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M.A. THESIS

**The Function of Education in Selected  
Utopias and Dystopia: Plato's Republic,  
Thomas More's Utopia and Aldous  
Huxley's Brave New World**

BY

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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 been comprised of: courses in English Literature, including literary theory, English, American, and World Literature in genres that include, narrative literature, and thematic courses such as the history of Utopia and Dystopia.

i) Research Methods. The thesis incorporates research methods taught on both the undergraduate and, on the graduate level (by thesis advisor) during the course of the study. See ii below.

ii) Sources examined in this thesis include articles from scholarly journals, other articles such as essays, books on philosophy, education in general and utopia, dystopia, politics, communism and totalitarianism in particular; thesis style guides of Turkish universities and international universities as well as many relevant books published by university presses on this subject.

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## ABSTRACT

### THE FUNCTION OF EDUCATION IN SELECTED UTOPIAS AND DYSTOPIA: PLATO'S REPUBLIC, THOMAS MORE'S UTOPIA AND ALDOUS HUXLEY'S BRAVE NEW WORLD

Onur AKAY

This thesis analyzes the function of education in the selected utopian and dystopian states: Plato's Republic, Thomas More's Utopia and Aldous Huxley's Brave New World. The first chapter discusses utopian and dystopian literature in general terms. While Utopias are considered as the heavens on Earth, Dystopias are commented as the flip side of the coin. The second chapter presents the educational system, both formal and informal, in Plato's Republic, discusses the contribution of the family-state to educational process, exemplifies the gender equality in education and portrays how the upper class members are educated for the sake of the continuum of the State. Chapter Three focuses on More's educational system on Utopia Island. More's system depends on vocational education at schools and patriarchal influences in the families. More not only gives equal opportunity of education to both sexes but also does not form a hierarchal society, except the slaves. Chapter Four discusses that Huxley does not educate the citizens of his Brave New World; instead, he conditions them for absolute obedience. This thesis manifests that 'education' is the most powerful weapon to use to change a state, even a world.

**Key Words:** Utopia, Dystopia, Education, Formal Education, Informal Education

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## KISA ÖZET

### SEÇİLEN ÜTOPYALAR VE DİSTOPYADA EĞİTİMİN İŞLEVİ: PLATON'UN DEVLET'İ, THOMAS MORE'UN ÜTOPYA'SI VE ALDOUS HUXLEY'İN CESUR YENİ DÜNYA'SI

Onur AKAY

Bu tez seçilen ütopyalar ve distopyadaki eğitimin işlevini analiz etmektedir: Platon'un Devlet'i, Thomas More'un Ütopya'sı ve Aldous Huxley'in Cesur Yeni Dünya'sı. İlk bölüm ütopya ve distopya edebiyatını genel hatlarıyla tartışmaktadır. Ütopyalar dünyadaki cennetler olarak tezahür edilirken Distopyalar madalyonun öteki yüzü olarak yorumlanmaktadır. İkinci bölüm Platon'un Devlet'indeki hem formal hem de informal eğitim sistemini sunar, aile-devletin eğitim sürecine katkısını tartışır, eğitimdeki cinsiyet eşitliğini örnekler ve devletin bekası için üst sınıf üyelerinin nasıl eğitildiğini tasvir eder. Bölüm Üç, More'un Ütopya Adası'ndaki eğitim sistemine odaklanır. More'un sistemi okullarda mesleki eğitime ve ailelerde ataerkil etkilere dayanır. More sadece her iki cinse de eşit fırsat sunmakla kalmaz aynı zamanda köleler hariç hiyerarşik olmayan bir toplum oluşturur. Dördüncü bölüm Huxley'in Cesur Yeni Dünyası'nda vatandaşlarını eğitmez; bunun yerine mutlak itaat için koşullandırır. Bu tez, 'eğitim'in bir devleti hatta bir dünyayı değiştirmek için kullanılabilen en güçlü silah olduğunu göstermektedir.

**Anahtar Kelimeler:** Ütopya, Distopya, Eğitim, Formal Eğitim, Informal Eğitim

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# The Function of Education in Selected Utopias and Dystopia: Plato's Republic, Thomas More's Utopia and Aldous Huxley's Brave New World

## INTRODUCTION

This thesis will compare and contrast the concept of education in Plato's Republic, Thomas More's Utopia and Aldous Huxley's Brave New World to demonstrate how it is constructed, how the states use it to control its citizens and their existence. Plato's Republic has inspired many of thinkers who are interested in philosophy, literature, politics, economics, social sciences and education. He has been associated with the term "Platonic" which means "metaphysical, idealistic, only exists in intellectual dimension". His thoughts on educational science such as vocational education, the aim of education, gender equality in education and eliminative educational system has played a great role to be selected in this thesis. More has been selected for his thoughts on young and adult education, in-service education, the distinction of academic and vocational education, lifelong education, gender equality and equality of opportunity which has highly influenced today's educational system. Huxley has become a landmark with his extreme educational thoughts of the future such as mass production of citizens according what a job requires to through Bokanovsky's Process, Podsnap Ripening Technique, Social Predestination, Pavlovian Conditioning and Hypnopaedia.

Whether it is a utopia or dystopia, the states guarantee their existence through influencing educational systems. As Nelson Mandela puts forth that "education is the

most powerful weapon which you can use to change the world”, the states influence the educational systems for their benefits.

The first chapter of the thesis summarizes the Utopian Literature in general terms. After the definition of Utopia is discussed, a brief history of it is given in compartmentalized centuries. Dystopia, the flip side of the coin, is also defined and emphasized that every utopia has inner dystopic elements or vice versa. Types of utopias such as primitive, ecological, religious, social, etc. are detailed as well as the utopias according to their locations and to the eras they are experienced. Finally, the importance of education in utopias and dystopias are discussed.

The second chapter discusses how education is manipulated in Republic for the sake of continuum of the government, how the educational process takes place, the role of the parents in this process, gender equality in education and how the classes are educated.

Plato, the great thinker and man of ideals, observes that his Athens has weakness in every aspect — especially with respect to the concept and observance of justice. He proposes a course of governing; in order to achieve that just-system, he says that the state needs a caste-based, elite educational system. He believes that a corrupted society can only be reformed through proper education of the rulers. In constructing his Republic, the need for education, more especially formal education, appears as soon as the state needs guardians to conquer the neighboring districts to improve and expand their government and minimal city or *polis*, as commentators refer to it. He only discusses the education of the elite class. The Guardians and the Philosopher-Kings are educated with what their class requires and with what their role in the Republic requires. At the age of twenty, the selected Guardians are

educated to become Philosopher-Kings. He does not discriminate between the sexes as to who should be educated since both men and women are integral parts of society. Although the instructors or teachers are not mentioned explicitly and categorically, they are in all likelihood the Philosopher-Kings. They are only responsible for the education of the elite children. It is quite difficult to discuss the contribution of parents and families to the education of children, for even the children do not know who their parents are. This is in addition to the fact that in Plato's Republic, the emphasis is not on the individual nor on his family, but in the state or on society. Plato claims that the whole society comes to terms with being a big family and thus the children are educated better.

The third chapter discusses how the Utopians are educated, how the parents contribute to the process, *pari passu* of the sexes in the process and how the people of different layers are educated.

Thomas More, who names the utopian genre, extends Plato's ideals in the Republic to his Utopia. Education is a right for every individual, male or female in the Utopia. The Utopians as they are highly patriarchal play a great role in children's education. The most striking feature of More's educational system is its dependence on various vocational requirements. In the Utopia, the capacity of the children determines whether they are to become scholars or artisans; but beneath such classification or determination lays the requirement that everybody should know how to farm. In addition, not only the children but also the adults are educated at schools for the sake of improvement in their job and their intellect.

The fourth chapter argues that the people of Brave New World are not educated but conditioned for total obedience, contribution of the forbidden and

shameful words-father and mother, how females are treated in educational process and how people of different classes are educated.

Aldous Huxley, who grew up in a family of biologists, poets, writers and educators, is not as optimistic as Plato and More about the ideal state. His state, described in his Brave New World, is definitely a dystopia, which reflects the crisis that is the by-product of the industrial revolution. His pessimistic view of the future leads him to eliminate the families by mass production of the infants through the cloning of embryos in the Fertilizing Room, keeping them in incubators in the Bottling Room, classifying them as Alpha, Beta, Delta, Gamma and Epsilon in Social Predestination Room and welcoming the babies in Decanting Rooms. They are educated — if it can be called as education — through genetic designing, chemical interference, Ivan Pavlov's conditioning techniques and Sigmund Freud's psychoanalysis methods. The social classes in the Brave New World are more rigid than Plato's and More's. Huxley does not discuss sexual discrimination in the conditioning of the infants as much as the classes; however he emphasizes that the aims of conditioning in the World State community are identity and stability.

In the last chapter, analyzing the educational systems in utopias and dystopias, the aims of the educational systems, the techniques and how the states benefit from the education for the sake of guaranteeing the states' existence are highlighted.

## **CHAPTER 1**

### **BACKGROUND OF UTOPIA AND DYSTOPIA**

#### **1.1. Definition of Utopia and Dystopia**

Thinkers have theorized perfect societies which took place in different periods such as Garden of Eden, the perfect society of the past, Thomas More's Utopia, the ideal society which is available at present, and Apocalypse, the expected perfect order of the future, and which were designed in different territories such as on the islands, on the other planets and in dreams; but all of which deliver to their inhabitants absolute happiness, justice and equality.

Krishan Kumar, in his Utopianism, defines Utopia as “nowhere (outopia) and it is also somewhere good (eutopia). To live in a world that cannot be but where one fervently wishes to be” (1) especially those who suffer from the wars in Afghanistan, Iraq and Somali, from the poverty in Africa and from the conservative pressure of the Mullahs in Iran.

Frank Manuel and Fritzie Manuel, in their book on utopianism, Utopian Thought in the Western World, define Thomas More's masterpiece, De Optimo Reipublicae Statu deque Nova Insula Utopia Libellus Vere Aureus (1516), which named the literary genre as Utopia and that “[Utopia is the combination of] the Greek *ou*, [which was] used to express a general negative and transliterated into the Latin *u*, with the Greek *topos*, place or region... [besides] *eu*, which in Greek connoted a broad spectrum of positive attributes from good through ideal, prosperous, and

perfect” but they advise those who “look for a dictionary label or a pat phrase had better try elsewhere” (Manuel & Manuel 1,5).

Utopianism is a transforming force and a noble attempt which offers an alternative way of life to the illnesses of the existing one. The human mind forms and limits freedom, creates order and hierarchy. “The presence of a utopia”, Bauman considers as “the ability to think of alternative solutions to the festering problems of the present, may be seen therefore as a necessary condition of historical change” (13). For Sargent, “utopianism is social dreaming” and he further depicts utopianism as “an umbrella term referring to a way of seeing and approaching the world and to subsequent ways of representing what is perceived of the world” (1975, 1994). Ruth Levitas, in her The Concept of Utopia, uses the word ‘utopia’ in the same sense; for her it refers to the expression of “a *desire* for different (and better) ways of being” (1990).

Although Gray reminds in his Socialist Tradition that utopia has also negative aspect since “nothing ever happens; no one ever disagrees with any one; the government, whatever its form may be, is always so wisely guided that there may be room for gratitude but never for criticism” (63), but what is meant by utopia is to be understood more generally as the longing for a better way of living explained in the description of another kind of society that makes possible that alternative way of life. There might be many reasons for finding utopian thought motivating, but the political significance of utopia rests on the argument that a vision of a good society constructed in the future can become a route to change. Mannheim emphasizes the importance of utopia and social change as “politically, utopia is significant as of its

potential role in social revolution. The absence of utopian thinking can then be construed as a problem as it paralyses political action or prevents it from joining together into a force competent of effecting basic change” (63). William Morris hesitates about the new society and observes that, “it is fundamental that the ideal of the new society must always be kept before the eyes of the working classes, lest the continuity of the demands of the people must be broken, or lest they must be misdirected” (76-78).

Both David Harvey in The Condition of Post Modernity and Fredric Jameson in Postmodernism and the Cultural Logic of Late Capitalism argue that post modernity forms difficulties concerning thinking about the future. The spatial utopias replace the chronological one but in post modernity, the future fails to present itself a better one so the utopian imagination finds little place in the postmodern world. The best way of conceiving the fall rests in the chronological analysis of its history.



## 1.2. History of Utopia and Dystopia

Basically, the "history of utopia" is found in all cultures in visions of happy hunting grounds, of the heavens of desert people who imagine these places with trees and cool waters. The Inuit places his heaven in the warm earth while his hell, the anti-utopia, is in the cold sky. The Garden of Eden is a utopia of the past, of the golden age of innocence, and the Millennial Age of the Second Coming is the one to appear. Utopia of ancient age acts as a mirror used by the philosophers to show new angles on well-known aspects of their societies. Apocalypse and millenarianism still dominate many discussions of prophecy outside the biblical context. Johnson notes that one Old Testament scholar has complained of modern meanings of 'prophet':

The emphasis may be on prediction, emotional preaching, social activism, or the power to enlighten, to communicate insight, as with the leader of a cult group. The older meaning of biblical interpreter, in use among the Puritans of the sixteenth and seventeenth centuries, has survived among evangelicals, though here the stress is generally on millenarian and apocalyptic interpretation. Rather curiously, the term is also quite often used of millenarian cults by sociologists of religion. In no case is a preferred connotation based on a critical-historical and typological study of the phenomenon in the Hebrew Bible. (53)

The terms "prophet" and "prophecy" must be used with care. Otherwise no author can assume that the terms will automatically be understood as intended; nor can readers be sure of an author's intent.

### 1.2.1. Before the 16<sup>th</sup> Century

The most famous utopias of antiquity are Euhemerus' Sacred Isle (4<sup>th</sup> century B.C.), Plato's Republic (360 B.C.), Aristotle's Politics (350 B.C.), Aristonicus' Heliopolis (2<sup>nd</sup> century B.C.), Iambulus' Island of the Sun (circa 100 B.C.) and St. Augustine's City of God (early 5<sup>th</sup> century). These are generally described as the progenitors of Utopian narrative since they reflect certain features of utopianism such as criticizing the society they mirrored and offering and praising an alternative one. They also blaze the way for the perfect societies for the readers. Plato's and Aristotle's utopias had the philosophic characteristics whereas Euhemerus -in the service of King Cassander of Makedon (305-297 BC)- and Iambulus -for commercial enterprise- travelled to the utopias, wrote their experiences and contributed to the travel literature.

After antiquity, utopias are rarely come across since Christian civilization with its learning, its science, its arts, had been demolished by successive attacks of barbarians who were hardly rescued by the papal dictums which somewhat held down the slaughter of Christians by each other. The collapse of Rome in the fifth century marked the beginning of the Dark Ages which are so called because of the black mental recession of the first half of the millennium. Part of the stagnation in finding utopias came from the destruction of libraries and other evidences and sources of civilization so that such scholars as there might have been more or less had to start from the beginning. The Church also devastated the arts and forbade the literature of the classical ages for the most part. The official philosophy of the age was that European society was a perfected one, with pope and priests as "the head of the body," king and nobles as "the warring arms," and the slaves as "the working

feet” on which the whole body stood. The monasteries of that day can be considered as the beginnings of communalism. While the dwellers of the monasteries ate from a common store and obeyed a superior, they were comforted by the poors who worked in the broad church lands.

### **1.2.2. 16<sup>th</sup> Century**

The sixteenth century emerges to introduce the discovery of Thomas More’s Utopia. Manuel and Manuel draw attention to its historical background of the “traditional literary devices that More himself had received from Lucian of Samosata, who in turn had inherited from Hellenistic novels, many of them no longer extant” and also to the steps of modernizing society with the invention of printing and the discoveries (1). Also, Louis Marin, in his “Disneyland: A Degenerate Utopia”, depicts the early part of the sixteenth century in the same sense that the utopian discourse characterizes one way for a modernizing society to symbolize itself critically to itself, a self-narration that critically appears long before “the establishment of the scientific theory of society,” by which Marin means Marx’s historical materialism (1977: 52).

### **1.2.3. 17<sup>th</sup> Century**

The seventeenth century emerges to offer almost ideal conditions for a golden age of utopian writing. Looking back to the traditional world and Renaissance, and forward to the modern world, this early modern period is balanced between the dream of lost paradises and a utopian or millenarian vision of progress through revolutionary change. If the utopian type had not existed, the seventeenth century would have had to invent it. Since it did exist, the writers of the age rushed to re-invent it such as Tomasso Campanella and Johann Valentin Andreae. Leaving aside

the insular reality, although Europe makes a noteworthy input to the genre in this period, Marge Piercy asserts that the seventeenth-century England is a mainly “propitious rational environment for anyone moved by the utopian desire” (199).

The commotion of civil war and its comprehensive preliminaries and aftermath, the opportunities for social and political research, the advances in scientific theory and practice and the disagreements in theology added more varieties to utopian fiction than the Renaissance. The characteristic forms and ‘topoi’ continued, but content changed, or enriched with science, religion, sex or politics. It is in this century that the raise of utopias reflecting alternative interests can be seen.

Thus far, classification of Utopian genre became more rather than less hard as a result. From the superiority point of the following century, it's probable to see certain fruitful variations which will affect the eighteenth-century satire and the novel. So there was untidiness when it came to placing individual texts which fit more than one genre. For instance, the same utopia can be rationalist, methodical, and religious; the fantastical and the scientific partly cover, as in the subgenre of moon voyages; and sex and politics sneak into almost everything in some shape or form. Social restraints also softened. With the emergence of the novel, utopian fictions were enriched more and more within texts that are mainly non-utopian.

#### **1.2.4. 18<sup>th</sup> Century**

The eighteenth century was the age of revolutions. The major contribution of this century to the utopian genre was the social and political changes resulting from these revolutions. The Declaration of Independence by the American Congress (1776), The Tennis Court Oath (Le Serment du Jeu de Paume) of Versailles (1789) and The French Revolution (1789) gave way to new forms of social and political

institutions as well as thinkers like Antoine-Nicholas de Condorcet (1743-1794) and Jean-Jacques Rousseau (1712-1778). Condorcet claims that human history can be divided into ten epochs, nine of which had already been experienced but the tenth is 'the future'. Equality of nations, classes and the individuals are the main features of Condorcet's future. He also gives great importance to the education of individuals to improve themselves for a better future. Rousseau challenged the existing order of his society in his The Social Contract (1762) with his famous words: "man is born free, but he is everywhere in chains" and offered the general will of the common, a great scale of freedom of every citizen which makes it a utopian work and a new law to perfect his society (3). It is debatable whether the utopias led these revolutions or these revolutions were the attempts to put the utopias into reality. The political and social changes picked up speed in the next century but not into a stabilized society.

### **1.2.5. 19<sup>th</sup> Century**

Throughout the nineteenth century, it is obvious that the writer of utopian fiction is faced with a drastically different relationship between text and context since the societies experienced the struggle of transition from pre-industrial age to the industrial. A utopia intends to solve the problems of scarcity in a pre-industrial economy and issues arising from the negativity of industrial capitalism and the organizational needs of a mass society. What also changes is the connection between the writer's society and the utopian alternatives proposed. For instance, when Campanella's Genoese mariner remarks that the past hundred years had seen more history than the previous four thousand, the insinuations of his statement had not yet become completely apparent. For a modern man, it might seem unusually prescient, indicative of an awareness that a process of broad historical change had begun, in a

Renaissance context that it might be taken as suggesting that history was speeding up to its end -towards a final state of millennial perfection-, of which the City of the Sun is an emblem. By the end of the nineteenth century, the idea of progress had become commonplace. It was the period of constant advance within the change as the norm. Writing in 1890, Sidney Webb declared in Socialism in England that “[...] we can no longer think of the future society as a static state. The social ideal from being statically has become forceful. The necessity of constant growth and development of the social mortal has become axiomatic” (5). The premise of the Renaissance utopia, that the human beings using their powers of reason can form a more perfected society, begins to seem more and more plausible. The changes, once predicted in a utopian context, are empowered of being personified in reality. The assumption that social engineering is not only pleasing but something practicable becomes increasingly widely accepted. The obvious influence of utopian ideas reveals the practical impact of notions which were once seen as hypothetical during such important conflicts as the English Civil War, the American War of Independence and the French Revolution.

In other words, change is no longer a dream, but a real prospect. The widespread belief in the feasibility of creating a better society, if not an ideal, affects the ways in which utopian fiction is both predictable and read. If a better society is seen as possible, then the idea of a more perfected society still becomes much more reasonable but only in the future.

#### **1.2.6. 20<sup>th</sup> Century**

In the twentieth century, dystopian fiction emerges as an inversion of the traditional utopia mocking modern society. In fact, many of the factors that weaken

the attraction of the utopian dream of order in the contemporary era also serve to amplify the significance of the dystopian inversion. The utopian works gave look to humanity's growing sense of mastery over social situation. The works of writers such as Zamyatin, Huxley, and Orwell addressed to the readers who were more and more disappointed by the results of such controlling ambitions in USSR. That Bellamy's belief in the virtues of an industrial society and Wells' vision of a world where nature is influenced to suit human comfort now seem innocent. The totalitarian nightmares of Zamyatin and Orwell, or Huxley's portrayal of a society which was conquered by mindless consumerism, seem barely less appropriate now than while they were written. The most apparent reason for this is the modern understanding of totalitarian governments whose behaviors put the understanding of the traditional utopian basis into question that strong-central authority would act in the best interests of the citizen. Perhaps the most apparent of these is Wells' science imagined reworking of the subject in The Time Machine (1895), The Island of Dr. Moreau (1896) and The War of the Worlds (1898) that he points most obviously to what he fears might be the weakness of a future utopia. Arriving at the distant future, Wells' time traveler finds a beautiful, a peaceful and a pastoral world whose people have degenerated into either effete lassitude or mindless cannibalism and which achieved its objective of “comfort and ease, a balanced society with security and permanence as its watchword” - a “perfect world” with “no unemployed problem, no social question left unresolved” humanity had removed all excitement for further development (97):

It is the law of nature we forget, that rational versatility is the reimbursement for change, danger, and trouble ... Nature never pleases to intelligence until habit and nature are useless. There is no astuteness where

there is no change and no require of change. Only those animals assist of intelligence that has to get together a huge diversity of needs and dangers (Ibid).

Implied in such evolutionary pessimism is not simply the sorrowful conclusion that resolving our present problems would simply create others, probably much worse. What is certainly at the root of the dystopian doubt of utopia is the fear that they are the products of our society and that what get to be our essential individuality is actually socially constructed. Hence we are vulnerable to radical changes under different social circumstances. As Levitas argues that utopias 'are seen by their opponents as totalitarian as they visibly shape needs and match them with accessible satisfactions, thus moulding the individual to the system' (Concept of Utopia, 184–85), they also show that we are already products of our social environment and that it is simply the result of conditioning influences that forms the illusion of individual freedom and identity. The reasons for the constant appeal of dystopian fiction not only address this fear, but at the same time rally against it. The reassuring concept that there is some necessary and unchangeable 'human nature' is, in the last analysis, resistant to such conditioning influences.

### **1.2.7. 21<sup>st</sup> century**

It is difficult to say whether there is too much utopianism or too little at the beginning of the twenty-first century. Utopianism celebrated its rebirth in the 1960s and 1970s and still has its supporters, but many of those social experiences led to disenchantment. Is there any extensive belief now that there is such a thing as progress? As a consequence of such a disappointment, a bit of recollection for the utopian spirit has arisen. What is missed is the certainty that some progression which



can consistently improve the human condition exists. It can be that the most challenging political question in a world suitably doubtful of utopianism is how to anticipate progress without envisioning a utopia.

Technology, precisely, is the art of transforming society through development. Every great technological transform has also led to a social change. The railroad, the telegraph, the automobile, the mobile phones and even cloning embryos altered conditions and expectations. David F. Noble, a historian at York University, pointed out in The Religion of Technology: The Divinity of Man and the Spirit of Invention that the “technological enterprise” is not a manifestation of rationalist science but has always been “a basically religious endeavor” (1998). Monasteries were centers of the mechanical arts. The English scientist Robert Boyle wrote a treatise permitted Some Physico-Theological Considerations about the Possibility of the Resurrection and Charles Babbage—the father of the modern computer—believed that proceeds in the “mechanical arts” provide “some of the strongest arguments in favor of religion,” (Rothstein 1997). Huxley takes our attention to this point by replacement of the words “My Lord” into “My Ford”. The contemporary writers do not conceive a betterment of the existing problems in the future. Instead, the technological developments create a bad impression. The dystopian works of the 21<sup>st</sup> century portray a future of a post-nuclear war-world ruled by a tyrant or a future of slavery of human beings in the mastery of robots expecting a rescuer to free them as in the Christianity.

### 1.3. Dystopia

To Ferns, dystopia is a "means of satirizing and warning against some of the more alarming trends in contemporary society" (15) and Manuel and Manuel write that "in the background of many a dystopia there is a secret utopia" (6). Unlike the traditional utopia, dystopian fiction conjectures a society which, however ridiculous, is obviously extrapolated from that which exists. Dystopia, effectively, satirizes both society which exists and the utopian ambition to transform it. From the dystopian perspective, utopia is incapable of transforming the existing society into a better one. Conditioned by what exists, utopia can simply offer more or less the same or even worse. David Sisk in his Transformations of Language in Modern Dystopias puts forth the differences between the utopian and the dystopian fiction:

Utopian fiction explores the perfectibility of human society through hypothetical advancements in technology, philosophy, and social structures, resulting in perfect or near-perfect communities located in distant lands or in the future. Dystopian fiction, utopia's polarized offspring, turns human perfectibility on its head by pessimistically extrapolating contemporary social trends into oppressive and terrifying societies. Utopia's optimistic portrayal of advancement toward stable human societies gives way, in dystopia, to totalitarian stagnation. (2)

On the other hand, the reader's perception of the ideal state takes a very important role since one reader's best state may not meet the expectations of another or clearly fear the other reader. That is why, what Frye asserts in his An Alternative

Approach to the Discussion Class seems inevitable: “Every utopia is, inevitably, someone’s dystopia” (2).

Where utopian fiction stresses the diversion of the society it depicts, often unclear the connection between the real world and its alternative, and hardly ever indicates how this alternative can be formed. The dystopian writer presents the nightmare expectation as a possible objective of the present society, as if dystopia were no more than a rational conclusion derived from the existing order, and claims that it might come true unless something is done to stop it. Thus Zamyatin, in We (1920), while portraying a society of the far future, obviously takes his starting point as Lenin's socialist order to project a world where that order is now complete and where the only beauty is perfunctory. What is inspiring of Zamyatin's work is his capability to convey the horror and brutality of his future society.

Although We charts the procedure whereby an individual comes to insubordinate against the power of the One State, we are given an influential sense of the difficulty he experiences in breaking away from the beliefs he has kept all his life. Until the seeds of distrust are sown in his mind, D-503 is not only a good citizen who is giving unquestioned loyalty to the authority but he is also the trendy of the spaceship Integral, with which the One State proposes to overcome the universe. The power of Zamyatin's narrative lies in his brilliance in dramatizing not only the resistance between the individual and the State but also the inner struggle which precedes this resistance.

Huxley, by contrast, takes the consumer society of contemporary capitalism as the starting point for his satiric evaluation. As the names of some of the characters in Brave New World such as Lenina Crowne, Benito Hoover, Morgana Rothschild,

Helmholz Watson, and so forth, propose an ‘on-all-your-houses’ approach with capitalism, Marxism, fascism and modern science. These political and social approaches seem to be the ancestors of the society of the future. For instance, it is Henry Ford who is its leading deity. Huxley not simply takes the production line that Ford pioneered numerous steps further by applying its principles to the formation of human beings as well as motor vehicles, he also resolves the allegations of Ford's wage policies, which are partly designed to assist in forming a market for his own products, and comes up with a vision of a consumer society based on a culture of endless self-sustaining economic growth which resembles to the western society of today. Indeed, there are noticeable parallels between Huxley's portrayal of a world where citizens accept their own conditioning, where liberation from sexual pleasure is instrumental in supporting oppression and where isolation is almost inaccessible, and Herbert Marcuse's analysis of postwar American society as one where people are trained by a process of ‘repressive desublimation’ to agree in their own enslavement, and where ‘solitude, the very state which sustained the individual against and beyond his society, has become precisely impossible’ (One-Dimensional Man 71).

There is a great resemblance between the atmosphere of Orwell's future society in Nineteen Eighty-Four and the communism of the Stalin's era with its rationing, awful food, and dirty clothing and where there can be little doubt as to who is the model for the mustached Big Brother, whose face gazes down from the posters. While certain features of Airstrip One resemble Britain such as the use of children to spy on their parents, they are also obviously the Soviet Union with the parallelism between Goldstein and Trotsky as Adrian Wanner discusses in his article, “The underground man as Big Brother: Dostoevsky's and Orwell's anti-utopia”

(1997). Certainly, there is no doubt as to what Pravda saw as the major target of Orwell's satire. There, Orwell is described as: "... [s]lobbering with poisonous spittle ... he imputes every evil to the people ... It is clear that Orwell's filthy book is in the spirit of such a vital organ of American propaganda as the Reader's Digest which published the work" (qtd. in Chilton and Aubrey 11).

#### 1.4. Types of Utopias

Utopia writers configure their best states through upgrading the weaknesses of the societies they live in. This upgrading process causes utopias to be varied and it also praises the distinguishing features of the best communities. For instance, the primitivist utopia viewed the earliest period in history as the best, and a cultural form, which considered the achievements of civilization to be evil and corrupted. It also tended to stress the fairness as well as the simplicity of the primitive life. It led to the ecological belief of which the best life is the “voluntary simplicity”, away from the instruments of technology. Primitivism looms large in the myth of the “Noble Savage” which Rousseau drew attention to. Science paved the way for nature, so adventurers, missionaries and merchants opened up the rest of the world to European trade and culture. The early travelers brought back the information depicting the pagan societies which live close to the earth and follow nature. American Indians and Tahitians seem to live in idyllic life-style unlike the anxious European lifestyle. The tales of the travelers of primitive societies without government and property, where polite and healthy people lived as in the Garden of Eden, were told against the corrupted and tyrannical European regimes. Also the imaginary voyages provided many useful suggestions for creating an ecological society in harmony with nature such as Montaigne’s Of Cannibals (1580), Philip Sidney’s The Arcadia (1590) and W.H. Hudson’s A Crystal Age (1887). William Morris’ News From Nowhere (1890) -which can be defined as a naturalistic utopia- demonstrates that a total primitivist life is impossible but the state habitants and nature can be experienced together.

Johannes Valentinus Andreae in his Christianopolis (1619) and Tomasso Campanella in his City of the Sun (1643) embodied their moral thoughts in utopian context. These religious utopias were not only the criticism of the religious practices of their societies and the papal institutions but also they offered the life style of the first Christians who avoided private properties and worldly interests and those who suffered for the whole society rather than themselves as the true guide for Christians. As for More's Utopia, if his Utopia is considered as religious, he allows a variety of religions, not only in Utopia Island as a whole, but even in each city. Some Utopians worship the sun as God; others, the moon; still others, one of the planets. More simply states that the Utopians use religious principles to support their philosophical reasoning on the immortality of the soul and future award or punishment and that reason influences men to believe and acknowledge them. More's contemporary Aristotelians denied personal immortality. For instance, Cardinal Cajetan (1469-1534), had put forward that reason could not prove conclusively the soul's immortality. More clearly believes that reason can demonstrate His existence. If one were to summarize More's position, one would say that he thinks that reason can demonstrate God's existence and attributes, but that it needs the light and help of revelation to hold firmly the soul's immortality and future reward (Copleston 1946).

Since utopias are considered as social deconstructing, their most efficient works are placed in this socialist category. Thomas Spence's The Constitution of Spensonia (1803), Etienne Cabet's Voyage en Icarie (1840), Edward Bellamy's Looking Backward: 2000-1887 (1888), Theodor Hertzka's Freiland (1890), William Morris' News From Nowhere and H. G. Wells' A Modern Utopia (1905) try to deconstruct the social relationships and the internal dynamics. Unsurprisingly,

parallel to the failure of socialist governments, they gave dystopic examples. That's why, the dystopias -Well's The Time Machine (1895), Zamyatin's We (1920), Huxley's Brave New World (1932) and Orwell's 1984 (1949) - can also be categorized under the title of socialist utopias.

After the fiasco of socialist movement, the utopia writers tended to deconstruct and rebuild the psychology of those who considered themselves as the losers. The writers highly derived benefit from Sigmund Freud, Wilhelm Reich and Laura Perls. Furthermore they formed a sub-category: eupsychia. Erich Fromm's The Fear of Freedom (1942), Norman O'Brown's Life against Death (1985) and Herbert Marcuse's Eros and Civilization (1955) attempted to discover the subconscious part of the human mind and mend it.

As Freud declared that human psychology is highly related with his/her sexual development, those who protested the social pressure on sexuality embraced Freud's thoughts to ground their sexual utopias. Huxley, in his Brave New World, formed a society in which promiscuous sex is encouraged. Kumar takes attention to the replacement of the word "Our Freud" and "Our Lord" as a justification of the inner impulses for sexuality. Two centuries before Huxley, Donatien Alphonse François le Marquis de Sade wrote his famous sexual utopias The 120 Days of Sodom in 1785 and La Philosophie Dans le Boudoir in 1795 in which he reflected his sadistic and sexual desires. Sade's "saderotistic" style is the most striking work of sexual utopias.

The male view point of sexuality disturbed the female writers and they counter attacked the perception of female bodies in their utopias. Charlotte Perkins Gilman's Herland (1915), Joanna Russ' The Female Man (1975) and Sally



Gearhart's The Wander Ground (1980) proposed female dominant societies. Gilman's women object the male thoughts that women cannot survive, cannot organize a social order or lead their lives without men. They found Herland to prove that women have the equal capacity and intelligence with men. Furthermore, they prove that men cannot survive and continue their generation and far more that they become superior to men in relation to producing by parthenogenesis technology and organizing a society without wars, poverty and suffering. The notion of female world also gave feministic dystopias such as Margaret Atwood's Handmaid's Tale (1986). Offred, Atwood's protagonist, lives in the Republic of Gilead whose governors were assassinated by the architects to take power. As soon as they have the authority, they exert pressure on women by prohibiting women to work and to have property, limiting their freedom of going out and even reading. Women are subservient to men; they perform their sexual duty to their masters and bear children. The protagonist of Marge Piercy's Woman on the Edge of the Time (1976), Consuelo Ramos, lives in such a world but unlike Offred, she is in capable of slipping out of her situation via her time-travels to a future society, Mattapoiset, in which people care for the nature, whose habitants are not discriminated sexually, where women are freed from pregnancy via impregnating in artificial wombs as in Huxley's incubators and where men can also nurse the babies.

What makes Piercy's novel prominent is her protagonist's experience of both utopia and dystopia, her narrative quality of utopianism, ecotopia, socialism and eupsychia in one work. Her utopian/dystopian narrative contains science fictitious elements such as time travelling. Although Connie does not use a machine to travel in time, this utopia can be sorted under the sub heading of Echronia-traveling in

time to find the best state. The first time-travelling utopia is Louis Sébastien Mercier's The Year 2440 written in 1770. Piercy's inspiration for science fiction also has biological overtones which can be sub-categorized as for men's ability for nursing. Biological utopias mainly focus on the new forms of life or new places to live in for known forms of life. For instance, John Desmond Bernal's article The World, the Flesh and the Devil (1929) deals with the biological and molecular modifications, in other words, he maps the creation through Darwinist ideology and proposes a life in the outer space -in Bernal's sphere- and the possibility of new forms of life which can be attached to the old ones. Pierre Teilhard de Chardin's The Phenomenon of Man (1959) and Winwood Reade's The Martyrdom of Man (1972) also deal with the origins of the species and improving the minds for a superior generation.

Although the utopias above were categorized in one group, in fact such a classification does not make a sense that these works may show the characteristics of different categories at the same time so this classification only aids for conceiving the utopian literature and how endless and interrelated it is.

#### **1.4.1. Where is Utopia?**

Although Christine Rees asserts in her Utopian Imagination and Eighteenth-Century Fiction that "the true origin and location of utopia is in the imagination" (35), it is possible to find an answer to this question in Kumar's Utopianism - although he did not write a separate part for this- to classify where the best states are situated. Kumar finds out that "More's traveler journeyed to Utopia across the surface of the earth; others have travelled through time, made voyages to distant planets, dreamt or slept their way into utopia" (26). Utopia, in conventional terms,

means a state, a polity and a commonwealth. It is not represented through institutional structures nor does it materialize in the form of "cities with vast avenues, superbly planted gardens, countries where life is easy" (Foucault 1973: xviii). Rather, it appears primarily as a narrative, as the record of stories, memories, and fantasies. It presents new ways of governing and social values: what they have been and could be. This is a utopia, then, in the most literal sense of the word: physically a non-place, it exists only in the form of a different state of mind. Plato's Republic exemplifies best this kind of state on minds. It can only be accessed through philosophical discussions although it will not guarantee its suitability to human nature.

The geographical discoveries, in addition to itinerant literature, enriched the narrative of the utopias and upgraded it via including reality to the fiction or vice versa. These spatial utopias -Thomas More's Utopia (1516), Tomasso Campanella's City of the Sun (1602), James Harrington's The Commonwealth of Oceana (1656) and Francis Bacon's New Atlantis (1626) - are situated somewhere in the just-explored territory of the world and now they are waiting for the visitors to advertise their perfect system since it was believed that these islands had better standards of life and governing systems.

The 18<sup>th</sup> century's idea of best communities take place in this Earth replaced with the belief that the best communities take place in the other planets in the next centuries. Stanislav Lem's The Magellanic Cloud (1955), Ivan Efremov's Andromeda: A Space-Age Tale (1957), Eric Frank Russell's The Great Explosion (1962) and Robert A. Heinlein's The Moon Is a Harsh Mistress (1966) detail the ideal societies in other planets and galaxies. Some of these utopias like The

Magellanic Cloud and The Great Explosion are considered as the products of science fiction genre. The debate where utopia ends and where science fiction starts is not a matter of this thesis. This thesis will not try to brighten the darkness of that border.

Bellamy's Looking Backward and William Morris' News from Nowhere should be categorized apart from the utopias previously mentioned. Bellamy's protagonist, Julian West, and Morris' narrator, unlike the other travelers of utopias, sleep in their way to utopias. They both sleep -West sleeps via mesmerism- until the time passes and their countries evaluate into a utopia. Whenever they wake up, they find that all the illnesses of their previous societies were cured and the social institutions changed. They reach the ideal societies without leaving home country but wakening in the right time. This raises another question: When is Utopia?

#### **1.4.2. When is Utopia?**

Categorizing the utopias according to the eras they are supposed to be will be helpful to better understand the whole Utopian Culture. Also, Mumford's quotation from Anatole France, who won the French Academy and Nobel Prize for Literature in 1921, draws attention to the importance of utopias of different times and why they should be categorized according to the eras: "Without the Utopians of other times, men would still live in caves, miserable and naked. It was Utopians who traced the lines of the first city. . ." (qtd. in Mumford 22). The utopias can be classified as the utopias of the past, of the present and of the future.

The Golden Age, utopia of the past, is the "time of beginnings in which humanity lived in a state of perfect happiness and fulfillment" (Kumar 3-4) as the source of the primitivist utopias. Kumar states that humanity was not in need of more

than nourishment and sheltering, so their limited ambitions never led them to wars or working long hours.

The ideal city of Hellenistic thought, the Land of Cockayne and utopia-islands exemplify the utopia of the present. Ideal cities can immediately be founded through logical oral practices, but the island-utopias were already constructed and it could take a couple of weeks to reach by the travelers' ships. Plato and Aristotle form their best states through philosophical discussions whereas More, Campanella and Bacon have to convince the readers that there is an island where the habitants of that island experience the best social and governing systems. They ground the history of those islands so successfully that we, as the readers, believe that such islands really exist at present. On the other hand, Cockayne, poor man's heaven, posits to be "a land of extravagance, exuberance and excess" (Kumar 6), but not as much as the other utopias. It only locates this place as:

Far in the sea, and west of Spain,  
There lieth a land, i-hight Cockaigne;  
Beneath high Heaven there lies, I wis,  
No land in goodness like to this!

(qtd. in Weston 279)

It challenges not only the states on Earth but also Paradise claiming it is even better than it. The readers do not have to wait for an uncertain future to occur, instead they can search for it immediately in somewhere in the west of Spain.

Bellamy, Morris and Efremov fancy that the future is pregnant to a best state whereas Heinlein, Mercier and Orwell conceive that the illnesses of the era we live in are the symptoms of a nightmarish future. Utopian writers try to make us believe that the era we live in has many illnesses such as inhumane working hours, wage

distribution, political and social systems of which the societies of the future will treat but dystopian writers, on the contrary, try to convince us that the future will be much worse and they ground their thesis to the same illnesses of the era we suffer. They portend these symptoms as the inevitable cancer and try to awaken our conscience.

### **1.5. Relationship with Education**

Since human beings were expelled from the Garden of Eden, they have burnt with love for accessing there again. Some have hoped to be there after the Judgement Day whereas the others have tried to establish an earthly state similar to the Garden. Some thinkers blueprinted their dream states which were similar to the Garden whereas some others tried to put them into reality. Kumar warns us in his article “Utopian thought and communal practice: Robert Owen and the Owenite Communities” that “theory and practice are essentially separate activities” and they may not result as expected (1990). Plato attempted to make the young tyrant Dionysius of Syracuse a philosopher-king as he fantasized in his Republic but this attempt ended in a tragedy.

Kumar lists the other attempts in Utopianism: in the middle of the sixteenth century, Vasco de Quiroga modeled More’s Utopia in the Santa Fe area of New Spain in North America. Sir Humfrey Gilbert was among those who wanted to establish More’s Utopia in America. Etienne Cabet’s Voyage en Icarie (1840) inspired both the French socialists but also the Icarian communities in America. The foundation of Royal Society of London (1662) had the impacts of Bacon’s House of Salomon in New Atlantis. James Harrington’s The Oceana (1656) played a great part in the constitution of Massachusetts. Kumar also notices that “only one group was inspired by an actual literary utopia: the Icarian communities which under the leadership of its author Cabet took Voyage en Icarie as their guide” (73). The other utopian communities such as the secular ones: New Harmony, Brook Farm, Fruitlands, Skaneateles, Nashoba, The Phalanxes, Oneida were guided by Owen and Fourier, who were not utopian writers but “the outstanding representatives of utopian

social theory” (74). Religious communities such as The Shakers, the Rappites of Harmony, the Moravian Brethren, the Zoar Separatists and the True Inspirationists of Amana lasted more than the secular communities. Kumar does not question which group lasted more than the other but the “successes” of these communities. Which communities should be regarded as successful: the ones that lasted the longest? Kumar cites from Aldoux Huxley that they must be evaluated for their success in contribution to “that the most difficult and most important of all arts- the art of living together in harmony and with benefit for all concerned” (qtd. in Kumar 77). Kumar praises the Owenite communities for their contribution to the educational system of United States, the Fourierist communities for town planning and landscape architecture, the Oneidians for the techniques of “mutual criticism” and the Perfectionists for birth control and eugenics but unfortunately, he does not give many clues why the other utopian communities were unsuccessful.

One of the key words for this failure is “education” because without the practitioners’ education for living in a utopia, it seems that failure is guaranteed. Although there are other key words such as social and economic changes, all of them take root from education. Kesten argues this issue in his Utopian Episodes: Daily Life in Experimental Colonies Dedicated to Changing the World (1993) that “each child would learn the utopian principles from infancy and would grow up into a new kind of person dedicated to the new way of life” (113).

Although utopian writers do not write their utopias for the sake of putting them into reality, they give great importance to the education of the utopian settlers



since their works have to be inner-consistent: the ideal state in every aspect, especially on education.

While David Carr defines education in his Making Sense of Education: An Introduction to the Philosophy and Theory of Education and Teaching (2003) as “acquisition of skills, capacities, dispositions or qualities not previously possessed” (4), Dr. Edward A. Pace argues in his article, Education, that all human beings have these acquisitions but they “are [...] developed [...] to prepare [them] for the attainment of [their] eternal destiny” (qtd. in Van Well 5). John Dewey agrees with Pace in his Democracy and Education (1916) that “[e]ducation means the enterprise of supplying the conditions which ensure growth” in the same sense (51). Hamm parallels the definition of education and aim of education although he doubts about the aims of education since the term “‘aim’ is limited to activities, but education is not an activity; then it is a logical mistake to talk of the aims of education”, he comes to a composition with the term “achievement” rather than “aim” and “reform” rather than “education” since “the aim of reform is to make men better” so is the aim of education (45).

According to Mary Stanislaus Van Well “[a]s the child grows older he finds himself growing familiar with the same notions on a more extended scale, he must learn to yield obedience to authority, to co-operate with a larger group known as the community, and eventually these same ideas are extended to include the State” (7) so Carr thinks that “the main task of education is to prepare young people for adult personal and social functioning: a little more precisely, to equip individuals with the knowledge, understanding and skills apt for a personally satisfying, socially responsible and economically productive life” (7). Scott and Lawson consider

education as the citizenship education and put forth that before “the principal aims of citizenship education were to build a common identity and a shared history, and to encourage patriotism and loyalty to the nation” but today “globalization and the fragmentation of a national consensus about values” have challenged the aims of citizenship education (2). Finally, John Dewey characterizes education as “the sum total of processes by which a community or social group, whether small or large, transmits its acquired power and aims with a view to securing its own continued existence and growth” (qtd. in Van Well 4) and Kevin Harris questions the “Aims? Whose Aims?” in The Aims of Education (1999: 1).

The discussion on the education process is divided into two parts – formal and informal methods used and employed.

Formal methods in education relate to methods that are structured and which further a certain hierarchy, depending on the standards that are imposed and depending on the goals that are set by the rulers.

In the contemporary sense, methods which are employed in most schools are considered formal; and the structure, in which such academic institutions revolve in are likewise formal as there is a sense of hierarchy that governs the institution. Thus, the education that employs this type of method is called as “classroom education” as such formal methods are confined to the four walls of the classroom. The methods are likewise structured in that there is a certain sequence by which subject can be taught to students. In addition, formal education is compulsory.

The hierarchy mentioned pertains to the fact that for instance, an individual has to accomplish all requirements and pass certain examinations before said individual can move from primary to secondary school. The hierarchy also pertains

to the fact that for instance, an individual should have first studied and passed Mathematics I, before he or she can proceed to study Mathematics II. Simply, the hierarchy means that there are prerequisites in place before one can proceed with another subject matter.

Formal methods are generally employed to hone the intellectual skills of an individual. Thus, generally formal methods are used to teach an individual Mathematics, Geography, History, etc. through the indoctrination of state's benefits.

These methods may include recitations, quizzes and examinations.

Informal methods, on the other hand, relate to the reverse of the formal methods. This means that these methods pertain to a less structured system if not an unstructured system. Thus, the methods employed are not confined to the four walls of the classroom. Although the methods employed are less rigid, sometimes this kind of education is more efficient since the children copy the behaviors of the adults around them. In addition, any other method that is generally not employed may be considered as informal with the fact that the same does not belong to the mainstream or generally accepted methods. Informal education is actually voluntary and thus is not compulsory.

More importantly, generally informal methods are employed to shape the aspects of an individual other than his or her intellectual skills. Thus, informal methods are employed to shape an individual's character and well-being.

These methods may include actual experimentation or actual experience of an important lesson.

Thus, in sum, the determination of whether or not an educational method is formal or informal depends on two matters, which are actually not mutually

exclusive – whether such method is employed to raise an individual’s intellectual skill or whether such method is employed to hone other aspects of an individual other than his or her intellectual skills and whether such method is confined within the four walls of the classroom, with structure and hierarchy or whether such method is not confined within the four walls of the classroom, without structure and hierarchy.

Since utopias are the alternatives of the existing ruling and social systems, they are also expected to have an alternative educational system. By this way, the writers not only criticize the current system but also idealize it for their inhabitants of their utopias. The utopian rulers need such a system of education that they should indoctrinate their citizens with total obedience, patriotism and consecration. That is the only way that a state can guarantee its existence and the citizens live harmoniously together. The following chapters will discuss, the educational strategies that the states apply, the functions of education, the role of the family and how they inspire today’s educational systems in Plato’s Republic, Thomas More’s Utopia and Aldous Huxley’s Brave New World.

## **CHAPTER 2**

### **REPUBLIC BY PLATO**

#### **2.1. Education for Whom: For Society or For the Individual?**

For Plato, ultimately the education of an individual is for the sake of society. In Book II, when Plato in the mouth of Socrates together with the others were discussing how a city or a *polis* comes about, he spoke of the fact that one person has a specific role to play in the community to start the city or *polis* up and in order to make it more successful. One must perform his or her roles consistent with what he or she is trained to do. If all members of the community do this or perform his or her specific role, then the community will succeed rather than have one member perform all different tasks at the same time, majority of which he or she is not trained to perform. Thus, "...all things are produced more plentifully and easily and of a better quality when one man does one thing which is natural to him and does it at the right time, and leaves other things..." (Plato 48).

For instance, a farmer is trained to cultivate the land, rotate crops and employ techniques to make it more productive. A shepherd is trained to herd animals and take care of them. A smith is trained to do iron works as hooves or other implements that animals use. If all three perform their roles well, the needs of the city or *polis* with respect to the production of food will efficiently be addressed. On the other hand, if the farmer does what the shepherd and smith does all by himself or herself, production cannot be expected to become efficient at all. There is a great likelihood

of shortage as the farmer cannot focus on his or her role as he or she is performing all roles which he or she is not trained to do.

From the fact that these individuals participate in the *polis*, through their different and varied forms of trainings, already indicate that their education albeit informal or vocational, so to speak is for the betterment of the *polis*. Their education is not for the betterment of their individual selves but for society. The betterment of themselves, will come when they start reaping the benefits of an efficient and successful *polis*, where each individual plays a specific role. Thus, consistent with the example above, Socrates is quick to point out that one member cannot perform the functions of others as that will just be absurd and inefficient.

The individual husbandman, for example, producing for four, and labouring four times as long and as much as he need in the provision of food with which he supplies others as well as himself; or will he have nothing to do with others and not be at the trouble of producing for them, but provide for himself alone a fourth of the food in a fourth of the time, and in the remaining three-fourths of his time be employed in making a house or a coat or a pair of shoes, having no partnership with others, but supplying himself all his own wants? (Ibid).

The education or training of these individuals is not explicitly discussed in the Republic but is implied from the discussion on their training consistent with their roles in the *polis*. Especially, it is implied from the discussion on the formation of the minimal *polis* to its growth towards a luxurious *polis*.

A minimal *polis* comes about through different people coming together to form a community. These individuals play different roles – there are the husbandmen, shoemakers, weavers, carpenters, smiths, artisans, merchants, traders and others. As more come to join them, the community grows. As the community grows, its needs become greater. It needs more food, more land, etc. Thus, the city has to undertake expansion – through warfare, and at the same time must be provided with protection.

Expansion can only be undertaken and protection can only be provided by whom Socrates calls as “Guardians.” These Guardians are likewise trained or educated for the *polis* and not for themselves as their role is to facilitate the expansion of the city and to provide the city with protection. Later on, at the age of twenty, selected Guardians are educated to become Philosopher-Kings.

Thus in contrast to the implied discussion on the education of the non-Guardians in the *polis*, a lot of dialogues or discourses in the Republic are devoted to how the Guardian and the Philosopher-King should be educated so that the *polis* may well benefit from his or her participation in the *polis*' expansion and protection, as Guardian, and eventually in his leadership, as Philosopher-King.

The education of the Guardians and Philosopher-Kings, are undeniably for the sake of the *polis* as well. If they are educated, for sure they will become better individuals, but always with the end-in-view of providing the city with efficient protection and leadership. The education of the Guardians and Philosopher-Kings is geared towards the betterment of the *polis*. In fact, a recurring theme in the Republic is Plato's insistence that a corrupted society in Athens, can only be reformed through

proper education of the rulers; and ultimately, justice can be achieved through the proper education of the rulers.

Thus, through proper education of the rulers, they will exercise the powers of the ring of Gyges, if it were real, for justice, as the same is more profitable to society than for the individual. As a ruler is educated for the benefit of society, the ruler will perform acts that will further what is just rather than what is unjust.

For all men believe in their hearts that injustice is far more profitable to the individual than justice, and he who argues as I have been supposing, will say that they are right. If you could imagine any one obtaining this power of becoming invisible, and never doing any wrong or touching what was another's, he would be thought by the lookers-on to be a most wretched idiot, although they would praise him to one another's faces, and keep up appearances with one another from a fear that they too might suffer injustice (Ibid 40).

Thus, when the ruler acts for justice, the society will rise above the corrupted state in which it is.

In sum, to reiterate the role of education in Plato's ideal city – the role of education is for the benefit of society. Each individual plays different roles in society. Thus, they should be educated in relation to these roles as these are what they can do best. Education for these specific roles insofar as the non-Guardians are concerned, does not take the form of education as we know at present, but it takes the form of informal education. For instance a shepherd is taught how to herd his sheep and horses. A smith is taught how best to strike iron in order to form the hooves of



the horse efficiently. Thus, as each member of the *polis* is educated to perform his or her roles efficiently, the city can function well and serve the needs of its citizens. In turn, the individual is benefited if the city is functioning well as his or her needs are addressed. With this, it can be argued that an individual's education indirectly benefits him or her and other individuals through the progress of society, to which they belong.

It must be noted that the education process that shall be discussed in this part shall focus on the education process for Guardians and for Philosopher-Kings. The education process for other members of society or for the non-Guardians and non-Philosopher-Kings shall not be touched upon in this part in length and in detail as their education is not at length and in detail delved into in the Republic.

In order to identify how education of the Guardian and of the Philosopher-Kings should be carried out in Plato's Republic, one must first move away from the present notion of education wherein an individual is educated wholly for developing his or her intellectual skills. In the Republic, Plato envisions education as a holistic endeavor or process. Thus, education is geared towards the training of the Guardians and Philosopher-Kings intellectually, physically and morally; thus, the Guardians and Philosopher-Kings are educated to develop enrich their character as a whole. The education in Plato's Republic attempts to strike a balance between both intellectual and physical training such that "...he who is to be a really good and noble guardian of the State will require uniting in himself philosophy and spirit and swiftness and strength?" (Ibid 54).

It is worth noting that in the Republic, the education is envisioned as a holistic endeavor or process. This means that education in the Republic is in place

not only to hone the intellectual skills of the inhabitants of the city but also to develop them in their physical skills and to equip them with the necessary moral virtues. Thus, education in the Republic is geared towards the holistic development of an individual.

In the subsections that follow, what will be discussed focuses on the second matter mentioned above – whether such method is confined within the four walls of the classroom, with structure and hierarchy, or whether such method is not confined within the four walls of the classroom, without structure and hierarchy.

### **2.2.1. Formal Method**

The formal method in the Republic is encapsulated in the allegory of the cave that Socrates relates in Book VII. Thus, Socrates narrates:

And now, I said, let me show in a figure how far our nature is enlightened or unenlightened: --Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

x x x

And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and

various materials, which appear over the wall? Some of them are talking, others silent. (166-167)

Simply, the allegory of the cave cited above posits that inhabitants of the city are prisoners chained inside a cave. They were chained since birth in a way that they were facing the wall such that the only things that they could see are shadows produced by puppets that move around a fire, that are behind them as told below:

[T]hey see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

x x x

To them, I said, the truth would be literally nothing but the shadows of the images. That is certain. And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision, -what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, -will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him? (167-168)

Due to the fact that the shadows are the only things that the prisoners see and the sounds produced by puppeteers are the only things they hear, they believe that this is what is really real.

And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take and take in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him? True, he now And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he 's forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

x x x

He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day? Certainly. Last of he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is. (Ibid)

Once such prisoner is freed, he will realize that the shadows are but faint images of people, things, items that are moving behind them. He will then go out of the cave and will be able to see the world at night, then the reflection of the moon or the sun on the water. Then, he will look at the sun, and realize that what is outside the cave is what is ideal and what is real.

The very process of emancipation of the prisoner pertains to the formal method of education in the Republic, which is outlined as follows:

1. Prisoner is chained with his face to the wall – This is equivalent to an uneducated member of the *polis*.
2. Prisoner is freed and realizes that all he sees and hears are faint reproductions – This is equivalent to education in *Musike*, *Gymnastike*, Arithmetic and the sciences. Socrates argues that these reproductions should be carefully planned.
3. Prisoner goes out of the cave to see the world at night, then the reflection of the moon or the sun on the water, during night or day – This is equivalent to the instance when at the age of twenty a handful of students are chosen to study an overview of the interrelation of what he has studied so far. Thereafter, at the age of thirty, a handful of those who excelled in their studies will be chosen to study Dialectics.
4. Prisoner goes back to the cave to free the other prisoners – This is equivalent to when the Guardian at the age of thirty-five is expected to hold office in the city.

5. Prisoner goes out of the cave and is able to see the sun – This is equivalent to when the Guardian reaches the age of fifty and is considered fit to rule the *polis* as a Philosopher-King.

The outline above shall be further discussed below:

The allegory applied to the education process simply means that the prisoners who are chained are those uneducated members of the city. Once they are freed from these chains, their education begins or vice versa. Everyone who is educated is figuratively freed, whether or not they are Guardians or non-Guardian when compulsory education of *Musike*, *Gymnastike*, Arithmetic and the sciences. The realization that the shadows are mere representations or images of people, things or items that are moving near the fire is the equivalent of their education in *Musike*, *Gymnastike*, Arithmetic and the sciences. Education in them pertains to the compulsory education in the Republic. It is compulsory because everyone has to undergo the same.

In such compulsory education, the Auxiliary Guardians are taught the above Arithmetic and sciences in no particular order. When they reach the age of twenty, a handful will be selected for further education through examinations, thus:

After that time those who are selected from the class of twenty years old will be promoted to higher honour, and the sciences which they learned without any order in their early education will now be brought together, and they will be able to see the natural relationship of them to one another and to true being. (186)

Those who get chosen at the age of twenty and who get to continue their education represents the prisoners who are freed from the cave and who proceed outside with an ill-equipped vision such that they can only look at the moon's reflection at night. Those who proceed with their education are given a more holistic view on the sciences as the same are tied together and interrelated. Those selected are required to perform certain duties in the city. They are also made to undergo war exercises.

After such further education, another selection through examination and on the bases of their performance of their duties and their performance in the war exercises is made. This further selection is conducted when the handful earlier selected reach the age of thirty.

Those selected will then study Dialectics:

These, I said, are the points which you must consider; and those who have most of this comprehension, and who are more steadfast in their learning, and in their military and other appointed duties, when they have arrived at the age of thirty have to be chosen by you out of the select class, and elevated to higher honour; and you will have to prove them by the help of dialectic, in order to learn which of them is able to give up the use of sight and the other senses, and in company with truth to attain absolute being: And here, my friend, great caution is required. (Ibid)

So what happens to those who were initially chosen through the examination when they were twenty but were not chosen during the second round of examination or elimination when they reached the age of thirty? Such are removed from the ranks

of the Guardians and are considered as mere craftsman or farmers. Most of those who are removed are due to the fact that they displayed fearfulness on the battlefield, which means that they failed in the war exercises. However, there are also those who are abandoned and left alive for the enemy; such obviously are not included in the group chosen through the second round of examination or elimination. On the other hand, those few who demonstrate courage during the battle shall be honored and shall be privileged to continue with the education process, in view of being a Philosopher-King.

Those chosen are to study and master Dialectics. In relation to the allegory of the cave, this pertains to the instance while the prisoner is outside the cave that he can look at the sun's reflection on water.

At the age of thirty-five or after five years, another slew of examinations are held in order to determine those who have mastered Dialectics. Those who have succeeded in this stage of examinations are given more significant roles in the city, in that they are already asked to hold office in the Republic.

Thus, in relation to the allegory of the cave once again, at the age of thirty-five, the freed prisoner is to go back inside the cave so to speak, to try and free the other prisoners who are still chained with their faces to the wall and to encourage those who are removed from the chains to go out and see what is outside the cave.

Say five years, I replied; at the end of the time they must be sent down again into the den and compelled to hold any military or other office which young men are qualified to hold: in this way they will get their experience of life, and there will be an opportunity of trying whether, when they are drawn all manner of ways by temptation, they will stand firm or flinch. (188)



Upon succeeding this examination, the effort of the Guardian to participate in the education process should not stop; as the education process is a continuous process. Thus, it is only after a number of years, in fact according to Socrates, when the Guardian survives and reaches 50 years old, can he raise the “eye of the soul to the universal light which lightens all things” (189). In relation to the allegory of the cave, this is the instance when the prisoner can look directly at the sun. Thus, in the Republic, Socrates said:

Fifteen years, I answered; and when they have reached fifty years of age, then let those who still survive and have distinguished themselves in every action of their lives and in every branch of knowledge come at last to their consummation; the time has now arrived at which they must raise the eye of the soul to the universal light which lightens all things, and behold the absolute good; for that is the, pattern according to which they are to order the State and the lives of individuals, and the remainder of their own lives also; making philosophy their chief pursuit, but, when their turn comes, toiling also at politics and ruling for the public good, not as though they were performing some heroic action, but simply as a matter of duty; and when they have brought up in each generation others like themselves and left them in their place to be governors of the State, then they will depart to the Islands of the Blest and dwell there; and the city will give them public memorials and sacrifices and honour them, if the Pythian oracle consent, as demi-gods, but if not, as in any case blessed and divine. (Ibid)

Thus, it is after this process, when the Guardian can leave the city and begin the conquest for expansion. From the above-cited quotations from the Republic and from the above discussion, it can be seen that there are various examinations, which a Guardian has to pass before such Guardian can be considered to be a possible or prospective Philosopher-King. Such examinations are the formal methods that are employed in the Republic.

These examinations can be similar to the examinations in the contemporary times; to those conducted in schools before one can move from one grade or level to another grade or level. This can also resemble to the examinations that are held before one is allowed to register or before one is invited to register in a prestigious university. The examination is designed to determine whether or not an individual has learned enough to be able grow intellectually in the university. Thus, the examination is geared towards evaluating an individual's capacity for the university and the university's program.

This latter example is very much similar to the acceptance of one into the circle of the Guardians at the age of twenty, thirty, thirty-five and fifty. As is in the same manner above, the examinations conducted among the Guardians is also designed to determine whether or not the Auxiliary Guardian or the Guardian has learned enough to withstand further education. The examinations are also geared towards evaluating the Guardian's fitness to become Philosopher-King.

In a way, the examinations are in place in order to check whether or not the objectives for the education of these Guardians are achieved. It must be noted that the education process itself takes the length of almost a lifetime or even a lifetime before the same is completed; thus, there must be checks that are in place along the

way in order to determine that the Republic's goals in educating and training the Guardians are met.

### **2.2.2. Informal Method**

There are certain standards by which *Mousike* and *Gymnastike* are supposed to be studied. These standards enclose the informal method of education in the Republic in that the same is not imposed or implemented within the borders of the classroom but is actually imposed all over the Republic. Nurses are not supposed to convey literature or songs to the babies that they are taking care of, which do not comply with the standards provided. More importantly, artists are told to craft their literature or music carefully so as to comply with the standards provided.

Socrates adopts rules that Music and Gymnastics should be part of the training of children in the Republic. *Mousike* is for the training and enrichment of the soul while *Gymnastike* is for the training and enrichment of the body. It must be noted that *Mousike* does not only pertain to music but also to poetry or literature and the arts in general.

For Socrates, *Mousike* must come first before *Gymnastike*. The enrichment of the soul comes from education in music while the enrichment of the body or of one's physique comes from gymnastics. The standards prescribed in the education in *Mousike* are through censorship. *Mousike* as it pertains to literature and as it belongs to songs is censored likewise in both its substance and form. The substance of *Mousike* as it pertains to literature is censored in such a way that tales of vicious behavior and tales about death, which heighten fear, are done away with. For Plato, this is the only way to teach moderation to the Guardians.

By doing away with tales of vicious behavior, the Guardians will be fierce but not too fierce so as to hurt and violate their fellow inhabitants of the city. Thus, the result of censorship will be to

let the censors receive any tale of fiction which is good, and reject the bad; and we will desire mothers and nurses to tell their children the authorized ones only. Let them fashion the mind with such tales, even more fondly than they mould the body with their hands; but most of those which are now in use must be discarded. (55)

By getting clear of tales of death that heightens the fear of death, the Guardians are taught courage.

Thus, in Books 2 and 3, Socrates is found narrating various contents of literature that must be eliminated. Poetry that discourages courage by heightening the fear of death as well as it encourages excessive laughter must also be discarded. Furthermore, poetry that inspires non-rulers to lie must be avoided. Thus, the rulers have the license to lie and that they are the only ones with such license to lie:

Then if any one at all is to have the privilege of lying, the rulers of the State should be the persons; and they, in their dealings either with enemies or with their own citizens, may be allowed to lie for the public good. But nobody else should meddle with anything of the kind; and although the rulers have this privilege, for a private man to lie to them in return is to be deemed a more heinous fault than for the patient or the pupil of a gymnasium not to speak the truth about his own bodily illnesses to the physician or to the trainer, or for a

sailor not to tell the captain what is happening about the ship and the rest of the crew, and how things are going with himself or his fellow sailors. (63)

In addition, poetry that discourages moderation must also be avoided altogether. Lastly, poetry that teaches that injustice is profitable must also be avoided as...

...men poets and story-tellers are guilty of making the gravest misstatements when they tell us that wicked men are often happy, and the good miserable; and that injustice is profitable when undetected, but that justice is a man's own loss and another's gain --these things we shall forbid them to utter, and command them to sing and say the opposite. (66)

The form of *Mousike* as it pertains to literature is censored by discouraging *mimesis*. In Book 3, for Socrates as *mimesis* is focused on imitation of some other person, such promotes weakness in the Guardians as they imitate someone else rather than becoming someone original. However, Socrates tells us that there is one allowable instance of *mimesis* — it is the *mimesis* of a good individual displaying virtues of courage, moderation, holiness and freedom. Such *mimesis* is what is to be showcased in the forms of literatures taught to the Guardians.

The substance and form of *Mousike* as it pertains to song is censored by doing away with melodies that are too soft in order to ensure that the Guardians will not become too soft as to lose their drive to aid their Republic in war and conquer other lands. What is recommended or favored are moderate melodies and those melodies that imitate the sounds and accents of men courageous in the face of danger. Thus, Socrates elaborates:

...but I want to have one warlike, to sound the note or accent which a brave

man utters in the hour of danger and stern resolve, or when his cause is failing, and he is going to wounds or death or is overtaken by some other evil, and at every such crisis meets the blows of fortune with firm step and a determination to endure; and another to be used by him in times of peace and freedom of action, when there is no pressure of necessity, and he is seeking to persuade God by prayer, or man by instruction and admonition, or on the other hand, when he is expressing his willingness to yield to persuasion or entreaty or admonition, and which represents him when by prudent conduct he has attained his end, not carried away by his success, but acting moderately and wisely under the circumstances, and acquiescing in the event. These two harmonies I ask you to leave; the strain of necessity and the strain of freedom, the strain of the unfortunate and the strain of the fortunate, the strain of courage, and the strain of temperance. (72-73)

In the end, what censorship aims to bring about is moderation in *Mousike* – moderation in what the Guardian hears, narrates and is taught. What is aimed is moderation, through which the Guardian can best serve his purpose in the city or *polis*.

Insofar as *Gymnastike* is concerned, Socrates' standard is merely moderation. In order to be educated or trained in *Gymnastike*, one must simply eat and drink in moderation. This is the standard as education in *Mousike* precedes education in *Gymnastike* on the premise that a good soul produces a good body. So, as one follows the standards in *Mousike* then one achieves the goals of *Gymnastike*.

The other informal methods in the Republic are the Guardians' participation in war exercises and in public office. Participation in war exercises take place after the Auxiliary Guardian is chosen to take part in further education upon reaching the age of twenty. Participation in public office also takes place in this period, and also upon reaching the age of thirty-five and being chosen to proceed in the education process. Such methods are informal as once again, the same is not restricted to the four walls of the classroom. These methods are employed in order to have the Guardian have a feeling of what it is like to be in battle and what it is like to hold office. But a more important reason is that through these unconventional methods, the Republic can actually simulate and foresee how a Guardian will act and perform in battle and in office. Thus, the Republic has the capacity and opportunity to determine whether or not such Guardian is fit to continue as a Guardian and then proceed to becoming a Philosopher-King.

It is worth pointing out that this rigid and almost authoritative process, while it seeks to filter the best of the best among the Guardians, and while it trains the individual persons of the Guardians, such education and training is ultimately for the benefit of city. The moderation that is sought in censoring or tempering the music that the Guardians listen to and the literature that they narrate, while it makes them gentle and fierce at the same time, really makes them gentle and fierce for the sake and purposes of the *polis*. The censorship makes them gentle towards their fellow citizens, but makes them fierce as against others.

In the Republic there is actually a combination of formal and informal methods. The very structure is formal but within such structure an individual is trained through both informal and formal methods.

At the end of the day, what is evident is that whatever methods the Republic uses, rather formal or informal, the same is still geared towards the betterment of the Republic. The education is designed to better the Republic. The standards for Guardians imposed through both formal and informal methods are designed or tailored-fit for the needs of the Republic. This is consistent with Plato's desire to abolish corruption and injustice in Athens. As the problem should be addressed in its source, Plato proposed that Athens would only reform if its leaders were reformed. Thus, Plato, through the Republic, proposed standards through which the nature of the leaders can be reformed from where the problem starts.

As an aside, another informal method while not directed to the inhabitants of the Republic but to the readers is used. This is the Socratic Method. All of Socrates' arguments employ the Socratic Method. This method simply requires one to keep asking questions as anyone does not really know the answer, until a logical and reasonable answer is reached. This method also expects one to be critical of the arguments that others present. While it is not obvious, there is an underlying expectation that this method is what is to be achieved by a Guardian to be a real Philosopher-King.



### **2.3. Role of Parents in Education**

Plato introduces two innovations regarding public education, reflected from his works that are worthy of consideration. Glen Morrow tells us in his Plato's Cretan City: A Historical Interpretation of the Laws (1993) that “[o]ne of such innovations is making training in music, letters and gymnastics be made compulsory” (322). Thus, in such a proposal, the parents will have no right not to send their children to school. Plato justifies this proposal by saying that such compulsion is not for the benefit of the child but of the community. Thus, Glen Morrow cites:

[t]he children belong to the State more than to their parents, for they are its future citizens, and the welfare of the state depends upon what they become. Plato's state has no other end, we shall add, than the virtue and happiness of its citizens; but in order to attain this end it must have citizens capable of maintaining its institutions, and for this 'craft of citizenship,' as Plato calls it. (322)

Parents will really have no right and control to send their children to school as they do not even know who their children are. This is because once a child is born from a pre-selected and sanctioned union, and is considered fit, the same shall immediately be placed in a nursery and cared for by a nurse. Thus, in the Republic:

[t]he proper officers will take the offspring of the good parents to the pen or fold, and there they will deposit them with certain nurses who dwell in a separate quarter; but the offspring of the inferior, or of the better when they

chance to be deformed, will be put away in some mysterious, unknown place, as they should be.

x x x

They will provide for their nurture, and will bring the mothers to the fold when they are full of milk, taking the greatest possible care that no mother recognizes her own child; and other wet-nurses may be engaged if more are required. Care will also be taken that the process of suckling shall not be protracted too long; and the mothers will have no getting up at night or other trouble, but will hand over all this sort of thing to the nurses and attendants. (123)

The second innovation of Plato is his proposition that public education be controlled by the State. This requires the State to design and employ the organization and contents of the schools and its curriculum to accomplish the particular end of the State (Morrow 322). According to Glen Morrow, consistent with Plato's requirement in the Republic, the end of such requirement will indeed benefit the citizenry.

Plato's city, then, will not merely charge the citizens to educate their sons; it will provide education facilities at public cost and require parents to make use of them. This will mean equal opportunities for rich and poor; but the value of this equalitarianism for Plato is that it puts all talents at the disposal of the state, without regard to the property class in which they may be found, and thus enables the state to make the best use of these varied talents. (Ibid)

These two innovations are actually consistent with the earlier conclusion that education in the Republic is for society and not for the individual.

Thus, really it is the State and community, which is rearing the children and not the parents. The only role of the parents is to provide for the necessary biological and reproductive requirements to produce an offspring. Other than this, they have no further role in the rearing and education of the children in the Republic. Children are to regard each and every male individual in the Republic as his or her father, and vice-versa, and children are to regard each and every female individual in the Republic as his or her mother, and vice-versa.

## 2.4. Gender Equality in Education

Mark Olssen puts in his article “Citizenship Education and Difference” that “[t]he welfare state was characterized by two central principles: universality and equality of opportunity”(7). Socrates is quick to point that as women are equal to men in all ways, except in strength, which is why women deserve the same quality and quantity of education and training as men. Socrates points out that the dogs are not divided into male and female pups when they are born, so all human beings, in the same sense, should be subject to such segregation.

Are dogs divided into hes and shes, or do they both share equally in hunting and in keeping watch and in the other duties of dogs? or do we entrust to the males the entire and exclusive care of the flocks, while we leave the females at home, under the idea that the bearing and suckling their puppies is labour enough for them? No, he said, they share alike; the only difference between them is that the males are stronger and the females weaker. But can you use different animals for the same purpose, unless they are bred and fed in the same way? You cannot. Then, if women are to have the same duties as men, they must have the same nurture and education? Yes. The education which was assigned to the men was music and gymnastic. Yes. Then women must be taught music and gymnastic and also the art of war, which they must practise like the men? (115)

However, with this conclusion comes the inevitable consequence that as men and women will be trained in similar manners, then they will be exercising with the men naked. Socrates warns that the clowns may deride the old and wrinkled

women's effort which may cause to shrink. He then proposes the solution to be determined. Women will be educated in the same way, but as each inhabitant of the city should perform tasks according to his or her own nature, women would have different functions than men, as they differ in nature with them. Nature here, Socrates points out is to be understood as one's capability, and not essential as gender. Thus, the difference refers to their abilities to protecting the city, and doing their duties in the *polis*.

The previous cited passage likewise leads to the conclusion that women can likewise become Guardians of the Republic. In fact, "[m]en and women alike possess the qualities which make a guardian; they differ only in their comparative strength or weakness" (119). For Socrates, gender is irrelevant as to whether or not a woman has the abilities to perform the work of a Guardian. Thus, she may become a Guardian. The only objection to having women become Guardians is the possibility that they will bear children and thus, their attention will be divided. However, as children in the polis are common, members of the community share the burden of raising the child. In fact, there is already a model of raising children that frees women of this obligation. This model is turning over the children to the nurseries and their nurses.

Thus, it is clear that in the Republic, women are considered as equals of men, which is why they receive the same amount and quality of education and training, as men do. In addition, while there are differences between women and men, these are regarded as mere natural differences and as such, do not and cannot hinder women from obtaining the education fit for them.

## 2.5. Education of the Classes

The education of the classes is not discussed at great lengths in the Republic as Plato only discusses the education of the elite class. The Auxiliaries and the Philosopher-Kings are educated with what their class requires and with what their role in the Republic requires: wise, intellectual and incorruptible. If at all, the education of the other members of the *polis* were only touched upon on Plato's discussion on these individuals' particular role in the city, which means that they have to be trained only with respect to these. What is really discussed at great lengths in the Republic is the education of the Guardians which education has already been discussed in previous chapters and not discussed is the education of the craftsmen's children.

George F. Hourani agrees with Professor Conford, whose notes accompanies his English translation of the Republic, in proposing that the third class must receive at least the beginning of the education described. He cites from Conford that "[n]o explicit provision is made for their education; but unless they share in the early education provided for the Guardians, there could hardly be opportunities for promoting their most promising children to a higher order (qtd. in Hourani 1949: 58). He accepts that there is no question of higher education for craftsmen children, but doubts about the primary education. To him, Plato gives a chance to anyone who is found to have gold or silver in his soul can be raised to a higher rank. The children enter the school at six where they learn reading, writing and counting, then music and gymnastics. At the age of eighteen those who have gold and silver in their soul are selected to continue their education in military and higher studies until they reach to Agathon, Final Good, and those who have bronze and iron in their soul have to

learn a craft and conduct what is necessary for the society. Hourani and Conford are so optimistic that Plato lets different metals to be mixed in primary school and less valuable metals to be educated which might undermine the harmony of the classes since each class has separate function. The classes are differentiated from each other through education, so including the craftsmen children into educational process causes depression in the state.

To sum, the children of the guardians are educated while the craftsmen's children are canalized into conducting the necessities of the society. The children of golden and silver souls begin their education in reading, writing, counting, music, gymnastics and philosophy at six until they reach Agathon while the children of bronze and iron are led to meeting the needs. Every class has one task in the society and education is the unique tool which separates those classes. That is the reason why craftsmen's children are not educated and why Hourani and Conford are so optimistic.

## **CHAPTER 3**

### **UTOPIA BY THOMAS MORE**

It is undeniable that Thomas More wrote his Utopia under the light of Plato's Republic. He not only borrowed the form and content from him but also blended his own socialist and political point of view in his masterpiece. More's Utopia consists of two books: the first one is a certain criticism of his era and the latter reflects his ideal solution for the illnesses of the existing system. More takes advantage of the dialectics in persuasion of the readers, presents his ideas in a concrete island form and starts with the theme of justice. While Plato details the elite class for the sake of reaching the ultimate good, More prefers detailing the whole society and their relationships. Plato governs his state through totalitarian philosopher kings while More's society is democratic and vote for their rulers. Unlike Plato, More details the city planning, customs of the habitants, background of the society and economy of the ideal state. More educates all members of the society whereas Plato educates only the elite class. Plato's families do not contribute in teaching process since the parents do not know who their children are, but in contrast, More's families take an important role in education of the youths.

Although Utopia as a literary work has various aspects to be explored, the structure, the presentation and the themes in the literary work is something that is admirable. However, for the purposes of this thesis, only those themes and sections that are material to the notion and concept of education in the Utopia shall be discussed.



### **3.1. Education of the Utopians**

As have been discussed earlier, formal methods in education relates to methods that are structured and which further a certain hierarchy, depending on the standards that are imposed and depending on the goals that are set.

In the modern sense, methods employed in most schools are formal; and the structure, in which such academic institutions revolve in are likewise formal as there is a sense of hierarchy that governs the institution. Thus, the education that employs this type of method is branded as “classroom education” as such formal methods are confined to the four walls of the classroom. The methods are likewise structured in that there is a certain sequence by which subject matters can be taught to students.

The hierarchy mentioned pertains to the fact that, for instance, an individual has to accomplish all requirements and pass certain examinations before he or she can move from primary to secondary school. The hierarchy also pertains to the fact that, for instance, an individual should have first studied and passed Mathematics I, he or she can proceed to study Mathematics II. Simply, the hierarchy means that there are pre-requisites in place before one can proceed with another subject matter.

Formal methods are generally employed to hone the intellectual skills of an individual. Thus, generally formal methods are used to teach an individual Mathematics, Geography, History, etc.

These methods may include recitations, quizzes and examinations.

Informal methods on the other hand relate to the reverse of the formal methods. This means that these methods pertain to a less structured system if not an unstructured system. The methods employed are less rigid. Thus, the methods employed are not confined to the four walls of the classroom. In addition, any other

method that is generally not employed may be considered as informal with the fact that the same does not belong to the mainstream or generally accepted methods, which are formal methods. Informal education is actually voluntary and thus is not compulsory.

More importantly, generally informal methods are employed to shape aspects of an individual other than his or her intellectual skills. Thus, informal methods are employed to shape an individual's character and well-being.

These methods may include actual experimentation or actual experience of an important lesson.

Thus, in sum, the determination of whether or not an educational method is formal or informal depends on two matters, which are actually not mutually exclusive – whether such method is employed to hone an individual's intellectual skill or whether such method is employed to hone other aspects of an individual other than his or her intellectual skills and whether such method is confined within the four walls of the classroom, with structure and hierarchy or whether such method is not confined within the four walls of the classroom, without structure and hierarchy.

With respect to the first matter mentioned above – whether such method is employed to hone an individual's intellectual skill or whether such method is employed to hone other aspects of an individual other than his or her intellectual skills, it is already worth noting that in the Utopia, the education is envisioned as a wholistic endeavor or process to make the island better. This means that education in the island of Utopia is in place not only to hone the intellectual skills of its

inhabitants but also to hone them in the other aspects of their person and in order to ensure that the Utopia is benefited from such education.

It is actually difficult to discuss the education in the island of Utopia as compared to the education in the Republic or in the Brave New World as in the latter two, instances of education or instruction, whether formal or informal are explicitly discussed. In the Utopia, as it involves various other matters, generally involving the basic structure of the Utopia, education can if at all only be surmised. There are signs or implications that may be obtained from the text which indicate the instance of education and methods, but the same are not explicit.

Thus, the succeeding discussion is an attempt to make explicit the education undertones and implications in the Utopia.

### **3.1.1. Formal Methods**

It must be noted that formal methods, as discussed above are not as much touched upon in the Utopia. We learn that the children are taught agriculture at school which is a must and practice what they learn in the fields about the town. Besides agriculture, all the Utopians have to learn another peculiar trade such as the manufacture of wool or flax, masonry, smith's work, or carpenter's work. We also observe that there are public lectures every morning before daybreak at which those marked for the literature must join so can the volunteers.

It is assumed with the statements that the Utopians made the same discoveries in music, logic, arithmetic, and geometry as the Greeks have. So the readers can assume that these subjects are taught at schools, but they “far exceed our modern logicians for they have never yet fallen upon the barbarous niceties that our youth are forced to learn in those trifling logical schools that are [in Britain]” (More 46). With

this quotation it is observable that More not only praises the educational system of the Utopians since they have advanced in exact sciences but also criticizes the contemporary educational system of his age:

They are so far from minding chimeras and fantastical images made in the mind that none of them could comprehend what we meant when we talked to them of a man in the abstract as common to all men in particular [...] and yet distinct from every one, as if he were some monstrous Colossus or giant.  
(Ibid)

More faults the “fantastical images” in his England’s educational system and suggests that these “empty notions” should be ignored. Thus, observations and logical conclusions will advance his society...

for all this ignorance of these empty notions, [the Utopians] knew astronomy, and were perfectly acquainted with the motions of the heavenly bodies; and have many instruments, well contrived and divided, by which they very accurately compute the course and positions of the sun, moon, and stars. (46)

The preceding excerpt indicates that the Utopians are as much educated in astronomy and in the other sciences as the other individuals from other countries.

Insofar as the literature is concerned, this is the only indication or implication even of a formal method of education. The formal education is already implied for the fact that they are trained in subject matters that are normally and traditionally included in a contemporary curriculum.

Thus, most of the other methods are informal, as will be discussed on the next page.

### **3.1.2. Informal Methods**

These methods actually revolve around doing manual labor. In Utopia, everyone is expected to be trained in farming; even if they may be trained in other trades especially the trade of their parents. If it is the wish of the child to learn another trade, such child is included in another household by adoption. Thus, Utopians are expected to be trained in farming and in another field. Trainings in such fields as they are more practical, hands-on, less structured and instructional, methods employed in such are thus informal methods. In addition to these two trades, they may be permitted to learn a third trade, depending really on the needs of the Utopia.

Another method employed, which is generally geared towards the wholistic development of a Utopian is the fact that the day is divided in such a way that there are segments that are devoted for working, there are segments that are devoted for rest, there are also segments that are devoted to developing other aspects of the Utopian as an individual. While Plato forbids his Republicans developing individuality, More encourages his Utopians to develop their personal capabilities and advancement throughout a careful plan. Basically, they work only six hours a day, they sleep for eight hours and the remainder is provided for leisure, relaxation and pursuance of further education, but they must “employ it in some proper exercise, according to their various inclinations, which is, for the most part, reading” (74).

Games play an important role in the informal education of the youths. The games such as dice or cards are not familiar to the since they are foolish and mischievous. They only play two sorts of games similar to chess:

The one is between several numbers, in which one number, as it were, consumes another; the other resembles a battle between the virtues and the vices, in which the enmity in the vices among themselves, and their agreement against virtue, is not unpleasantly represented; together with the special opposition between the particular virtues and vices; as also the methods by which vice either openly assaults or secretly undermines virtue; and virtue, on the other hand, resists it. (75)

Some observers may say that providing for only six hours for work, with the rest of the day is devoted to leisure and rest, will just promote idleness. This is immediately countered with the practice that most leisure activities are actually intellectual, as the public lectures every morning before daybreak and the games described in the excerpt above. The games played above resemble a sort of chess game of virtues versus vices. It is through these games wherein Utopians are taught the virtues and it is through these games that they learn to use the virtues over vices. During their supper or during any of their meals they use music and discourse to entertain and educate one another. In fact, both men and women, even adults are expected to read and study during the hours that they are not engaged in manual labor.

There is also an observation that since Utopians only work for six hours, there may be a shortage in the supply of food and basic necessities. This is countered with the fact that the division of labor is so efficient that six hours of work will suffice to produce what is needed by the city, and more.

In the Utopia, the capacity of the children determines whether they are to become scholars or artisans. Thus, there are a few who are exempted from participating in manual labor. These are the men and women who have been discovered to have extraordinary intellect, capacity and skill with letters. These individuals are required to read and study during the times that others are engaged in manual labor and even further. However, if in case such extraordinary individual is not chosen to become a scholar or a Magistrate later on, he or she is expected to help in the manual labor as an artisan, be it agriculture or whatever trade he or she was trained and engaged in before. Thus,

[those] privileged from labor, that they may apply themselves wholly to study; and if any of these fall short of those hopes that they seemed at first to give, they are obliged to return to work; and sometimes a mechanic that so employs his leisure hours as to make a considerable advancement in learning is eased from being a tradesman and ranked among their learned men. Out of these they choose their ambassadors, their priests, their Tranibors, and the Prince himself, anciently called their Barzenes, but is called of late their Ademus. (79)

The methods employed above, though not explicitly touched upon in the Utopia govern the education of the Utopians, both men and women, and adult and children alike.

Once again, in sum, the formal methods really are already assumed and implied as Utopians were regarded to be equally educated as the Greeks and other individuals. Thus, it was assumed that formal methods were employed to teach them

formal subjects such as music, logic, arithmetic, and geometry. This was assumed as it was generally the formal methods that are employed in the instruction of these subjects.

The informal methods employed are the trainings or *practicum* in agriculture and some other trade. Another informal method employed is the imposition of the time compartmentalization within the day, in order to hone all aspects of a Utopian individual. The same is an informal method as this is not the usual method of instructing or shaping an individual. This may even be viewed as radical as most conservative states would impose the maximum number of hours in manual labor.

An informal method employed as well is the use of games to teach the Utopians about virtues and vices. A game is an informal and less rigid way of teaching someone something that is moral and virtuous.

In addition, the fact that everyone must be trained and adept in agriculture is already an informal expectation as formal education mostly involves intellectual training. Training in agriculture is actually informal as the same is practical and vocational.

Most importantly, these methods are employed in order to guarantee the continuous existence of the city. Constant supply of the necessities and enough time for Utopians to work, play and study guarantee the Utopians compliance and obedience to the rulers of the city.



### **3.2. Function of Family in Educational Process**

As have been discussed above, the family plays an important role in the education and training of one with respect to a child's trade. An individual, apart from being trained in agriculture, is trained in another trade, which is usually the trade of his or her parents. If such person wishes to be trained in a totally different trade, such person may be adopted by another family:

The same trade generally passes down from father to son, inclinations often following descent: but if any man's genius lies another way he is, by adoption, translated into a family that deals in the trade to which he is inclined; and when that is to be done, care is taken, not only by his father, but by the magistrate, that he may be put to a discreet and good man: and if, after a person has learned one trade, he desires to acquire another, that is also allowed, and is managed in the same manner as the former. When he has learned both, he follows that which he likes best, unless the public has more occasion for the other. (74-75)

The above-cited also conveys that the family exemplifies the division of labor in Utopia. This division of labor has been already raised as a defense with the observation that since six hours are only devoted to work, there may be shortages in the basic necessities. This effective division of work is exemplified in the family, as the women engage in spinning and weaving, while the men engage in masonry, blacksmithing, and carpentry.

Besides the families' function of vocational education, they also teach the children morality, respect and virtue. The children learn morality, virtue and respect

through the sitting at the dinner table. The children serve their parents, and always the younger serve the elder. The aged and the teenagers sit together so the gravity of the old people and their dignity may restrain the younger from indecent words and behaviors. Before the dinner starts, a lecture of morality is read to them and during the dinner, the younger are engaged to talk so that the elder can find out the force of the younger's spirit and observe their temper by the help of free conversation. The younger are educated to be virtuous and respectful through the dinner ceremony.

The younger are also educated not to value the metals more than their value of use in order not to raise jealousy, vice and corruption in the whole society. They do their best to discredit the gold, silver, diamond and pearls such as making chains, rings and fetters for their slaves, badge of infamy and adorn their little children. When they grow up, they lay them aside with of their own accord and they feel ashamed to use them afterwards. Since they do not value the gold and other metals, they do not corrupt their virtue by greedy obsessions.

What the family provides is an informal method of education as children are taught vocational and practical skills, morality, virtue and respect through the family. The family also provides for a microcosm to society in that the family exemplifies to the family members the division of labor that is in place in the whole of Utopia.

### **3.3. *Pari Passu* of the Sexes**

More portrays an apparent equality between man and woman in education and governing although it seems highly patriarchal. Education is a right for every individual, male or female in the Utopia. There is no doubt that the sexes are treated equally in the Utopia as both men and women are educated in music, logic, arithmetic, and geometry, and are trained in agriculture and other trades.

Similar in the Republic, while there are differences between men and women, the same does not affect the core of the education or training of men and women. Both are still trained but just that they are trained in fields where they are more appropriate to belong and perform. Both men and women are trained. Men are trained in masonry, blacksmithing, and carpentry as they have enough strength to carry on with the demands of such fields. On the other hand, women are trained in spinning and weaving because it is in these fields where women can excel with the strength and skills that they have.

Women share the responsibility of ruling the state. Utopians are sent to farms to work for country labors for two years. Every country family consists of no less than 40 men, women and two slaves. Half of the population consists of women only five hundred of whom do not work but encourage those who work. A master and a mistress are set over in administration of the family. Furthermore, if any man has a mind to travel around the precinct of his home city, he can do it freely with his father's permission as well as his wife's consent.

Thus, as the distinction is merely accidental and incidental and as both men and women are trained and made to participate in the Utopia, then that leads to the conclusion that there really is equality in education between the two sexes.

### **3.4. Ranks and Education**

It must be noted that in the Utopia there seems to be no class distinction. As everyone is required to work and that no one is exempted, no particular sex is excluded; everyone really is equal with others. While there are ambassadors, priests, tranibors (highest magistrates) and the ruler himself from the order of scholars, these individuals, before they were engaged in their respective further studies, were trained in agriculture and in other manual works.

It is also observable that More's rank system differs from Plato's and Huxley's since he lets a member of a particular rank go up into a higher or go down into a lower class. Plato chooses the best springs, educates in the best way, arranges best women and prepares the most suitable ambience for the Guardians. The best one can become a Philosopher –King but never goes down into a lower class. Huxley manipulates the genetics of the embryos and makes the class transfers impossible.

Although More's system seems not to be depended on class-based, if it is carefully analyzed, it is highly possible to come across the slaves who are appointed to kill the beasts and to washing away their filth. It should be taken into consideration that there are two classes among the slaves: first, enemies captured by the guns in wars and volunteers; the latter and the worse, Utopians who committed crime although they live in the best state. Slaves can also have the possibility of going up into free-class. Although More is silent about the education of the slaves, it can be easily observed that the first group were educated in their own countries and the second group were educated in Utopia.

To sum, Utopia seems to be depended on an ideal commonwealth without class distinction, at least on the matter of education. Unlike Plato's citizens, every

Utopian has the opportunity to be educated not only in literature but also in trades.  
The career of the rulers does not make sense since anyone who is wise, clever, and decent has the room for lifelong education to be a ruler.

## **CHAPTER 4**

### **BRAVE NEW WORLD BY ALDOUS HUXLEY**

#### **4.1. Methods Employed in the Conditioning of Society to Achieve Community, Identity, Stability**

Christine Rees avers in her Utopian Imagination and Eighteenth-Century Fiction that “[a]ny ideal society has to perpetuate itself through conditioning its citizens” (4). Aldous Huxley simply and clearly portrays how citizens are conditioned for the sake of his famous motto: ‘Community, Identity and Stability’ in his Brave New World. This subsection shall directly discuss the conditioning methods of education employed in the Brave New World.

It must be worth noting in the outset that in the Brave New World, the methods employed are actually informal as these methods are truly out-of-the-box and that these methods are not employed within the confines of the classroom. These methods are so informal that as against our present informal methods, the latter may not be considered as formal. The following concepts that will be discussed basically covers the informal methods employed in the Brave New World:

##### **4.1.1. Mass Production**

It is in Chapter One where the readers are introduced to the Central London Hatchery and Conditioning Centre. This Centre addresses the population problem in the Brave New World. More importantly, this Centre actually represents the presence and participation of Mass Production in the Brave New World for the purpose of stabilizing the population.

Mass Production is achieved through the Bokanovsky's Process, which is one of the most important tools for societal stability, and the Podsnap's Ripening Technique. Bokanovsky's Process is the first step and the result of which is furthered or extended by the Podsnap's Ripening Technique.

The process of mass production begins by obtaining ovaries from women. The Director of Hatcheries and Conditioning is quick to defend that "the operation undergone voluntarily for the good of Society" (Huxley 2). The Director discusses the Bokanovsky's Process by distinguishing normal fertilization as we know in contemporary times. In the former, one egg and sperm produces one embryo – one offspring. In the Bokanovsky's Process,

...a bokanovskified egg will bud, will proliferate, will divide. From eight to ninety-six buds, and every bud will grow into a perfectly formed embryo, and every embryo into a full-sized adult. Making ninety-six human beings grow where only one grew before. Progress. (Ibid)

D.H.C. concludes that "bokanovskification consists of a series of arrests of development" and adds that they "check the normal growth and, paradoxically enough, the egg responds by budding" (Ibid). The Bokanovsky's Process alone cannot achieve the goal of the center to stabilize the population as the process can only produce seventy-two (72) to ninety-six (96) embryos:

Ninety-six seemed to be the limit; seventy-two a good average. From the same ovary and with gametes of the same male to manufacture as many batches of identical twins as possible—that was the best (sadly a second best) that they could do. And even that was difficult. 'For in nature it takes thirty years for two hundred eggs to reach maturity'. (3)

At the end of the Bokanovsky's Process the director declares that "Bokanovsky's Process is one of the major instruments of social stability!" (Ibid). The products are "[s]tandard men and women; in uniform batches" and "[t]he whole of a small factory staffed with the products of a single bokanovskified egg" (4). End of this process is where the Podsnap Ripening Technique which is a technique that accelerates the process of ripening comes in.

Obviously, it can be observed from the above that in the Brave New World, infants or babies are not born. They are actually developed through a process. They are developed in bottles and are later on decanted from the bottle. The embryos are placed in a bottle, which contains a bed of sow peritoneum. In the embryo room, the bottles move through the use of a sort-of conveyor belt, which stretches for about 2136 meters during the 267 days before decanting. Within said distance and within the number of days, the embryo is given various and specific conditioning for its future life. Such specific conditioning shall be discussed in the next subsection.

After 267 days, which is almost equivalent to the nine months when a fetus is carried in the womb of the mother, decanting is conducted. Decanting actually relates to the process of pouring of wine from the bottle without disturbing the sediments at the bottom. Thus, at the appropriate time babies are decanted.

Mass production is considered part of the informal method of education and a pre-requisite to the conditioning, which shall be imposed on the embryo later on. Without the embryos that are manufactured and decanted, conditioning cannot succeed, as there will be no subjects to the process.



It must be noted that the Bokanovsky Process and the Podsnap Ripening Technique is only employed for the Gammas, Deltas and Epsilons. These are the only ones which are reproduced for over ninety-six (96) times. The Alphas and Betas are not reproduced and the Bokanovsky Process is skipped since their intelligence is required for the future of the New World.

#### **4.1.2. Biological Conditioning / Genetic Engineering**

As have been discussed earlier, babies or infants are developed in bottles and while they are in these bottles travelling 2136 meters for 267 days, they undergo biological, physiological and chemical conditioning.

This conditioning takes place by placing chemicals in the bottles, spinning the bottles that prepared the embryos for different levels of strength, skill and intelligence for their predetermined jobs or roles in the Brave New World. Mr. Foster described the chemical processing and treatment of the embryos:

...told them of the growing embryo on its bed of peritoneum, [...] why [blood] had to be stimulated with placentin and thyroxin, [...] of the *corpus luteum* extract, [...] the jets [...] which [...] was automatically injected, [...] of those gradually increasing doses of pituitary administered during the final ninety-six metres of their course, [...] the artificial maternal circulation installed in every bottle [...], [and] the centrifugal pump that kept the liquid moving over the placenta and drove it through the synthetic lung and waste product filter. Referred to the embryo's troublesome tendency to anæmia, to the massive doses of hog's stomach extract and foetal foal's liver with which, in consequence, it had to be supplied. (5)

As for the discrimination of the sexes, he explained that “the test for sex carried out in the neighborhood of metre 200. Explained the system of labelling—a T for the males, a circle for the females and for those who were destined to become freemartins a question mark, black on a white ground” (5).

The spinning of the bottles as they are aimed for honing different levels of intelligence, skills and aptitude differ in levels as well. For the Alphas, the bottles are spun with more revolutions; and as the level of the Epsilons are reached, the revolutions are lessened. The reason is explained in Mr. Foster’s mouth after the explanation of the process: “[t]he surrogate goes round slower; therefore passes through the lung at longer intervals; therefore gives the embryo less oxygen. Nothing like oxygen-shortage for keeping an embryo below par.’ [...] [A]n Epsilon embryo must have an Epsilon environment as well as an Epsilon heredity” (6).

In addition to the spinning of the bottles, there were also other methods by which the embryos were conditioned. The embryos, which were predestined to become workers in the tropics, were inoculated against typhoid and sleeping sickness. Such embryos are also subjected to heat as if it were already in the tropics:

Hot tunnels alternated with cool tunnels. Coolness was wedded to discomfort in the form of hard X-rays. By the time they were decanted the embryos had a horror of cold. They were predestined to emigrate to the tropics, to be miner and acetate silk spinners and steel workers. Later on their minds would be made to endorse the judgment of their bodies. "We condition them to thrive on heat," concluded Mr. Foster. ‘Our colleagues upstairs will teach them to love it’. (7)

The verb “teach” here is problematic since the teaching process requires the “learning” process and it can only be obtained through conscious change of behaviors, so the verb “condition” as Mr. Foster utters seems more appropriate.

Another example is embryos who are predestined to become chemical workers. These embryos are conditioned in high toleration to various chemicals. Thus,

[o]n Rack 10 rows of next generation's chemical workers were being trained in the toleration of lead, caustic soda, tar, chlorine. The first of a batch of two hundred and fifty embryonic rocket-plane engineers was just passing the eleven hundred metre mark on Rack 3. A special mechanism kept their containers in constant rotation. “To improve their sense of balance,” Mr. Foster explained. “Doing repairs on the outside of a rocket in mid-air is a ticklish job. We slacken off the circulation when they're right way up, so that they're half starved, and double the flow of surrogate when they're upside down. They learn to associate topsy-turvydom with well-being; in fact, they're only truly happy when they're standing on their heads. (Ibid)

This is the key to happiness in the Brave New World as each embryo even before decanting or “birth” so to speak is already predetermined and conditioned for a particular profession. As they are conditioned for such, as grown-ups, such fetus will no longer feel and experience difficulty with respect to their professions.

At the end of this subsection, it must be noted that this conditioning is an informal method of education employed in the Brave New World as the same once again is not employed within the confines of a classroom. Such methods are informal in that they are unusually employed to achieve the purposes of education. This, the Director recognizes “[w]e also predestine and condition. We decant our babies as

socialized human beings, as Alphas or Epsilons, as future sewage workers or future..." (5).

#### **4.1.3. Psychological Conditioning**

After biological and chemical conditioning, the decanted embryos are to undergo psychological conditioning. Most psychological conditioning is conducted in the Neo-Pavlovian Conditioning Rooms. The rooms are named after Ivan Petrovich Pavlov as the methods employed in such rooms are inspired by the methods that he used in his experiments. Pavlov trained dogs to salivate at the sound of a bell as such bell was linked to memories of food. This method is a little bit modified in the Neo-Pavlovian Conditioning Rooms. A group of Delta babies are put down on the floor and turned towards the books to see the colorful and brilliant images and shapes. Some roses are also placed among the books and the image of sun rises. As soon as the babies are delighted, a siren shrieks, alarm bells sound and the babies are given electric shock. After a while, they are offered the flowers and the books again but, as planned before, the flowers and electric shocks as well as the books and the loud noises are linked in the infant's mind. "[A]fter two hundred repetitions of the same or a similar lesson would be wedded indissolubly. What man has joined, nature is powerless to put asunder" (9).

The narration exemplifies how the Pavlovian conditioning is employed in the Centre. The Centre is inspired by the Pavlovian conditioning, as it works with the same premise of association. As food is associated with the sound of the bell, in the case books and flowers are associated with loud noises and electric shocks. The

conditioning however is neo or new as the conditioning in the center uses other stigmas or alerts other than the sound of the bell.

Infants are made to dislike books as later on they may read something that will in effect threaten their conditioning. Infants are also made to dislike the country as trips to the country further the attitude of consumption just for the sake of seeing primroses and landscapes. Thus, infants are conditioned to spend for something when there is a far more economic sounder reason for such spending. The Director explains:

[p]rimroses and landscapes, he pointed out, have one grave defect: they are gratuitous. A love of nature keeps no factories busy. It was decided to abolish the love of nature, at any rate among the lower classes; to abolish the love of nature, but *not* the tendency to consume transport. For of course it was essential that they should keep on going to the country, even though they hated it. The problem was to find an economically sounder reason for consuming transport than a mere affection for primroses and landscapes. It was duly found. (10)

Another method employed in the Neo-Pavlovian Conditioning Room is *hypnopaedia* or sleep-teaching. The Director begins his discussion on *hypnopaedia* or sleep-teaching by conveying the story of little Reuben Rabinovitch as he accidentally heard in his sleep a broadcast in English by George Bernard Shaw, the British dramatist and sleep-learning it although Reuben knew no English.

The same principle exemplified in Reuben Rabinovitch is used in the hypnopaedia or sleep-teaching in the Centre. However, the Director is quick to point

out that the same is only employed as it only works for 'moral education'. The Director uses the following example to exhibit the hypnopaedia in the Centre. The Directors together with others who were touring the Centre enters a dormitory with eighty cots in row and goes on instructing about the Elementary Class Consciousness. Eighty little Beta boys and girls listen to the "whisper" under their pillows. The voice repeats the same sentence three days a week, hundred and twenty times for thirty months:

Alpha children wear grey. They work much harder than we do, because they're so frightfully clever. I'm really awfully glad I'm a Beta, because I don't work so hard.

And then we are much better than the Gammas and Deltas. Gammas are stupid.

They all wear green, and Delta children wear khaki. Oh no, I *don't* want to play with Delta children. And Epsilons are still worse. They're too stupid to be able. (12)

As mentioned above, the classes are discriminated according to the colorful clothes they wear and the children listen to the tapes placed under their pillows. They have to listen to it forty or fifty times, three times a week for thirty months. After the 'suggestion' is memorized unconsciously, a more advanced 'suggestion' is dictated: '... so frightfully clever,' the soft, insinuating, indefatigable voice was saying, "I'm really awfully glad I'm a Beta, because ...'" (Ibid). The above-cited passage is an example of moral education for Betas. Through the repetition of the messages by the Director, Betas learn to love their class. They also learn that they need to respect the

Alphas as they are superior to them. What is also significant is that they are taught in their sleep to only mingle and play with their fellow Deltas. They are instructed not to play with the Deltas specifically. How effective the process is explained as such:

Not so much like drops of water, though water, it is true, can wear holes in the hardest granite; rather, drops of liquid sealing-wax, drops that adhere, incrust, incorporate themselves with what they fall on, till finally the rock is all one scarlet blob.

‘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!’ The Director almost shouted in his triumph. ‘Suggestions from the State.’ He banged the nearest table. (Ibid)

Also, the cited passage merely exemplifies how and to what extent conditioning through sleep-teaching in the Brave New World is conducted. It is in such method of conditioning that it becomes very apparent how the State controls the actions and thoughts of individuals in the Brave New World.

Erotic play is also used in the Centre. This is exemplified by this passage:

In a little grassy bay between tall clumps of Mediterranean heather, two children, a little boy of about seven and a little girl who might have been a year older, were playing, very gravely and with all the focused attention of scientist's intent on a labour of discovery, a rudimentary sexual game. (13)

That the idea of sexual desire for the opposite sex may harm the harmony of the classes leads them to such a solution. If they have sexual intercourse freely, they overcome the instincts of possession and jealousy.

It must be noted that while the methods are employed or imposed within the four corners of the Centre, the methods are still informal as the Centre attempts to achieve certain ends or goals, through unconventional means.

#### **4.1.4. Formal Method**

It must be pointed out that while it was mentioned earlier that the methods employed in the Brave New World are mostly informal methods, the system that holds all these methods is a formal method. The Centre has a very structured system in that there is a sequence to which the embryos are to proceed – (1) Fertilizing Room; (2) Bottling Room; (3) Social Pre-Destination Room; (4) Decanting Room and (5) Neo-Pavlovian Conditioning Room. Thus, the following passage exemplifies one aspect of the structure provided for in the Centre:

In the Bottling Room all was harmonious bustle and ordered activity. Flaps of fresh sow's peritoneum ready cut to the proper size came shooting up in little lifts from the Organ Store in the sub-basement. Whizz and then, click! The lift-hatches hew open; the bottle-liner had only to reach out a hand, take the flap, insert, smooth-down, and before the lined bottle had had time to travel out of reach along the endless band, whizz, click! Another flap of peritoneum had shot up from the depths, ready to be slipped into yet another bottle, the next of that slow interminable procession on the band.



Next to the Liners stood the Matriculators. The procession advanced; one by one the eggs were transferred from their test-tubes to the larger containers; deftly the peritoneal lining was slit, the morula dropped into place, the saline solution poured in ... and already the bottle had passed, and it was the turn of the labellers. Heredity, date of fertilization, membership of Bokanovsky Group—details were transferred from test-tube to bottle. No longer anonymous, but named, identified, the procession marched slowly on; on through an opening in the wall, slowly on into the Social Predestination Room. (3-4)

The methods employed in the Brave New World, both formal and informal are geared towards achieving Community, Identity and Stability. 'Community' is achieved by actually achieving 'Identity' and 'Stability'. 'Identity' is achieved through genetic engineering while 'Stability' is achieved through conditioning.

It must be noted that similar to the previous chapters, the methods employed here most especially conditioning is really a tool used by the state to ensure that most inhabitants will stay happy, which means that all inhabitants will remain to be under their control.

This is what the system failed to achieve with respect to Bernard Marx and with Helmholtz Watson. Despite the fact that these two were produced and decanted on top of the pack, the conditioning put in place was not enough to restrain their desire for something more. Thus, through the characters of these two individuals the 'Stability' that the Brave New World endeavored to achieve was shaken.

#### 4.2. “Father” and “Mother”: What Shameful Words!

Rees draws our attention in her Utopian Imagination and Eighteenth-Century Fiction (1996) to the relationship of parents and children and claims that, “the state cuts the cords of personal relationships between, parent and child, man and woman” (19). It is quite obvious that in the Brave New World there are no fathers and mothers as infants are really harvested, decanted or born. This is just one of the factors though, as there are also no fathers and mothers because of sexual promiscuity. In the Brave New World, anyone can have sexual activities with anyone. As this is considered a norm, monogamous relationship that gives rise to families was totally abolished inside the Brave New World. Thus, the notion of a father and mother in both biological and emotional sense does not exist in the Brave New World. Thus the peculiar and queer reaction comes out when the word “parents” was uttered:

There was an uneasy silence. Several of the boys blushed. They had not yet learned to draw the significant but often very fine distinction between smut and pure science. [...] The poor boy was overwhelmed with confusion.

‘In brief,’ the Director summed up, ‘the parents were the father and the mother.’

The smut that was really science fell with a crash into the boys' eye-avoiding silence.

‘Mother,’ he repeated loudly rubbing in the science; and, leaning back in his chair,

'These,' he said gravely, 'are unpleasant facts; I know it. But then most historical facts are unpleasant'. (10)

The quotation on the previous page is similar to a prehistoric man speaking about dinosaurs to one who is from the contemporary times. It is difficult to make one understand a concept that he or she did not come across in its actuality.

Thus with respect to the parents, in the Brave New World, parents play no role in the education of the children as there really are no parents that exist in this world. This idea seems to be a further step of Plato's 'state as a big family' idea.

### **4.3. Product Profile: Gender Equality**

Gender equality is not discussed in the Brave New World. However, the same is implied from the fact that during the Mass Production and Genetic Engineering, distinction is not made with respect to a male and a female fetus. Distinctions are made among the classes: Alphas, Betas, Gammas, Deltas and Epsilons.

Neither Brave New World nor Republic mentions about a woman ruler. In Brave New World, we are introduced male rulers such as Thomas, Director of Hatcheries and Conditioning, and Mustapha Mond, World Controller for Western Europe, but not a women ruler. The reader can only surmise that there can be a woman controller or director since the population is arranged in equal numbers of men and women of different classes, and the members of a class work for what their class requires.

In the case of Utopia, it is a little bit complicated. On one hand it is obvious that there is no distinction between the sexes as education discussed and “[t]here is a master and a mistress set over every family” (Utopia 2005 34) but on the other hand women are not mentioned in higher positions such as philarch, chef philarch or prince.

It can be deduced that there is gender equality in the Brave New World from the fact that no distinction is made between male and female members of the different classes. All citizens are produced through the same conditions and processes which, in fact, means their education. Furthermore, if the women have an operation of excising their ovaries, which means the main difference between man and woman, they are appraised. The women without ovaries, in exact term, ‘equal’ to men.

#### **4.4. Condition and Caste System**

As have been discussed earlier, “identity” is one of the goals of the methods in the Brave New World. “Identity” together with “Stability” brings forth “Community”. “Identity” is largely due to the fact that the society is divided into five classes –Alphas, Betas, Gammas, Deltas and Epsilons. The aim of the caste system is to maintain the order, identity and stability in the society. Each classes must perform their roles consistent with what they were produced for. If each classes of the community perform their specific role, Huxley’s motto “Community, Identity and Stability” can be guaranteed.

The first two classes while bottled do not undergo the Bokanovsky Process and the Podnsap Ripening Technique. The lower three classes are those that undergo the Bokanovsky Process and the Podnsap Ripening Technique in order to produce up to 96 identical twins. Everyone, through conditioning is made to conform to the respective ‘Identity’ of their groups such that when one manifests differently, that person is considered as an outcast.

Obviously, the Alphas and Betas whose remain individuals are considered superior to the Gammas, Deltas, and Epsilons who are bokanovskified. Superiority is already manifested in the conditioning of the different classes such that Alpha fetus receive more oxygen than the Epsilons as the Epsilons, according to the Director, do not need oxygen as their intellectual skills are non-existent. Thus,

[t]hey were passing Metre 320 on Rack 11. A young Beta-Minus mechanic was busy with screw-driver and spanner on the blood-surrogate pump of a passing bottle. The hum of the electric motor deepened by fractions of a tone as he turned the nuts. Down, down ... A final twist, a glance at the revolution

counter, and he was done. He moved two paces down the line and began the same process on the next pump. 'Reducing the number of revolutions per minute,' Mr. Foster explained. 'The surrogate goes round slower; therefore passes through the lung at longer intervals; therefore gives the embryo less oxygen. Nothing like oxygen-shortage for keeping an embryo below par.' Again he rubbed his hands.

'But why do you want to keep the embryo below par?' asked an ingenuous student.

'Ass!' said the Director, breaking a long silence. 'Hasn't it occurred to you that an Epsilon embryo must have an Epsilon environment as well as an Epsilon heredity?'

It evidently hadn't occurred to him. He was covered with confusion.

'The lower the caste,' said Mr. Foster, 'the shorter the oxygen.' The first organ affected was the brain. After that the skeleton. At seventy per cent of normal oxygen you got dwarfs. At less than seventy eyeless monsters. (6)

Other than this instance, the education of the classes is not exhaustively delved into in the Brave New World. The aim of the classification of the classes and their education can be defined as guaranteeing the famous motto: "Community, Identity and Stability".

## CONCLUSION

In the beginning it was stated that the aim of this thesis is to compare and contrast the concept of education in selected utopian and dystopian works to demonstrate how it is constructed, how the states use it to control its citizens and their existence. Whether it is a utopia or dystopia, the states guarantee their existence through education. At schools, the subjects, the content of the subjects, the teaching methods, the practice and the quality control mechanisms are carefully conceived for the service of the states and they are supported by informal methods such as customs, habituation, encouraging, rewards and penalties.

In fact, Nelson Mandela was quoted as he was the one who stated that “education is the most powerful weapon which you can use to change the world”, the states manipulate the educational systems for their benefits.

Before proceeding to such discussion, it is better to review what each of the significant thinkers presented in their utopian and dystopian works.

Plato, in the Republic proposes a caste-based, upper-class educational system as this is mostly the educational system that he discusses in the Republic. He believes that changes can be out in place provided the rulers are educated in the way and in with the standard that he proposes that they be educated.

Thomas More, who names the utopian genre, extends Plato’s ideals in the Republic to his Utopia. Education is not explicitly discussed in Utopia but can only be implied through the various discussions on training in agriculture and trade. The

most significant feature of the education in Utopia is the fact that everyone is expected to be trained in manual labor and in various other trades.

Aldous Huxley, in the Brave New World extended everything to the extreme in order to establish a dystopian society. This society educates – if it can be called as such – through genetic designing, chemical interference, Ivan Pavlov’s conditioning techniques.

The three works differ in the obvious fact that two are utopian works and the last one is dystopian. The three works also differ in various aspects such as the methods employed, role that parents play in the education, equality of the sexes in education and education of the classes since they reflect the illnesses of different centuries and proposals of different thinkers who have different educational, social, economical, moral, religious, political and ideological backgrounds.

As to methods employed, it can already be really expected that the methods employed are different. What is worth pointing out is that Huxley’s work employs the most informal methods of education as his methods already educate or shape the individual from the core or since birth. On the other hand, the works of Plato and More, while employing subtle informal methods as these are not what are commonly used, are still not as extreme and unconventional as the methods employed by Huxley. To some extent, the methods employed by Huxley are quite crazy but probable.

The works of Plato and Huxley both reject the participation of parents in the education of individuals. Parents in their utopian and dystopian writings do not play roles in the education of individuals. As in the first one, children are not to know who their parents are and in the second one, children do not have parents so to speak.



In the first one, while they are born from their mothers, they are separated from them at birth. In the second one, individuals are not even born from their mothers but are decanted from bottles. More's work is the only one where parents play a significant role in the education of their children. This is because in the Utopia, children are expected to learn the trade of their parents. Thus, who best to teach them the trade other than their own parents?

It is quite remarkable that in Plato's Republic and More's Utopia, the equality of the sexes are recognized and promoted. This is remarkable with the fact that these works were written prior to significant feminist movements.

With respect to the education of the ranks and classes, it is worthy to note that once again Plato and Huxley have something in common, in contrast with More. Both Plato and Huxley provide for an education system that caters to the different classes that are in their respective societies. On the other hand, More does not provide for such. In fact, he categorically states that there are no distinct classes with respect to the educational system. In fact, all Utopians are trained in agriculture and trade.

Despite these differences, all three works have something in common. This is the fact that these educational methods and systems are in place, not to develop the individual but to actually preserve the existence of the State. The development of the individual is just an accidental or incidental result for the bigger picture, which is for the State to stay in power and for those who are running the State to continue running the State. Thus, what Nelson Mandela states "education is the most powerful weapon which you can use to change the world", is really apt.

In the Republic, while Plato prescribes for certain standards by which one can be educated and trained, such standards are really to further the interest of the State, as a fully-trained and developed individual can well extend the boundaries of the city or the *polis*. If such individual is ill-trained, the expansion of the city or *polis* will be put to halt, not to mention that the protection of the city or *polis* is likewise compromised. Thus, at the end of the day, one's training is really to preserve and to better the Republic.

In Utopia, while the situation is quite ideal and appears to be utterly favorable to Utopians, the same is actually designed to restrain them from protesting and from deviating from the standards that are imposed. For as long as inhabitants of a city are well-fed and well-rested, any unrest or politicking is avoided. Thus, once again, the methods employed by the rulers of the Utopia are for the sake of the city and for the sake of preserving the same.

In the Brave New World, it is quite apparent that the methods put in place are for the benefit of the Brave New World. Such state seeks to preserve an ideal situation through genetic engineering and conditioning. While such processes seem to make life and living less tedious and less stressful to the decanted individual, such comfort is merely to deviate himself or herself from thinking and desiring something more and something further beyond the Brave New World. Thus, once again, the methods employed are just for the sake for preserving the state and not really to uplift the human situation.

Thus, from all of these observations it can be concluded that education, indeed, is one of the powerful tools of a state. Finally, Goodwin and Keith, in their The Politics of Utopia: A Study in Theory and Practice (1982) draw attention to the

importance of utopias on real life: “work, family life, the relations with men and women and parents and children, [especially] education and the arts, all, it can plausibly be claimed, have been deeply affected at various times and in various places by utopias or utopian thought” (218).

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