bacon thinking science as change and part the closed and static world of sciences shadowed by biases. On the other hand, with the elimination of religious authorities' influences over university, state undertaking function of development of science constitutes a leg of Bacon's utopia. Now that purpose of sciences is to serve people, public powers' new duty have been mentioned yet, gains much more importance. In other saying, is it possible to produce scientific and technical improvements from a political, social, or economical improvement? Bacon tried to answer this question in his unique utopia New Atlantis.¹³²

The most important feature of New Atlantis which differentiates it from other utopias, namely Plato's Republic, More's Utopia, Campanella's The City of the Sun, is that it does not mention about social, economical issues like property, fortune, capital and family contrary to other utopias. New Atlantis is closed to economical life. For this reason, there is neither foreign trade, nor gold, jewelry, nor something like those. The only economical activity in New Atlantis is –if it is named as economical activity- is a representative whom Solomon Foundation sends to other countries once in twelve years. The representative exports light of the island to other

¹³¹ Ziyaeddin Fahri Fındıkoğlu, *Sosyalistler: Bacon, Türkiye Harsi ve İctimai Araştırmalar Derneği*, İstanbul, Fakülteler Matbaası, 1964, p.10

¹³² Bouchet, Picon, Sarcey, p.27

countries and in response to this; he brings countries' investigations about cultural life, nature, and every scientific area.¹³³ Bacon expresses this by using one of the inhabitants saying: "I may not do it: neither is it much to your desire. But thus you see we maintain a trade not for gold, silver, or jewels; nor for silks; nor for spices; nor any other commodity of matter; but only for God's first creature, which was Light: to have light (I say) of the growth of all parts of the world."¹³⁴

We can understand from these the thing Bacon tries to do is to institute a society in which science is sovereign, everything is considered in the frame work of scientific improvement. It is clearly seen that Bacon wanted to fulfill this purpose when we look at social life of the inhabitants of Ben Salem. The whole activities of the residents of the island are framed by authorities as we have mentioned above, the most important one of these is Solomon's House. It is the center of scientific investigation in Bacon's utopia. We also see that this center is an institution aimed to continue dynamism of science thought as means of being sovereign over the nature.

State mechanism is satisfactory to meet all social needs, because scientific improvements provide state a satisfactory material opportunity. Therefore tight control Solomon House applies hinders destructiveness of improvements in sciences by separating development and knowledge of people. Central position of sciences in the island Ben Salem does not make way for a counter-formation. Contrarily, it is the condition of stability of social order.¹³⁵ It is seen Bacon connected with the quality of the scientific improvement and the quality of social life closely. In his opinion, if scientific improvement is good and centralized, social order will be good evenly.

In New Atlantis, knowledge thinking is the basis of state and society contrary to Thomas More and Campanella's utopias who put the social justice thinking as the basis. Ideal society and state should be depended on knowledge, and should be arranged in accordance with science and technique. For this reason, one of the basic

¹³³ Francis Bacon, *Nova Atlantis, Yeni Atlantis*, trans by. Çiğdem Dürüşken, Kabalıcı Yayınevi, İstanbul, 2007 p.83

¹³⁴ Francis Bacon, *The New Atlantis, Or Voyage to the Land of the Rosicrucians*, Forgotten Books, New York, 2008, p.23

¹³⁵ Bouchet, Picon, Sarcey, p.27

ideas is that “Knowledge is to be sovereign” thought. Bacon’s these thinking was very normal in fact, because Renaissance and new natural sciences with its all successes started to show itself when Bacon had been living.¹³⁶ As it is well known, utopias are not independent from the time when they were written.

Religion and religious life plays an important role in Bacon’s New Atlantis. It is understood that the inhabitants of Ben Salem are Christian. Because, this dialogue from the book indicates this: “When we were come within six yards of their boat, they called to us to stay, and not to approach farther; which we did. And thereupon the man, whom I before described, stood up, and with a loud voice, in Spanish, asked, "Are ye Christians?" We answered, "We were;" fearing the less, because of the cross we had seen in the subscription. At which answer the said person lifted up his right hand towards Heaven, and drew it softly to his mouth (which is the gesture they use, when they thank God;) and then said: "If ye will swear (all of you) by the merits of the Savior, that ye are no pirates, nor have shed blood, lawfully, nor unlawfully within forty days past, you may have license to come on land."¹³⁷ We see religion in every attitude of the island inhabitants.

As it is seen, Bacon strived to form a perfect, extremely uniform, self-trusted and unrivalled society in his work New Atlantis. We understand from the preface which was written by the publisher of New Atlantis and Bacon's personal secretary and chaplain, William Rawley. “The plan and organization of his great college lay down the main lines of the modern research university; and both in pure and applied science he anticipates a strikingly large number of recent inventions and discoveries. In still another way is "The New Atlantis" typical of Bacon's attitude. In spite of the enthusiastic and broad-minded schemes he laid down for the pursuit of truth, Bacon always had an eye to utility. The advancement of science which he sought was conceived by him as a means to a practical end the increase of man's control over nature, and the comfort and convenience of humanity. For pure metaphysics, or any form of abstract thinking that yielded no "fruit," he had little interest; and this leaning

¹³⁶ Macit Gökberk, *Felsefe Tarihi*, İstanbul, Remzi Kitabevi, 2008, p.191

¹³⁷ Bacon, *Forgotten Books*, p.6

to the useful is shown in the practical applications of the discoveries made by the scholars of Solomon's House. Nor does the interest of the work stop here. It contains much, both in its political and in its scientific ideals that we have as yet by no means achieved, but which contain valuable elements of suggestion and stimulus for the future.”¹³⁸

¹³⁸ Bacon, *Forgotten Books*, pp.1-2

CHAPTER 4

MODERN UTOPIAS OR DYSTOPIAS

4.1. YEVGENY ZAMYATIN AND WE

In the improvement of modern science fiction, Yevgeny Zamyatin's *We* is one of the most premise novels. Hillegas argues this dystopia's reaction against the first era utopianism of H. G. Wells and its liabilities to Wells in respect of several plot devices,¹³⁹ on the other hand Scholes, and Rabkin prompt us that "its influence is visible in works from Huxley's *Brave New World*, and Orwell's *1984*, to Vonnegut's *Player Piano*, and Burgess's *A Clockwork Orange*."¹⁴⁰

Zamyatin employs both situational and practical satire to criticize the dehumanizing reasoning of the stern "One State", but a smart viewpoint of this satire remains undiscussed: One of the assumptions legitimizing the presence of a government that literally has reduced every person to solely numbers is mathematically wrong, intimating an ethical error as well. Even the novel's main vindicator for the One State, who continuously acclaims machinelike efficiency and logic, is undermined by his own mathematics. There can be little doubt that the contradiction is purposeful rather than accidental, for just as the novel's narrator is a mathematician and engineer, Zamyatin himself was a military technician definitely too qualified in higher mathematics to have made such a wrong.

Zamyatin employs D-503, the Head Engineer of the spaceship *Integral*, to explain the rational establishment of the One State, and therefore its ethical wrongs. D-503's pen is accustomed to figures. "My pen, accustomed to numbers, is incapable of creating the music of assonances and rhymes"¹⁴¹. Also his mind is calmed and cleared by an ancient mathematics textbook. "We sat down and solved some

¹³⁹ Mark R. Hillegas, *The Future as Nightmare: H.G.Wells and Anti-Utopians*, Carbondale, University of Illinois, 1966, p.107

¹⁴⁰ Robert Scholes, Eric S. Rabkin, *Science Fiction: History, Science, Vision*, Oxford University, 1977, p.28

¹⁴¹ Yevgeny Zamyatin, *We*, The New Translation for the XXI Century, ENC Press, 2003, p.2

problems from an ancient math textbook: it's a very soothing and thought-purifying activity"¹⁴². He applies to mathematics, numbers, and formulas throughout the book. Moreover, attractive and seditious I-330 tells him, "You all have grown numbers; but these numbers crawl over you like ice"¹⁴³. This is not surprising, considering the regimented world in which he lives.

Established after Two Hundred Years' War that killed eighty percent of the world's population, the One State rests on the idea that "there is no entity happier than numbers that live in accordance with the clear, immutable laws of the multiplication table"¹⁴⁴. The One State's apartment blocks are the glass-walled and can be seen from outside easily in order to abate the privacy. From the earth's model cities to the unknown beings in outer space, who may still be living in the primitive condition of freedom, the totalitarian government hopes "to integrate the cosmic, universal equation. Yes, indeed: to unbend the savage curve, to straighten it out a tangentially, asymptotically. Because the path of the United Nation (One State) is the straight line. The magnificent, divine, precise, sage line- the sagest of all lines"¹⁴⁵. The United Nation has removed hunger algebraically- "in algebraic terms, absence of hunger=sum total of all external comforts"¹⁴⁶. It has reduced poetry to mathematical twains, and generalized the time-motion studies of Taylor to regularize hours for sleeping, exercise, sex, and even eating-"fifty mandatory chewing motions for every mouthful"¹⁴⁷. According to unforgiving mathematical-ethical understanding of the United Nation, the former societies in history who lived without such regulation "prohibited murdering one person fully, but condoned murdering millions halfway"¹⁴⁸. Nonetheless, the United Nation protects public health and at the same time guarantees public safety, because as D-503 claims with unmistakable self-evident certainty, "the only way to protect men from crime is to protect him from

¹⁴² Ibid,p.29

¹⁴³ Ibid, p.137

¹⁴⁴ Ibid, p.53

¹⁴⁵ Ibid, p.2

¹⁴⁶ Ibid, p.17

¹⁴⁷ Ibid, p.83

¹⁴⁸ Ibid, p.10

liberty.”¹⁴⁹ That’s to say, when men’s freedom equals zero, the level of committing crime will be zero, too.

D-503 has an integral struggle with his conditioned thoughts in *We*. This struggle is the central conflict of the novel. He frequently feels mangled between his old self machinelike mind and his new self of primitive passion and human emotion. A disturbing stare at his mirror reveals this dichotomy: “I stand before a mirror for the first time in my life. I see myself, clearly, consciously; I see myself with amazement as some other...and I know for sure that he, with the straight-line eyebrows, is a stranger, I don’t know him, I’ve never seen him before in my life. I’m the real one, me, not him.”¹⁵⁰ In Freudian terminology, we can interpret this situation as the struggle of the superego and the ego if we approach this psychoanalytically. Freud’s theory of personality was very popular among writers of the time when *We* was written. According to Freudian theory, in D-503’s unconscious, there would emerge an inner struggle. Because, these kinds of struggles manifest themselves first in the person’s unconscious. Indeed, one of the first signs of this conflict occurs in what appears to be an intentional mathematical error that D-503 makes in his journal.

Notwithstanding his seemingly unshakable mathematical validity, the hesitation D-503 subconsciously exposes a mistake in the dehumanizing logic in the novel’s fifth chapter, with his claims of universal happiness. Through the novel, we are told by Zamyatin that there is “no more reasons for sexual envy; the denominator of the happiness fraction is brought down to zero, the fraction itself is turned into magnificent infinity. And the very element that had caused countless inane tragedies among the ancients has been turned into harmonious, pleasantly useful bodily function, same as sleep, physical labor, nourishment, defecation, etc.”¹⁵¹ Surely a large numerator divided by a minute designator will surrender a very large quotient. Nevertheless in reducing the designator of his dividend to zero, D-503 performs a mathematically illegal, or undefined, operation, one that by definition has no valid solutions, or in algebraic terms yields an empty set. Later, in his eighth chapter, D-503

¹⁴⁹ Ibid, p.28

¹⁵⁰ Ibid, p.47

¹⁵¹ Ibid, p.17

reports that imaginary numbers, such as the square root of -1, have tortured him since his days as a schoolboy, for they undermine his most fundamental beliefs of how the world should work: “The irrational root had grown into me something like foreign, alien, frightening; it was devouring me from the inside- it could not be rationalized, neutralized away, because it was outside the rational.”¹⁵² Ironically, even though he is confused by $\sqrt{-1}$, which indeed mathematically valid, he does not seem to notice that his division of a numerator by zero clearly is not.

This obvious mathematical error can be no mistake because Zamyatin, who was a naval engineer himself tells us the story from the mouth of D-503, fictional spaceship engineer. Instead, we can interpret the failure of mathematical logic as a reflection of internal struggle and a smart pointer of a moral error on the part of those who would replace freedom with uniformity and thus reduce the individual to a mere code. *We* is a book whose ironic vagueness is merciless. Nonetheless, regardless of the “inconsistencies and paradoxes” of the complex interplay of the notions of evolution, entropy, and perpetual revolution, it is clear that Zamyatin opposes the destruction of the individual by any ideological system.¹⁵³ From the apparent satires to the most subtle ones, Zamyatin’s *We* alerts us that we must protect our freedom and our individuality if we want to remain truly human.

In *We*, utopian politics is criticized by Zamyatin mercilessly. Zamyatin tries to show the badness of utopian politics by a strong commitment to radical individualism and a rejection of the politics of totalitarianism. “He associates a commitment to objectivism in science with an attitude of dogmatism and intolerance towards alternative perspectives which are different from one’s own. This is the case not only in the scientific area itself, but also we apply these general principles to the sphere of politics. It is relativism and not objectivism in science which is most

¹⁵² Ibid, p.30

¹⁵³ John Huntington, Utopian and Anti-Utopian Logic: H.G. Wells and his Successors, Science Fiction Studies, volume 9, No:2, July 1982, p.128

strongly associated with a politics based on the principles of liberty, diversity, pluralism, and toleration of different points of view.”¹⁵⁴

One of the things that *We* told us that Zamyatin believes in perspectivism and rejects the objectivism and the idea of historical progress both in the natural sciences and in politics. According to Zamyatin, both at the level of the individual human being and at the level of society, all of human life is a journey, and on this journey it does not really matter what one’s final objective or goal is. Zamyatin’s attitude towards change within the sphere of politics is also clearly reflected in *We*. For example, the character I-330 is the leader of the underground resistance movement, the Mephi. Towards to end of the novel, the Mephi attempt to seize control of the Integral, the spaceship designed by D-503, which might be said in some sense to represent the ‘ship of the state’ in One State. Their intention is to initiate thereby a revolutionary overthrow, not simply of the Great Benefactor, but one of the One State itself and the order upon which it is based. In the course of this attempt, and whilst at the controls of the Integral, I-330 exclaims “it is wonderful, to fly without knowing- who cares where? Soon it will be 1200 hours-noon-and who knows what will happen”¹⁵⁵, to fly without knowing one’s destination, or even caring what that destination is.

Zamyatin believes that all things are moving everlastingly. To fear change, for this reason, is to fear life itself. For Zamyatin, any effort to resist the change means condemning life. “Entropy is death and anything which encourages it is, essentially, a form of death worship.”¹⁵⁶ Related to this, I-330 proposes in *We*, in the One State life itself does not exist. Life exists outside, beyond the Green Wall.

Zamyatin’s one of the major concerns in *We* is to explain the struggle between happiness and freedom. In *We*, One State should be considered to be not a utopia but a dystopia because of its lack of respect for individual freedom. For Burns, “it is a critique of incipient Stalinism, or of totalitarianism. There are also those who take the

¹⁵⁴ Tony Burns, Zamyatin’s *We* and Postmodernism, *Utopian Studies*, , volume 11, no:1, January, 2000, p.77

¹⁵⁵ Zamyatin, p.166

¹⁵⁶ Burns, p.77

view that Zamyatin's intention is to criticize certain trends which he considers to be taking place, not just in the Soviet Union, but in all societies in the early twentieth century."¹⁵⁷

4.2. ALDOUS HUXLEY AND BRAVE NEW WORLD

Brave New World, published in 1932, is one of the most important dystopias and Huxley's (1894-1963) most known novel. Brave New World was written in the aim of criticizing a mechanized society model in which a democratic system and individual freedom does not exist. Brave New World is administered by the wisest and the most subtle person, and therefore, it reminds of Plato's Republic in this respect. There is no family life and human beings are reproduced in tubes in factories. Naturally, feelings and concepts that are created by the concept of family loses its importance completely. While mentally retarded and physically handicapped people are abandoned outside the society in Republic, on the contrary in Huxley's Brave New World, abandoned people outside the society are those who want to be free and are not happy in such a dystopian world.

Huxley presents an organization similar to the One State model of Zamyatin's We in his imagined universal state. Principles of the World State are Community, Identity, and Stability. Hatchery and Conditioning Center, Fertilizing Room are the centers where individuals are produced who will provide the system's continuity. Human beings, who are reproduced in bottles in order to guarantee the tranquility of society, are tamed by experiencing Bokanovsky's process.

Bokanovsky's process is one of the major instruments of social stability. Community, Identity, Stability. Grand words. If we could bokanovskify indefinitely the whole problem would be solved. Solved by standard Gammas, unvarying Deltas, uniform Epsilons. Millions of identical twins. The principle of mass production at last applied to biology.¹⁵⁸

¹⁵⁷ Ibid, p.78

¹⁵⁸ Aldous Huxley, Brave New World, Singapore, Longman Literature, 1995, pp.4-5

In *Brave New World*, social strata are divided into classes as in Plato. Alpha and Beta groups are upper castes. Gammas, Deltas, and Epsilons form lower castes. Especially, Epsilons are created for establishing a slave-worker class who work in society and fulfill only handworks. One of three population of this lower class work in agriculture. Epsilon embryos, prepared for their duties in tubes, had learnt to be afraid of cold before they were poured out bottles. Therefore, they were created in order to work in tropical regions. Later, their minds will be manipulated in the way that they approve their bodies' destinies. The secret of happiness and virtue is hidden in that point for one who was created in that way: To love what you have to do. This is the purpose of all conditioning: "making people like their unescapable social destiny."¹⁵⁹ An Alpha-decanted, Alpha-conditioned man would go mad if he had to do Epsilon work. Alphas can be completely socialized- but only on condition that you make them do Alpha work. Only an Epsilon can be expected to make Epsilon sacrifices. His conditioning has laid down rails along which he's got to run. You cannot pour upper-caste champagne-surrogate into lower-caste bottles.¹⁶⁰ At this point, Huxley made a reference to justifications of social classifications in Plato's *Republic*. According to the structure in *Republic*, one of the main conditions for establishing social stability and harmony is that individuals have to behave according to mineral degrees in their creations, those whose ferments are gold and iron in their creation mud, must not incline other professions their social statuses do not necessitate, and every one must do completely with love whatever he does in the society.¹⁶¹

Every class is necessary for social stability. By presuming that all individuals are equal physically and chemically, even Epsilons are needed in the society of *Brave New World*. Other adaptation factors necessary for social stability and order are hidden in *Solidarity Service*, *Solidarity Days* and in the words of solidarity hymns sung in these special days:

Ford, we are twelve; oh, make us one;

¹⁵⁹ *Ibid*, p.12

¹⁶⁰ *Ibid*, p.182

¹⁶¹ Plato, p.105

Like drops within the Social River;
Oh, make us now together run
As swiftly as thy shining Flivver.¹⁶²

These hymns and music similar to those are sung by the synthetic orchestra and published by the synthetic music machines.

In *Brave New World*, change and development are unacceptable things as in Plato's *Republic*. Change in society must never become and happiness of people must never break down. Such a pronunciation does not mean Huxley defends this idea, but it is for criticizing freedom understanding depended upon unchangeability and stability understanding utopias try to set off. Controller of *Brave New World* speaks as Plato: "We don't want to change. Every change is a menace to stability. That's another reason why we're so chary of applying new inventions. Every discovery in pure science is potentially subversive; even science must sometimes be treated as a possible enemy."¹⁶³

Huxley brings the topic to this point in order to criticize the scientific attitude which estranges people from their humane features, by the concept of 'pure science'. Huxley made a warning proper to critiques directed not only to utopian societies but also to scientific understanding of his era. Science must not destroy what itself built. For this reason, he limits researches in his dystopian world.

Huxley tries to tell scientific and technical developments in the name of providing pure human comfort and happiness and increasing irresponsible production and consumption passion for the sake of happiness may drag people towards a bad position in a process going to future as long as developments held in science and technique are perceived as absolute, accurate good.

Beside these, when there is political power in development, world wars and searching for political stability, comfortable and beautiful life as a result of scientific studies are subordinated. In his dystopia, Huxley prefers only happiness, conditioned

¹⁶² Huxley, p.67

¹⁶³ *Ibid*, p.184

happiness against the face of ugly facts. In other words, he shows us scientific future which is broken off from human, abstracted from human values.

From heroes of Brave New World, Bernard, sometimes is squeezed and criticize the system and society in which he lives. Other people get angry with him and tell him not to mention about not being a part of community. Because, everybody is for everybody else in this world. They can not live without others, even Epsilons. However, even so, Bernard always reckons with himself by saying: “as though I were more me, more on my own, not so completely a part of something else. Not just a cell in the social body. I damned well wish I weren’t. If only I were free, not enslaved by my conditioning.”¹⁶⁴

In Brave New World, individuals are grown under such a conditioning in their education degrees, they are not allowed any personal idea and inner experiences in this process, as if individuals’ minds’ ears are forced to be closed. The result of individuals reached as a result of socialization conditioning twice in a week from the age of fourteen to half and sixteen and consequently two hundred times in a year: it is dangerous to feel the emotions like passion and love deeply. Feeling emotions these concepts from the depths of one’s soul is very dangerous, since living inner experiences is abolished, the belief of “when the individual feels, community reels”¹⁶⁵ is put into the depth of their brains. “No offence is so heinous as unorthodoxy of behavior. Unorthodoxy threatens more than the life of a mere individual; it strikes at Society itself.”¹⁶⁶

In Huxley’s dystopia, people use a kind of drug named ‘soma’ when they are in a situation with trouble that may affect their bodily and mental balances, so they relieve when they use it. This is for them not to think, worry and get upset, to keep them away from human natural feelings. Because emotional life is demolished permanently, apathy is considered as a normal and healthy relationship even in any emotional relationship. Huxley fulfills what Zamyatin does in We with soma drugs.

¹⁶⁴ Ibid, pp.74-75

¹⁶⁵ Ibid, p.77

¹⁶⁶ Ibid, p.121

As it will be remembered, in we, people's dream centers are removed with a surgical operation, because they are the reason of disease of dreaming and imagination. People in Brave New World are detached from natural life; even they are detached from natural human feelings.

Under these all conditions, people who show differences in continuing a normal life, namely outlaws or anti-social people, people who do not move like babies in bottles except working hours, are called enemies of society. For their crimes, they would be reduced lower social caste, or exiled to a far region. In Plato's Republic, those who are in similar situation, who cannot adapt themselves to perfect society bodily and mentally, are abandoned to death.

In Brave New World, individuals who constitute the society are produced as educated by biological operations. Wanted individual types are produced as much as wanted. Every individual's descent is transferred to bios whose fertilization date forms in tubes and sent to Social Predestination Room for designating their futures. Their destinies are designated as future's sewage workers or future World Controllers, Epsilons, or Alphas. This caste system is arranged with the amount of oxygen given to embryo's brains and bodies in the fertilizing room. Embryos which take less oxygen will be less developed in the respect of brain and skeleton structure. Behavior types proper to their social classes are programmed in their fertilization process biologically. This process is continued after their births in some centers. For example, the process of Conditioning with Neo-Pavlovian Method in nursery schools is one of the most important of them. Children who are born in this center are under the controls of supervisor nurses. Babies designated to be worker class in future are educated with books and flowers in this room. With books and flowers, voice of explosion and electric shock are given into the room, whereby eight month babies accustom to be frightened of books and flowers and stay far away from them.

"Books and loud noises, flowers and electric shocks- already in the infant mind these couples were compromisingly linked; and after two hundred repetitions of the same or a similar lesson would be wedded indissolubly. What man has joined, nature is powerless to put asunder. They'll grow up with what the psychologists used to call

an “instinctive” hatred of books and flowers. Reflexes unalterably conditioned. They will be safe from books and botany all their lives.”¹⁶⁷ Therefore, tendencies of worker class like reading and sightseeing in the country in their spare times will be abolished.

Lessons given at schools are differentiated according to age groups. Lessons are given by lesson machines programmed for every lesson under the control of supervisor nurses. They are published to rooms of school from speakers. Some lessons given with methods mentioned above are Primitive Sexuality Knowledge, Children’s Life of Love, Health Knowledge, Socialization, Principles of Caste Differentiation, and Principles of Introducing Caste Differentiation into Conscious. These are aimed at the purpose of utopian system in Brave New World. Lessons are formed from continually repeating sound records of information prepared according to the conditioning principles. Conditioning words without reason and thinking. In brief, hypnopedia: “the greatest moralizing and socializing force of all time. Till at last the child’s mind is these suggestions, and the sum of the suggestions is the child’s mind. And not the child’s mind only. The adult’s mind too-all his life long. The mind that judges and desires and decides- made up of these suggestions. But all these suggestions are our suggestions! Suggestions from the State.”¹⁶⁸

Education of ethics is an education which can be reached by using suggestion means. For instance, in order to provide children to behave in order, suggestions ‘do not make noise’ are made continually through the speakers in holes of schools. Also sexual issues are got out the concept of ethics. Love games among the children are made a lesson with a schedule given at schools. If these love games lessons are taken out schools, they believe that hidden homosexuality and masturbation will be widespread again as it was before. Therefore, the concept of ethics, mixed with sexuality, is made one of the subjects of psychology from now on. In Brave New World, ethical behaviors, like all behavioral types, are behaviors which are dependent on a kind of psychological root.

¹⁶⁷ Ibid, p.16

¹⁶⁸ Ibid, pp.21-22

In Brave New World, individuals are tried to make them save from family ties and belonging feeling and egoism that family ties constitute. According to Mustapha Mond, who is the controller of Brave New World, at the same time one of ten controllers of the world, sadism ethically sources from the belonging feeling that chastity feeling cultivates. Like monogamy results in prohibition of free sex life: “Our Ford- or Our Freud, as, for some inscrutable reason, he chose to call himself whenever he spoke of psychological matters-Our Freud had been the first to reveal the appalling dangers of family life. The world was full of fathers- was therefore full of misery; full of mothers- therefore of every kind of perversion from sadism to chastity; full of brothers, sisters, uncles, aunts- full of madness and suicide.”¹⁶⁹

Mustapha Mond asks: “What with mothers and lovers, what with the temptations and lonely remorse, what with all the diseases and the endless isolating pain, what with the uncertainties and the poverty, how could life be stable?”¹⁷⁰ For this reason, individuals are suggested a life without family bonds and every kind of longtime and impetuous relationships. Because, ethical values that are old civilization’s greatest sin, thoughts of Pascal, prayers for peace of souls, all are destroyed in Brave New World. That’s why all values related to old civilization must not be taught and developed several conditioning methods to make them forgotten, especially History lesson does not exist in curriculums at schools.

There is no religion in Brave New World. Because, religion and inclination to God are feelings of old people when they lose their youth feelings and excitements. Religion takes place of youth excitement when people get old. Controller says: “You can only be independent of God while you’ve got youth and prosperity; independence won’t take you safely to the end. Well, we’ve now got youth and prosperity right up to the end. What follows? Evidently, that we can be independent of God. The religious sentiment will compensate us for all our losses. And why should we go hunting for a substitute for youthful desires, when youthful desires never fail? A substitute for distractions, when we go on enjoying all the old fooleries

¹⁶⁹ Ibid, p.30

¹⁷⁰ Ibid, p.33

to the very last? What need have we of repose when our minds and bodies continue to delight in activity? Of consolation, when we have soma? Of something immovable, when there is the social order?"¹⁷¹

On the other hand, what ethical education and ethical values contain are becoming clear. Because, people's behaviors are determined before they are born with conditioning method, "civilization has absolutely no need of nobility or heroism. In a properly organized society like ours, nobody has any opportunities or being noble or heroic. There's no such thing as a divided allegiance; you're so conditioned that you can't help doing what you ought to do. And what you ought to do is on the whole so pleasant, so many of the natural impulses are allowed free play, that there really aren't any temptations to resist. And if ever, by some unlucky chance, anything unpleasant should somehow happen, why, there's always soma to give you a holiday from the facts. And there's always soma to calm your anger, to reconcile you to your enemies, to make you patient and long suffering. In the past you could only accomplish these things by making a great effort and after years of hard moral training. Now, you swallow two or three half-gramme tablets, anybody can be virtuous. Christianity without tears- that's what soma is."¹⁷²

Huxley, like Plato, keeps art limited and under control, even he does not give any place to art in his societal system. What lying under his that attitude, he wants to display what Plato's understanding about state government closed to change and disruption, and every kind of innovation which may disrupt social order, or Campanella and Bacon's beliefs about that scientific experiments and developments provide people's comfort and peace, all these will not be as they were expected. Huxley not only criticizes pure scientific mentality and pure scientific passion in direction of demolishing human values, but also conserving the status quo with preserving available natural situation without improving.

Individuals' brains are conditioned with indifference and insensitivity in Brave New World. Artistic works address only to sensorial organs, not to emotions and

¹⁷¹ Ibid, pp.191-192

¹⁷² Ibid, pp.194-195

souls. “Because our world is not the same as Othello’s world. You can’t make tragedies without social instability. The world’s stable now. People are happy; they get what they want, and they never want what they can’t get. They’re well off; they’re safe; they’re never ill; they’re not afraid of death; they’re blissfully ignorant of passion and old age; they’re so conditioned that they practically can’t help behaving as they ought to behave. And if anything should go wrong, there’s soma.”¹⁷³ “You’ve got to choose between happiness and what people used to call high art. We’ve sacrificed the high art. We have the feelies and scent organ instead.”¹⁷⁴ Huxley tried to display the bad situation which utopia’s uncontrollable perfection can bring about.

Huxley predicted that mechanical and biological control will produce a boring and meaningless life style; and this will require a counter treatment on same line with his manner in *Brave New World*. Such kind of imagination that turns into totalitarian utopias that are the products of endless mechanic progress imagination tries to destroy its alternatives by controlling the creative and imaginative sides of its own creatures, as in Huxley’s warnings.

At the end of Huxley’s book, he emphasizes that a civilization created by a mechanized and conditioned society by educative machines is the end of people’s own evils. A hero (savage), who is bored of utopia, gets far away from this life by saying: “I ate civilization, I ate my evil.” He excludes a life which his sins have created, and a life which can be grave for him; consequently he turns to his primitive life as an atonement of his sins.

4.3. GEORGE ORWELL AND NINETEEN EIGHTYFOUR

If one asks what George Orwell’s most famous and enduring work is, the first occurred answer will be 1984, maybe his political fable *Animal Farm* secondly. We can understand this answer’s logic in translation of the book into more than 60 languages, made into two movies. 1984 had a great impact in intellectual circles, and

¹⁷³ Ibid, p.180

¹⁷⁴ Ibid, p.181

as an indicator of this we can show the changes in language that in effected. Today, the word “Orwellian” refers to any regimented and dehumanized society. Words like “Newspeak”, “unperson”, “doublethink”, and “thoughtcrime”, have become part of the literature. And the familiar phrase “Big Brother Is Watching You” has become same with the concept of a totalitarian state.

1984 has influenced many works on the twentieth century: Ray Bradbury’s *Fahrenheit 451*, which shares the main idea of repression and the destruction of a culture, and Anthony Burgess’s *A Clockwork Orange*, which shares a scenery as well as an invented language as in the Newspeak of Oceania.¹⁷⁵

Orwell thought of writing *Nineteen Eighty-Four* in the first years of 1940s, when the World War II was on the peak, but he did not finish it until 1948 when the cold war was beginning. It is apparent that the anti-fascist writing of the 1930s and 1940s had a deep impact on Orwell, and is seen in his novel. Of course, events in Communist Russia also impacted the plot and theme of *1984*. Stalin was dominant power in Russia from 1928 during World War II. There were collective agriculture, industrialization with coerced workers, and the establishment of the totalitarian state mixed with the destruction of the all political opposition among the changes he brought to Russian life. Changes were felt in Russian society as well. One could not have freedom to choose his job arbitrarily; if anyone resisted this situation, he knew that he would have been sent to labor camps. When the most of unskilled labors became controlled by a minority of loyal skilled workers and bureaucrats who enjoyed certain privileges restricted from the masses, Stalin’s dictatorship was completed. Thus, the gap between the classes increased and e new elite emerged, was created frankly. The USSR had become a one-party state where elections were a deception under Stalin’s dictatorship. The party was founded on a pyramidal structure with power and privilege for an elite few. There were organizations to produce propaganda, train military staff, and educate bureaucrats at each level of pyramid. All of these activities were designed to increase party loyalty and

¹⁷⁵ Karen Brodeur, *George Orwell’s 1984*, New Jersey, MaxNotes Series, Research and Education Association, 1995 p.2

strength.¹⁷⁶ Stalin remained a dictator through World War II until his death in 1953. We can easily say that many elements in the plot of 1984 parallel this history.

There are five books, we can enumerate, which seem to have been effective on the writing of 1984. Yevgeny Zamyatin's *We*, reviewed by Orwell in 1946, gave the idea for a futuristic, dystopian structure for the novel. There are many analogies between the books, both of which are also derived from H. G. Wells' dystopian irony *When The Sleeper Walks*. Similarly, one of our studied works, Aldous Huxley's *Brave New World*, to which 1984 is frequently compared, is set in the future deals with a regimented society. Orwell received some ideas from Arthur Koestler's *Darkness At Noon* about the governance of a totalitarian state. And lastly, Orwell took the idea for a world controlled by superstates from James Burnham's *The Managerial Revolution*. While these superstates were Europe, Asia, and America in *The Managerial Revolution*, super powers became the Oceania, Eurasia, and Eastasia in 1984.¹⁷⁷

Some scholars draw attention to the book's devastating pessimism and its bad end as flawed, alleging the book evidently is a reflection of Orwell's last illness. On the other hand, some scholars claim that it should be interpreted as a time part reflecting little connection to today's world. It should not be forgotten that there was no special significance to the title. Therefore it can be seen that many factors influenced the formation of 1984, involving literary sources and historical events. There is a strong necessity to know these influences in order to understand the full impact of this novel.

There are no concepts of free enterprise and individual freedom in 1984 anymore. Only three superstates remain in the world and they dominate the world with hate, isolation, and fear. Eurasia and Eastasia are two of these superpowers. Oceania, where our novel's hero live, is always at war with one of them.

¹⁷⁶ Bertrand Russel, *Nightmares of eminent person: and other stories*, Stalin's nightmare, Bodley Head, 1954, pp.49-51

¹⁷⁷ Brodeur, p.4

Winston Smith is a 39-year-old employee who takes part in the vast social caste known as the Outer Party at the Ministry of Truth, London, located in Oceania. His life is arranged by the Party and its dictator/leader Big Brother. His face is everywhere on posters captioned “Big Brother Is Watching You”. Big Brother controls and manages every aspects of life in Oceania by using the four ministries of Peace, Love, Plenty, and Truth. Winston’s job at the Ministry of Truth is to revise historical documents and to rewrite news stories to reflected Party’s infallibility.

The Party is everything in Oceania, because it fulfills all government policies, rations food, issues clothing, and selects social activities. Both chocolate and tobacco are in short supply during this latest war. Winston’s everything about attire, including his tattered pajamas, is provided by the government as a uniform, and his evenings have to be spent in government-sponsored meetings.

There is always war and hatred in Oceania and the party monitors every move and expressions with telescreens, hidden microphones, and spies. The Thought Police, Big Brother’s secret police help the Party oppress any sign of revolt by removing all who think or behave in a disloyal manner. Hate Week intensifies feeling against Emmanuel Goldstein, Enemy of the People, while increasing devotion to Big Brother. The Party also glorifies that the proletarians, the most of people, are natural inferiors to be kept in check.

The Party, as a matter of fact, does not completely supervise Winston. He secretly buys an illegal diary-because having a diary is illegal- in which he writes the heresy “Down With Big Brother.”¹⁷⁸ That means he commits the worst caper, “thoughtcrime”, which is a Newspeak concept for the “essential crime that contained all others in itself.”¹⁷⁹ Winston is very thoughtful in fact, because a most of Winston’s conceptions rotate around his efforts to remember some events and people from his childhood, especially his mother who had disappeared years before. Winston attempts to search the particularities of life in London before the revolution,

¹⁷⁸ George Orwell, 1984, New York, Penguin Group, 1950, p.18

¹⁷⁹ Orwell, p.19

but it seems the Party has been successful in eliminating all fragments of daily life in the past.

Winston enters into a relation with a girl fellow employee at the Ministry of Truth, whose name is Julia who has free-spirited actions. At the beginning they see their love for each other as a political rebellion against the party dominated by hate and suspicion. They think their relation as an act of rebellion, because promiscuity among Party members has been prohibited. As the relation continues, Winston's feelings for Julia change. Even though they know their relation is destined to an unhappy end, they continue to meet secretly in an attic room above a junk shop owned by Mr. Charrington, the man who sold the diary, and later, a coral paperweight, to Winston. The lovers discuss the repressiveness of their lives and the possibility of joining the Brotherhood, the secret underground of Emmanuel Goldstein whose express purpose is to overthrow Big Brother.

One of the most important characters of the novel is O'Brien, an acquaintance who seems to share his views. He approaches to Winston at work at the Ministry of Truth. While Winston and Julia are visiting O'Brien at his home, he makes them members of the Brotherhood and assures to send them a copy of Goldstein's book, which tells the methods to destroy Big Brother. Winston stipulates to do whatever he is to be done, including murder and suicide, to eliminate the power of the Party.

The inevitable end occurs and Mr. Charrington, a member of the Thought Police betrays them when Julia and Winston are arrested in their secret room. Thought police take them to the Ministry of Love, where in fact people are starved, beaten, and tortured. Of course, Winston is tortured during the next months in an effort to "cure" him.¹⁸⁰ The ironic side is that his torturer is O'Brien, who affirms his identity as a devoted Inner Party member. Winston submits after a long struggle when he is taken to the mysterious room 101 and threatened with a cage of hungry rats prepared to devour him. At this point he finally betrays Julia.

¹⁸⁰ Orwell, p.253

After Winston is released, he waits a bullet to extinguish him. He accidentally runs into Julia, who tells that she had betrayed their love, too. Confusingly, Winston does not feel desire or love for her, preferring instead to take his usual seat at the Chestnut Street Café where he spends another night in his habitual alcoholic stupor. Winston knows that it is only a matter of time before the Party executes him; nevertheless, when the telescreen barks the news of the army's latest victory, he weeps with joy. The Party finally controls Winston, whose defeat is summed up in the final sentence, "He loved Big Brother."¹⁸¹

Orwell's most striking critique is against the totalitarian control of human thought. This control over human mind is so strong that no individual can think properly. We learn from Gleckner that "Newspeak," Orwell writes, "was designed not to extend but to diminish the range of thought. . . . The intention was to make speech . . . as nearly as possible independent of consciousness." Each reduction in the vocabulary "was a gain, since the smaller the area of choice, the smaller the temptation to take thought. Ultimately it was hoped to make articulate speech issue from the larynx without involving the higher brain centers at all."¹⁸²

According to Gleckner, Orwell's imaginary world is not limited to Soviet Russia or Communist China; and Orwell's irony is not merely of Communism. The novel's most critical notion is the vanquishment of conscience everywhere. "Orwell uses the Russian state as a model simply because, as satirist, he wants to present the failings of our world in their most fully developed form, as Swift did in *Gulliver's Travels*, Huxley in *Brave New World*, and Butler in *Erewhon*."¹⁸³ Hence, the reader of 1984 must be careful not to read it only as an attack on Russia, because that will be "to assume the very attitudes against which Orwell fought all his life-smugness, complacency, intellectual laziness, and lack of self-awareness."¹⁸⁴

One of the basic ideas of 1984 is that the society in the novel can emerge merely in the lack of meaningful communication. Sam Baskett believes that "with

¹⁸¹ Orwell, p.297

¹⁸² Robert F. Gleckner, 1984 or 1948?, *College English*, Vol. 18, No. 2, November, 1956, p. 98

¹⁸³ *Ibid*, p.98

¹⁸⁴ *Ibid*, p.98

frightening vividness Orwell delineates linguistic, cultural, and emotional isolation of one country from another; of the present from the past; of the prole, the Outer Party member, and the Inner Party member, from each other; of those in one profession or occupation from those differently employed; of one sex from the other; of any one individual from any other individual.”¹⁸⁵

On close inspection, it seems that the most valid "predictions" are the three slogans of The Party: WAR IS PEACE, FREEDOM IS SLAVERY, and IGNORANCE IS STRENGTH. All these are full of contradiction, full of "doublethink," an important conception the government of Oceania.

To sum up, we Orwell's worries can be enumerated in 1984 as followings:

“1. A world dominated by three totalitarian powers 2. Nuclear warfare as prelude to perpetual "phony" war 3. Doctrine of perpetual war (and its consequences for authoritarian control and consumption of resources) 4. Regime seeking power for its own sake 5. Dreadful nihilism (i.e., no love, wives, friends, science, etc.) 6. The future as "a boot stamping on the human face-forever" 7. Destruction of great literature 8. Extinction of the very possibility of critical independent thought 9. Sexual privation as a way to induce hysteria and make people susceptible to war fever and worship of leadership 10. The immortality of "Big Brother" 11. World of patriots vs. enemies (uncritical love of country and leaders, and uncritical hatred of enemies) 12. Unthinking political orthodoxy 13. Infallibility of the Party 14. A perpetual, privileged Party elite 15. Political and social indoctrination 16. Children informing on parents 17. Torture by government as systematic policy 18. Thought police 19. Omnipresent surveillance 20. Doublethink (reality control) (with help of "blackwhite" and "duck- speak") 21. Falsification of history 22. Armaments consuming a people's livelihood 23. Brainwashing 24. Obliteration of standards of comparison 25. Omnipotence of Big Brother 26. Immoral ethics of the dedicated revolutionary 27. Loss of human integrity 28. Loss of a sense of beauty 29.

¹⁸⁵ Sam S. Baskett, 1984 and the Term Report, College English, Vol. 18, No. 2, November, 1956, p.99

Abuse/prostitution of language 30. Denial of independent critical thought and opportunity to pursue the truth 31. Absence of a rich, diverse plural society.”¹⁸⁶

¹⁸⁶ Neal Riemer, *Orwell's Worries in 1984: Myth or Reality?*, American Political Science Association Vol. 17, No. 2, Spring, 1984, pp. 225-226

CHAPTER V

TRANSFORMATION OF UTOPIAS TO DYSTOPIAS

5.1. TOTALITARIANISM: DICTATORSHIP OF THEORISTS

At a superficial meaning, it may seem surprising to bring together terms like utopia and totalitarianism. The concept utopia generally means an attractive but hopeless ideal. If our utopia understanding were to rest merely on the respect of emotion, then our study need go no further. Totalitarianism seems to generate a similar occasion reversely; frightening proof to stop us in our tracks, as if the demonstration of horror were reason enough to relieve us from studying the reasoning of its roots. At first look, utopia is the ultimate point that humanity can reach (as a matter of fact, cannot reach, that's why its name is utopia), totalitarianism is the most evil system in political philosophy; therefore they are antithesis of each other.

Notwithstanding the coherence of its parallelism, such an expression soon will be an untenable theory. The reason of writing dystopias underlies this fact. Utopias' general application refuses its meaning, and the word of utopia finally becomes nothing more than an uncertain and temporary judgment based on subjective values.

When we look at the most blazing utopias, we observe that they all have obsession to rescue people and to sentence him to happiness, expose characteristics that we constantly ascribe to totalitarian systems. When we look at the totalitarian systems on the other hand- Nazism, Fascism, Stalinist or Chinese Socialism- even though they do not admit the linking, prompt us of utopias, whose purpose, notions, and means they take. The connection is so clear to be accidental. In Rouvillous' saying: "Utopia and totalitarianism are both engaged in a mirroring game, tirelessly sending the same image back and forth as if utopia were nothing more than the

premonition of totalitarianism and totalitarianism is the tragic execution of the utopian dream.”¹⁸⁷

In utopias, state administrators expect citizens to give up the old personality and take a new personality compatible with the system. In this case, to give up the old personality means to give up for human of all things that make him full being, the things that make him egoistic, indifferent, and unhappy. For this reason, the particular social applications and the intermediary institutions that fasten the way of saving intervention must be demolished. The institution of family comes first. For example, Plato envisages for the class of guardians not to marry and share everything including women under the name of common property.¹⁸⁸ Campanella’s Solarians have no family again, and sexual actions are managed by the government officers. Citizens are expected to leave their children to the state¹⁸⁹ so that children are educated in the way of becoming loyal slaves to the system. Utopias see family as the product of nature and chance; therefore they take aim at the family and try to destroy it on the same grounds. Hence, a mere human being in utopias is no more than a physical entity whose main purpose is to serve public harmony. When children have no families, they have no names, too. When the family name disappears completely, social community takes place of family, and it eventually reaches to the point what Zamyatin does in *We*, in which names are replaced by numbers entirely.

Utopias prohibit all secrecy; surveillance and the law control all places and all relationships. There is prohibition on private property, hatred to opacity and entertainment, the demolition of family and borders, an obsession with transparency in utopias. “These ideals find a corresponding embodiment in a State that is all powerful and bent only on securing and perpetuating them. Paradoxically, this

¹⁸⁷ Frederic Rouvillois, *Utopia and Totalitarianism*, in *Utopia*, ed. Roland Schaer, Gregory Claeys, Lyman Tower Sargent, New York, Oxford University Press, 2000 p.317

¹⁸⁸ Plato, p.538

¹⁸⁹ Campanella, p.19

utopian state is everywhere and nowhere, a nameless and faceless analogue to Orwell's Big Brother, who is both everybody and nobody."¹⁹⁰

In utopias, citizens are expected to obey the omnipotent state in every aspect of life. They have to be merely a part of a body in order to be good citizens. Rouvillois explains this situation as following: "Stripped of the loyalties that had shrouded him, the individual stands alone against a State that can finally embark on his renewal. This process, like all others, colludes with the creation of the ideal polis: the perfection of the whole must imperiously correspond to that of its parts. This correspondence is at the very essence of the project: the old self was wrapped up in its desires and selfish interests; the new self must learn to renounce the "me" and identify with the "us" in order to be born."¹⁹¹

"Utopia, therefore, emerges as the site of perpetual inversion: unanimity becomes isolation, freedom alienation, and transparency emptiness, and total humanization engenders robots and monsters. In the deadened eyes of Utopians, we see only the endlessly multiplying reflection of an identical other."¹⁹²

So far, we tried to explain utopia from the mirror of totalitarianism. In reverse situation, when totalitarianism is investigated from the glasses of utopian terms, we can reach similar conclusions. At first, the definition of totalitarianism as "form of government that theoretically permits no individual freedom and that seeks to subordinate all aspects of the individual's life to the authority of the government"¹⁹³ seems so similar to utopian thought's consequences.

At this point, maybe the most criticized utopian work is Plato's *Republic*. In *Republic*, "Plato lays out his analogy between the state and the individual soul and identifies personal happiness with public justice. With reason as the highest value, and the philosopher king as the embodiment of reason in the city, Plato proposes a state that, despite its ostensible argument for justice and the good, has been criticized

¹⁹⁰ Rouvillois, p.319

¹⁹¹ Ibid, p.319

¹⁹² Ibid, p.328

¹⁹³ Encyclopedia Britanica, <http://www.britannica.com/EBchecked/topic/600435/totalitarianism>

as anti-democratic, anti-humanitarian, anti-individualistic, and in short, totalitarian.”¹⁹⁴ Although Plato shows the highest value as the reason of his utopian project, most utopias’ essence is the perfection. When the perfection is achieved, all state institutions are established upon defending and ensuring its longevity and eternity. That is what totalitarian doctrines follow; “putting an end to adversity, and to history.”¹⁹⁵

Again when we look at the mutual concept of utopia and totalitarianism, we can see the same obsession with unity. In the name of unity, all divisions, separations, and differences are demolished. As we mentioned before, one of the common features of utopias is the production of a communitarian society. In communism’s history understanding, dictatorship of proletariat is the last point of history. It means that social development can only be reached when the perfection is fulfilled.

There can be no universal utopia, because needs are differently perceived by different societies and needs truly differentiate between societies. If necessities are socially constructed, the project of attempting to establish the good society from a definition of human nature and human needs comes into end as failure. In one sense this is evident. But it is noteworthy that most utopian thinkers do, indeed make hidden or clear claims about human nature; it is difficult to see how a utopia could be constructed otherwise. In theory, the tendency to create utopias could be excluded by the elimination of the absence gulf which they try to connect. Ruth Levitas explains it in his book *The Concept of Utopia* as follows: “In reality this is a trivial problem, since any complex system of needs is likely to contain contradictory elements for and between individuals; but the theoretical possibility underpins both the quest for utopia and the anti-utopian objection to utopia on the ground of totalitarianism. To achieve such a fit between needs and satisfactions is argued to be the attainment of utopia. Yet this is unsatisfactory; both the anti-utopian and the utopian are driven back to the concept of true needs in the evaluation of actual and imagined societies.

¹⁹⁴ Tom Lombardo, *Plato’s Republic: Just Society or Totalitarian State?*, <http://www.centerforfutureconsciousness.com>, p.1

¹⁹⁵ Rouvillois, p.335

Utopias are seen totalitarian because they visibly shape needs and match them with available satisfactions, thus molding the individual to the system.”¹⁹⁶

Most utopias are portrayed as universal utopias. This portrayal entails that they necessarily make claims about human nature as a means of legitimizing the particular social arrangements prescribed. Indeed without the criterion of human needs and human nature we have no objective measure for distinguishing the good society from the bad, except the degree of fit between needs and satisfactions; and this does not distinguish happiness in unfreedom, the happiness of the cheerful robot, from real happiness. The appeal to needs is made, in fact, to provide precisely such a pseudo-objective criterion, rather than make explicit the values involved in particular constructions of individuals and societies, and present this as what it is- a matter of moral choice. The utopian claim to universality, however, can not be accepted; and this makes any definition of utopia in terms of content problematic.

Consequently, utopia and totalitarianism share same notions to explain themselves. Utopian aims cannot be achieved unless a totalitarian regime is constituted, and totalitarian regimes cannot be legitimized by their citizens unless they are established upon utopian ideals. Or, how can Big Brothers explain their cruelty, oppression, persecution, even tyranny over their people to the citizens, and how can the citizens obey with a great loyalty to their Big Brothers?

5.2. FROM FREEDOM TO VOLUNTARY LOYALTY

Approximately all dystopias envisage a future people can not live their own life. They take their characteristics from the classical utopias and read the stability reverse turning into stealing freedom from human beings. As mentioned before, utopias are omnipotence of totalitarianism; and totalitarianism is the result of utopias in eyes of dystopian thinkers. This situation is the same when the point is freedom.

We must look at the great Utopians’ attitude towards human rights and individual freedom at first in order to understand the topic widely. On our subject of

¹⁹⁶ Ruth Levitas, *The Concept of Utopia*, New York, Syracuse University Press, 1990, pp.184-185

this part, two utopia types are distinguished: anarchistic and archaistic utopias. In anarchistic utopias, freedom is the most important principle. These utopias are constituted on the social ideal of absolute personal freedom; they refuse all prohibitions even restrictions and any kind of government and its institutions, such as police. On the contrary, the main idea of archaistic utopias is a powerful government where all authorities are gathered in central. There is a huge gap between rulers and the ruling; even citizens have so many difficulties to tell their problems to the state's subjects because the relation between them is regulated very strictly. That's to say, they are not free, freedom is only for the rulers; the citizens must simply obey the laws of the state and the orders of the state institutions.

Saage tells about "the anarchistic type of utopia, the question of its attitude towards human rights (and freedom) is quickly answered: in it, subjective rights which can also be defended against others by corresponding authorities, if need be by force, are irrelevant..., there is but one single rule of conduct: "Do what you like!" There is no code of conduct of resembling laws. The people... are not required to live in a definite way... by laws, statutes, or rules; they arrange their lives completely in accordance with their wishes and preferences: they get up when they want and eat and drink when they feel the need and work and sleep when they feel like it..., all the members of the ideal body politic follow the imperatives of reason and the law of nature. Therefore there is no need for institutionalized human rights, positive laws or lawyers. Courts are unknown,..."¹⁹⁷ As examples of this kind of utopias he gives Rabelais' ideal community Thelema Abbey in his satirical novel *Gargantua and Pantagruel*, Gabriel de Foigny's Australia utopia, and Diderot's Tahiti utopia.¹⁹⁸

For archaistic utopias, he says that: "It is characteristic that in archaistic utopias as well, which go back to Plato and More, human rights (and freedom) plays no part. They have no place there because the state of the utopian body politic is a priori in agreement with the objectives of the individual: it allegedly embodies natural rights in such an ideal way that their codified declaration would in itself be a contradiction;

¹⁹⁷ Richard Saage, *Utopia, Constructualism, Human Rights*, in *Thinking Utopia, Steps Into Other Worlds*, edited by Jörn Rüsen, Michael Fehr, Thomas Rieger, Berghahn Books, 2006, pp.55-56

¹⁹⁸ *Ibid*, p.56

there is no point in anybody suing for something that he has long since been provided with by claiming it to be his natural right. Moreover, the entire context of the sphere of subjective privacy, in which individual human rights take on meaning, is lacking, because there is no longer any difference or tension between the requirements of the individuals and those of the body politic.”¹⁹⁹ That situation is not so surprising in a utopian country where private property does not exist and everything is common. For example, More envisages in his utopia houses to be public. In a family’s house whose “doors have all two leaves, which, as they are easily opened, so they shut their own accord; and, there being no property among them, every man freely enter into any house”²⁰⁰ is let in easily, nobody can mention about private sphere at all. Let us turn eyes to Campanella’s City of the Sun, which is more rigid about common property. He goes one step further and envisages that people of Sun State “have dwellings in common and dormitories, and couches and other necessaries. But at the end of every six month they are separated by the masters. Some shall sleep in the first apartment, and some in the second; and these apartments are marked by means of alphabet on the lintel.”²⁰¹ Meals are eaten in the public. There is a uniformity in every aspect of life, such as clothing, head covering, and even hairstyle. Sexuality is under the strict control of the government. As the individual aspect demolishes, freedom lacks all relevance.

Such thinking mentality brings us to dystopias in modern times. We see collectivism in utopias transforms into social stratification and enforced egalitarianism in dystopias like 1984 of George Orwell. It will help us to compare Plato’s Republic and Orwell’s 1984 for understanding the topic properly.

George Orwell wrote 1984 in an imaginary manner. His imagination is not only about idealism and dream of future, but also about a futuristic premonition and warning against the dangers of possible totalitarianism. He used his knowledge in order to warn people about authoritarian states in the course of events. Although he dreamed about a bad future, he used his knowledge about past. Orwell wrote 1984 in

¹⁹⁹ Ibid p.52

²⁰⁰ Thomas More, Utopia, Forgotten Books, New York, 2008, p.45

²⁰¹ Campanella, Forgotten Books, p.16

the light of utopias, especially Plato's Republic accepted as the first written utopia, thinking it in reverse one based on dystopian values rather utopian ones. That's to say, Orwell proposed a dystopian society when Republic is fully established. While he was writing 1984, Orwell takes many things from Plato's masterpiece, particularly Plato's censoring and history fiction, class division, and collectivist society, to display how all forms of control give the way for a dystopia, although they were created in good intentions.

Anyone who reads The Republic first may be shocked by the amount of censorship and deformation in the book. Plato wants to establish an excellent just society in which everyone flourishes, but he wants a cost in return for it: freedom of expression. By using plasticity of young people, Plato bans any idea that may negatively affect child development. About stories about gods, he says: "Neither, we must believe this or suffer it to be said, that Theseus, the son of Poseidon and Peirithous, the son of Zeus, attempted such dreadful rapes, nor that any other child of a god and hero would have brought himself to accomplish the terrible and impious deeds that they now falsely relate of him. But we must constrain the poets either to deny that these are their deeds or that they are the children of gods, but not to make both statements or attempt to persuade our youth that the gods are the begetters of evil, and that heroes are no better than men."²⁰² The omniscient English writer Orwell takes heavily from this Plato's idea of censorship. In Oceania, no one can speak a word about rebellion and history is continuously rewritten. The inner party member O'Brien states: "We, the Party, control all records, and we control all memories. Then we control the past, do we not?"²⁰³ Censorship, in Oceania, has not in a good intention of course; it is used for a different purpose, for the sake of control. The Party always controls all records, all memories, and all information in order to a control all human behavior and thought. Why does Orwell take this idea of suppression and distortion from Plato? The answer is that Orwell wants to display how censorship inevitably gives the way for restraining human thought and ideas. In

²⁰² Plato, p.391

²⁰³ Orwell p.205

Republic, Plato intemperately limits the music, the stories, and the arts, and he forbids almost all the poets in his ideal city.

Did Orwell not take censorship from Plato solely; but also class division is one of the Platonic ideas that stream throughout Orwell's 1984. In Plato's republic, the greatly educate rulers or elite guardians constitute the highest class. After the rulers disciplined and educated assistants, also known as guardians or soldiers come. The working class, consisted of artisans, merchants, farmers, etc, is the final group. The class system in Oceania is remarkably identical. The elites who hold the control are the Inner Party members, the equivalent to the rulers. They are dominant over the citizens and the most powerful class because they are most educated and mentally disciplined as in Plato's ruler guardians. The outer party members of 1984, likewise, correspond to the soldiers in Republic. Although they are not necessarily soldiers, they are educated and indoctrinated like the soldiers of Plato. Finally, Orwell's proles, correspond to the working class of Republic. The proles, akin the Platonic laborers, are the majority of people, least educated, and least respected: "... nobody cares what the proles say..."²⁰⁴ In fact, nobody in Oceania cares about the proles including proles themselves, as Winston points out. Ironically, they are the most important class because they produce the materialistic goods. Likewise, Plato gives little importance to the working class. He identifies the necessity for a working class, but he absolutely does not respect them as important as the other classes. Let's ask again, what is Orwell's purpose? Orwell does not believe in any form of class division. He believes that Plato's class division for the sake of justice is too idealistic. According to Orwell, class distinction never brings about justice, but suspect, perversion, and most crucially, a collectivist society that demolishes any form of individuality.

As Scott Deatherage states in his speech at the Annual Meeting of the Speech Communication Association in 1987, "Plato's *Republic* and George Orwell's *1984* both posit visionary worlds, one where humans are virtuous and understand what Plato refers to as "the Good," and the other where citizens are pawns of a government

²⁰⁴ Orwell, p.16

which uses language as a form of tyranny and control. Despite these overarching differences in philosophical assumptions, Plato's world is essentially an alternate version of the tyranny found in "1984." Plato's utopia is a world where virtue reigns and where people have actually achieved his conception of the Good, not because they are protected from evil, but because the state redefines the Good in such a way as to incorporate evil. Orwell's world, with the benefit of 2,500 years of history to shape his conception of human behavior, paints a much more realistic picture of life in a world operating under Platonic authoritarian control and Platonic assumptions. Orwell's conception includes the notion that people will rebel under such a government unless they are tightly controlled, either by language or by physical oppression. His vision in "1984," then, resembles Plato's in the amount of control exercised over the populace, but operates under the belief that humans will not control their governing power with implicit virtue but will become corrupt and govern unwilling masses by force.²⁰⁵

5.3. CASTE SYSTEM IN UTOPIA AND DYSTOPIA

Ralf Dehrendorf explored utopias' stratifying characteristics as early as 1958. He wrote in his essay *Out of Utopia*, "All utopias from Plato's Republic to George Orwell's ... 1984 have had one element of construction in common: they are all societies from which change is absent. Whether conceived as a final state and climax of historical development, as an intellectual's nightmare, or as a romantic dream, the social fabric of utopias does not, and perhaps cannot, recognize the unending flow of the historical process. For the sociologist it would be an intellectual experiment both rewarding and entertaining to try and trace in, say, the totalitarian universe of 1984 potential sources of conflict and change and to predict the directions of change indicated in Big Brother's society. Its originator, of course, did not do this: his utopia

²⁰⁵ Scott Deatherage, *From Plato to Orwell: Utopian Rhetoric in a Dystopian World*, Paper presented at the Annual Meeting of the Speech Communication Association (73rd, Boston, MA, November 5-8, 1987)

would not make sense unless it was more than a passing phase of social development.”²⁰⁶

He gives as a “second structural characteristic of utopias to be the uniformity of such societies or, to use more technical language, the existence of universal consensus on prevailing values and institutional arrangements. This, too, will prove relevant for the explanation of the impressive stability of all utopias. Consensus on values and institutions does not necessarily mean that utopias cannot in some ways be democratic. Consensus can be enforced, as it is for Orwell, or it can be spontaneous, a kind of social contract, as it is for some eighteenth-century utopian writers and, if in a perverted way, by conditioned spontaneity, again for Huxley. One might suspect, on closer inspection that, from the point of view of political organization, the result would in both cases turn out to be rather similar. But this line of analysis involves critical interpretation and will be postponed for the moment. Suffice it to note that the assumption of universal consensus seems to be built into most utopian constructions and is apparently one of the factors explaining their stability.”²⁰⁷

According to him, “universal consensus means, by implication, absence of structurally generated conflict. In fact, many builders of utopias go to considerable lengths to convince their audience that in their societies conflict about values or institutional arrangements is either impossible or simply unnecessary. Utopias are perfect and consequently there is nothing to quarrel about. Strikes and revolutions are as conspicuously absent from utopian societies as are parliaments in which organized groups advance their conflicting claims for power. For these reasons, utopian societies are and, indeed, often are caste societies; but they are not class societies in which the oppressed revolt against their oppressors. We may note that social harmony seems to be one of the factors adduced to account for utopian stability.”²⁰⁸

²⁰⁶ Ralf Dahrendorf, *Out of Utopia: Toward a Reorientation of Sociological Analysis*, *The American Journal of Sociology*, Vol. 64, No. 2 September, 1958, p. 115

²⁰⁷ *Ibid*, p. 116

²⁰⁸ *Ibid*, p.116

After examining the nature of caste systems in utopias from the mouth of Dahrendorf, I think it will be illuminating to compare Plato's *Republic* and Huxley's *Brave New World* in order to understand caste system in utopias better, and to sample the topic clearly.

Indeed Plato tries to answer the question what the justice necessarily turns into the question what right relationships between people are and thus Plato begins to discuss the ideal city state. Answering this question, Plato's *Republic* is established in a strong caste principled society, which is ruled by philosophers (the eminent, or gold caste), preserved by soldiers (the intermediary, or silver caste), and nourished and clothed by other citizens (the inferior, or iron and brass caste). In order to understand Plato's caste system, his allegory about human's nature is fundamental. As an upper caste, the state in the personality of philosophers is fundamentally important, because only a just state can fulfill the form of justice. Plato's commitment is not to people as working class, or even to soldiers, but to the ideally disciplined and educated philosophers. Plato's *Republic* is organic, even an organism established upon the creating a just society. The ideal city state may be consisted of citizens, but the citizens are to provide the continuity of the state, but the state is not to serve them.

Brave New World is the reverse reading of Plato's *Republic* in terms of caste system. As in the Plato, the society is constituted upon caste system. These castes are Alphas, Betas, Gammas, and Epsilons. Huxley doesn't really enter a lot of detail on the caste system, and the novel really focuses mostly on Alpha society, the upper level of the society as in Plato's guardians, actually philosophers. We don't see the lower castes that much. Briefly, Alphas are the elite, Betas are high to middle management, and Gammas through Epsilons are the workers. As everyone is gestated in an artificial womb, society is able to ensure children are "born" into their proper caste by regulating the nutrient and oxygen supply to the wombs - in addition to oxygen deprivation; the lower castes are also afflicted with fetal alcoholic syndrome. This is followed with a lifetime of social conditioning to ensure everyone is happy being in their caste. This involves a great deal of subliminal messaging, as well as rigorous use of drugs. Betas are glad they are Betas -Alphas work too hard

and the lower castes get crap work. Huxley actually created cloning and genetic engineering for castes.

Lastly, when we look at the definition of caste system, we see this: “A caste system is a division of society based on differences of wealth, inherited rank, or occupation.”²⁰⁹ What caste a person belongs to, determines such factors as his or her occupational opportunities, their relationships with members of other castes, and their access to various spiritual practices. If we think of the situation from the respect of transformation of utopias to dystopias, is there so close relationship between the definition above and utopias and dystopias?

5.4. TECHNOLOGY AND SCIENCE AS MEANS OF TOTALITARIANISM

Technology and science are two major factors used in utopias for a better world for humanity. Classical utopias, especially Bacon’s New Atlantis and Campanella’s The City of the Sun, gave great importance to science in order to create a better life. Even for Bacon, we can easily say that he constructed his utopia upon scientific development. On the other hand, when we look at the modern dystopias of twentieth century, we see technology and science as means of control, abuse of power, shortly totalitarianism. In this part, in the context of historical development of technology and science, how utopian scientific tradition transformed into dystopian technological nightmare will be illustrated.

Simon James states in the book review of Howard Segal’s *Technology and Utopia* that “...the first significant connections between technology and utopia were made in the Renaissance, by Pansophists such as Campanella, Andreae, and Bacon--for all of whom scientific enquiry was a kind of religious devotion. They imagined the technologically enabled improvement of human living conditions: labor-saving devices that would lessen the degree of mankind's toil as well as research institutes that would allow their societies to go on improving still further. The Enlightenment would only strengthen Utopias faith in technological progress as a means of

²⁰⁹ Veda. Merriam-Webster Online Dictionary. 2009. <http://www.merriam-webster.com/dictionary/veda> (accessed October 7, 2009).

perfecting society, but the Industrial Revolution both accelerated the rate of progress and diminished faith in technology's role as a guarantor of human perfectibility since the violence of the social change it produced added as much to the scale of human misery as of happiness.”²¹⁰

As the interpretation of relationship between utopia and technology historically, no one can be expected to mention about Plato, as regard to time when his Republic was written. One studying in this area has to start his studying with More. Thomas More's *Utopia* is characterized by an absolute refusal of desire for more material goods. Its ethical system is such that posh goods are scorned, dressings are very plain and long enduring residence lies far in the future, and habituation is long-lasting and not sleazy. Technology is very simple. Fundamentally, More has little reliance in devices or the functional arts either as manumitters or as developers of social equality. A six-hour working day is fulfilled thanks to such tools as a dramatic decreasing in material wishes, demolition of waste, the employment of both sexes in agriculture and the trades, the elimination of a money economy, and the elimination of useless professions.

In studying *Utopia*, anyone is stirred by its parallelism to the former utopias in ancient times' models rather than later modern models. It is nigh to elementary society in which division of labor is roughly restricted and social coordination is highly required. The notion of technology as a key to human fulfillment is nearly absent.

In the development of technology in utopias, Bacon's *New Atlantis* can be considered as the starting point. In his *New Atlantis*, he constituted a writing for all those modern utopias which feel extreme confidence in what applied science do for the human race. Indeed, it seems magnum opus for succeeding utopias as establishing their utopias on the technological and scientific values. In the *New Atlantis*, technique is sovereign: men conjecture primarily to manipulate and conquer nature and this manipulation and conquest nearly automatically gives the way for

²¹⁰ Simon J. James' book review of Howard P. Segal's *Technology and Utopia*, *Utopian Studies*, volume 20, issue1, January 2009, p. 175

better men and women. Hertzler observes that Bacon “and his contemporaries felt that all social injuries would be healed by raising human society, by means of scientific advancement of external civilizations, beyond all cares and all the needs which vex it.”²¹¹

New Atlantis’ administration is executed by a group of scientists and engineers called institutionally Salomon’s House. Based on their knowledge of technique, they rule the society for its own good. Because they are the most educated and wise in the society, in the light of science what they do for the island is good. Salomon’s House is founded for the purpose of “study of the works and creatures of God,”²¹² and the head of the House tells the aim of it “The end of our foundation is the knowledge of causes, and secret motions of things; and enlarging of the bounds of human empire, to the effecting of all thing possible.”²¹³ To this end, there are caves for refrigeration. Submarines go to the depths of the ocean. Men imitate birds and fly through the air. Mile-high towers observe the weather. A device has been invented to magnify the human voice. Vivisection of animals has become common. Medical science has reached a high level of perfection. Men have learned to create vegetable and animal life.

In another important seventeenth century utopia, *City of the Sun* of Tommaso Campanella, there is a bigger importance than Bacon. The key to the *City of the Sun* is its educational system. On the one hand philosophical searchings are paid a large attention; on the other hand much importance is also dedicated to technological education as a path to a happy life. Education is used on through the technique of drawings on the city walls: while the children are growing, they learn all knowledge graphically pictured in such a way that it is engraved in their memories. “...the boys learn the language and the alphabet on the walls by walking round them.”²¹⁴

Even though innovations in themselves will not make men more free, the people of the *Sun City* occupy many tremendous devices. Therefore, they possess

²¹¹ Hertzler, pp.151-152

²¹² Bacon, *Forgotten Books*, p.22

²¹³ *Ibid*, p.34

²¹⁴ Campanella, *Forgotten Books*, p.12

“rafts and triremes, which go over the waters without rowers or the force of the wind, but by a marvelous contrivance”.²¹⁵ There has been a great development the technology of genetics in the City of the Sun. Reproduction is carried out under the control of the Ministry of Love. “Love is foremost in attending to the charge of the race. He sees that men and women are so joined together, that they bring forth the best offspring.”²¹⁶ Also thanks to the medical and other techniques, most people of the City of the Sun live to be 100 years and many have life spans of 200.²¹⁷

For classical utopias what the situation is this when the topic is technology. Let our eyes turn to modern twentieth century dystopias Zamyatin’s *We*, Aldous Huxley’s *Brave New World*, and George Orwell’s *1984* to see what happened technology and its using in the dystopian novels. At first, we must state that while technology is a means of development and understanding nature well in classical utopias, for the dystopian novels of the twentieth century, it is a means of control and pressure.

In *We*, Zamyatin dreams about a world entirely enclosed by a Green Wall and where human beings have been deprived of raw and clean nature. In Sibley’s words: “Biological and other forms of conditioning have proceeded so far that mankind is on the verge of completely adjusting formerly spontaneous human beings to the need for uniformity and ‘reason’ so intimately associated with advanced technology. When our first parents were given choice between Freedom and Happiness, they foolishly chose Freedom; but now their descendants have repented of this decision and One State has virtually abolished Freedom with its insecurity in favor of Happiness with its certainty. A pump cylinder does not smile and has no emotions. Men and women no longer have names but only numbers; even sex relations take place only by permission; and official operations dispose of the ‘fancy centers’ in the brains of those who are too imaginative.”²¹⁸

²¹⁵ Ibid, p.34

²¹⁶ Ibid, p.8

²¹⁷ Ibid, p.35

²¹⁸ Mulford Q. Sibley, Utopian Thought and Technology, American Journal of Political Science, Vol. 17, No. 2, May 1973, pp. 272-273

As we learn from Schroeder, “*We* is marked by a fascination with science and technology that is willing to make do with cardboard sets. One advantage of cardboard sets is that they are easily exposed: travelling six centuries future, Zamyatin depicts characters flattened in the name of efficiency masquerading as reason. In this possible future, two threats remain: imagination and a mysterious group of people called Mephi who live beyond the walls of the city. As the novel unfolds, a procedure for surgically removing the imagination develops in the background along with a Buck Rogers spacecraft called the Integral, which is intriguingly double. The Integral is a vehicle for travelling beyond every city limit, but it is also a military significant means for controlling those who are beyond any city limit.”²¹⁹

As mentioned before, in the seventeenth century, in *New Atlantis*, Sir Francis Bacon “describes a biological utopia where scientific knowledge transforms plants and animals to suit human needs and desires. In the twentieth century, in *Brave New World*, Aldous Huxley describes a technological dystopia where human beings are conceived in laboratories and programmed to perform certain tasks in society. Gene technology holds the key to both the dream of Bacon and the nightmare of Huxley. ... there is no reason to believe that the biological utopia of Bacon would not also include the hellish society of Huxley.”²²⁰

Brave New World raises the frightening premonition that improvements in the sciences of biology and psychology could be turned by a totalitarian government into technologies that will change the way that human beings think and act. When this is achieved, the book proposes, the totalitarian government will grasp to let the pursuit of any existent science and the truth that science exposes will be restricted and controlled, even as the technologies that allow for control will be constantly improved and perfected.

²¹⁹ Steven Schroeder, *Between Freedom and Necessity: An Essay on the Place of Value*, Rodopi, 2000, p. 63

²²⁰ Walter P. Von Wartburg, Jullian Liew, *Gene Technology and Social Acceptance*, University Press of America, Inc., 1984, p.22

George Orwell, who had fought with the socialists in the Spanish American War, was preoccupied in fighting the evils of totalitarianism, meaning one person or group with absolute power. With an increase in technology and the beginning of the Cold War, Orwell describes his view of totalitarianism through the use of technology in the form of Big Brother and the many ways the Party controls the people. The dystopian society illustrates not only the various ways technology can virtually turn against us, but also how totalitarianism and the control the Party has over Oceania has taken over the lives and freedom of the people.

In *1984*, Orwell illustrates the twentieth century totalitarian leaders as gracious government officials. Big brother is so loved that his pictures are plastered on the walls all over Oceania! In this propaganda to control the citizens, The Party uses its technology. The telescreens used work both ways by not only transmitting, but receiving; so all that the people do in Oceania is being watched. The Thought Police can tap into a person's very thoughts and the people are not even allowed to think against the Party. In the final sequences, Winston is subjected through various technological tortures. Orwell tried to illustrate in a sense how technology will one day allow people who abuse power to monitor and in effect enslave the people. However, despite these technological advances that bring about the way the Party is controlling the people of Oceania, Orwell's message does not warn the readers about the fear of a technological future as much as a totalitarian one.

CHAPTER VI

CONCLUSION

Classical utopias were the mothers of modern dystopias. Dystopias take their very characteristics from utopias themselves. As Manuels state, "...derision of the great utopian dream has paralleled utopian thought from its very inception. The histories of utopia and dystopia are a landscape in chiaroscuro. The anti-utopia was not the twentieth century invention of Aldous Huxley and Yevgeny Zamyatin."²²¹ In the background of every utopia there is a dystopia.

Utopia is an idea, a conception to imagine, an impossible fantasy devised to convert an unpleasant present. Frequently, the fantasy's object is the entire society whose essence is primarily vicious and which should be replaced through the utopian operation. Utopia is thus a form of criticism involving a desire of practical change.

Dystopia can only survive aboard utopia: it is the new position of utopia which has gone wrong. Its fundamental claim is that the normal present seems a better alternative than what utopia might promise. While utopia moves from bounteous opportunities of human imagination, dystopia evokes the powers of negative imagination. That's to say, Dystopia feeds from utopian imagination in the reverse way. Dystopian perception can emerge only from the criticism of utopian ones, but they also glamorize the present, giving the present moment a desirable quality.

Utopia is about to fulfill our wishes, fantasies, and dystopia is about what we surreptitiously expect might happen instead. We can put them together now because they are the obverse and reverse of the same thing and utopia can turn into dystopia very rapidly, and in fact utopia is dystopia if you live in it as somebody who doesn't agree with the great scheme. "It has to be an arranged society. Just a bad time is not a dystopia, just plain old chaos or being poor or being in the middle of a war, that's not a dystopia. The dystopia has to be planned, same as utopia. What is it that people are planning in this form? Money and material goods, how they are made and

²²¹ Manuel and Manuel, p.6

distributed. Sometimes the environment is also a theme, especially in utopias connected with money and material goods. That is, the utopia tends to say that ‘your society was so messy, polluted, dirty and ugly; in our utopia things are clean, wonderful, natural and beautiful.’ That tends to be the scheme. Another theme is clothing. Clothing is always a feature, what is worn in utopias, and what cannot be worn in dystopias, and who is permitted to wear what. Sex: who can have it, when, and with whom. In utopias it tends to be spread rather freely around, or eliminated together. In dystopias it is always pretty rigidly controlled. Reproduction, how it is carried on, who is allowed to do it. In *Brave New World*, babies come out of bottles. That’s doing away with the whole messy business. Power: who holds it, and how it is exercised. Utopias of course tend to be consensual and proper to merit, dystopias are dictatorships. What happens to those who violate the norms of laws of the system- and it has to be said that in both forms the attitude towards these people tends to be quite harsh- even in Thomas More, adultery, if you do it a couple of times you get made into a slave, and if you keep on in your wicked ways they kill you. This feature behooves dystopias completely. So both of these kinds of societies- utopias and dystopias- do have a habit of eliminating of people who do not fit the scheme.”²²²

In the transformation of utopias into dystopias four elements, utopias nestle in themselves, are taken into consideration. These can be enumerated as the uniformity conception of utopias, demolition of individuality in favor of community in order to obtain happiness, class division understanding of utopias, and misbelieve in science and technology. On the first reason, we claim that what those are done in the aim of handling sameness of people necessarily lead to a totalitarian state understanding. For the sake of unity, all differences and all essential fragments of civil society are demolished. In such a society where all differences are eradicated, a powerful state emerges, dominates all aspects of life and command people what to do and not. Every value which is good for the state becomes the society’s value, in reverse

²²² Margaret Atwood, *Genesis of the Handmaid’s Tale and Role of the Historical Notes*, in *The Handmaid’s tale, roman protéen*, edited by Jean-Michel Lacroix, Jacques Leclair, Jack Warwick, Publication Univ. Rouen Havre, 1999, pp.11-12

everything bad for the men in power becomes the community's horrid to things what people must abstain.

On the second subject important to illustrate one reason of the transformation, namely demolition of individuality in favor of community in order to obtain happiness, we can say that freedom does not exist in most utopias. People are persuaded to give up their freedom in order to be happy. Only the rulers are free, but the citizens are expected to do what their omnipotent kings or rulers think fit for them. Collectivism in utopias transforms into social stratification and enforced egalitarianism in dystopias. In most utopias, there is a strict censorship, and this censorship inevitably leads to restraining human thought and ideas. In a utopian country where private property does not exist and everything is common, it is not surprising freedom does not exist, too.

Thirdly, one of the mutual characteristics of utopias and dystopias is the class division and caste system. In Plato, class division is the necessary phenomenon in order to create a just society, because people are created as having gold, silver, and iron soul. But this stratification turns into a natural strictness and absence of social mobility in a society which Huxley created in *Brave New World*. All opportunities for people are demolished by the state powers through hatchery and conditioning machines. That means everyone is born with a determined destiny, and a society where people cannot possess the right of self-determination.

Finally, while technology and science is considered as inevitable instrument to create an ideal society for utopian writers, especially for Bacon and Campanella, with misusing technology it turns into a pressure device for controlling the society in dystopian authors' eyes. From its emergence until today, technology has played an important role in the development of civilizations; however it has brought many problems with it. It cannot be easily said that this development has raised the condition of human being. One of the subjects of dystopias is the discussion of extreme power which rulers can handle. In a totalitarian system, those in power use technology to control, supervise, torture, monitor, and therefore enslave people.

The main purpose of writing dystopias is to warn people about the abuse of utopian ideals. When utopian ideals imposed as the heaven on earth come true, they claim that it will turn quickly into the hell. In order to be aware of danger and understand today's world, it is very important to investigate utopian ideals absorbed into ideologies of our time.

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