



Excellent Society-Ideal Education: Educational Models in the Optimistic Utopias

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Abstract

Background: That struggle of human being who tries to understand/investigate the world in which he lives about seeking the excellent/ideal has been seen in every age/every country. Utopia being an expression of this trial is the literary/philosophic name of tradition dreaming for an ideal society. This article proposes that this tradition is to be formed in educational aspect as well. In other words the question whether we can be inspired from utopias in our trial of growing educational ideals is being discussed.

Purpose of the Study: This study aims to benefit from optimistic restructuring of utopias on behalf of education. To this end; to distinguish the place/importance of education in dreams of ideal society of utopias, to wonder to what extend ideals of utopias can come true in today's social/educational practice and make implications about the present/and the future state of education. For these purposes, it has been considered that besides of political and philosophical functions, utopias also have pedagogic functions and educational models of five utopias have been examined.

Sources of Evidence: Utopias which have been examined are Plato's "Republica/State", Farabi's "Medinet'ül Fazıla/The Virtuous City", More's "Utopia", Campanella's "Civitas Solis/The City of the Sun" and Bacon's "New Atlantis". This choice is made according to chronological order with the purpose of examining positive utopias. Also those works which are accepted as classical utopias.

Main Argument and Conclusions: In utopias which have been examined, it is seen that education is accepted to have prior importance. It can be said that, Plato, More and Campanella's works are "utopias about education". Plato's utopia has an effect that has been carried to other utopias. This effect is that education should be controlled by state and an utilitarian education would create the perfect society. For Plato and Farabi basis of education is mathematics. This basis has changed as training on agriculture and work for More, training on profession for Campanella, and training scientists for Bacon. As for environments of education, in Plato's and Farabi's works an environment for education/school has not been described. More, uses the concept of school but does not describe educational locations. Campanella and Bacon suggest school buildings /educational settings with a special architecture. These utopias have been designed in "city" or "island" societies that symbolize educational/scientific relations with other societies but are also politically abstracted. Classical utopias argue discipline for education. As Plato and Farabi argues a prohibitive/discriminatory system of education; European utopias of education suggest a more egalitarian system.

Keywords: Utopias, education, educational fictions in utopias.

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INTRODUCTION

Utopia, comes from the words eu (good), ou (not) and topos (place) in Greek, which means “good place which does not exist” (Hançerlioğlu, 1977, p.334). Dictionaries, define this concept as “the ideal land that is accepted to provide facilities for those who live there that make it possible to live in a perfect order” (Ana Britannica, 1986, p. 438) or factitious/imaginary estimation of a perfect society/political social order (Marshall, 1998; Timuçin, 1994). Cevizci (2000), considering trial of humankind to do/to create says, utopia is a celestial activity. Menheim (2004, p.21) referring to Marxist dialectic, says, “utopia is an offering for life which is set by sense, humankind has always alternative plans for future and utopian capacity defines human nature”. In scientific platform utopia is an assumption and a creation of mental experiment (from Mach & Comte, Vexliard, 1967). According to Öztürk (2006) who sees utopias as our final frenzy or hope, every utopia is a hidden criticism of civilization and is a mental struggle by which we enrich our alternatives of life and review our social institutions and rebuild them.

In light of those statements, as developing sources for the future of education or for education of the future, utopias can be examined. As Nasreddin Hoca, the Turkish humorist said: “Old moons can be trimmed and turned into stars”.

In the process from utopias to dystopias, two kinds fictions have come been formed: positive/democratic utopias and negative/anti-democratic dystopias. Good utopia is the trial to create a better and happier society than the present. The best known/classical models of good utopias are accepted (Cevizci, 2000; Ural 2009; Şenel, 1968), to be Plato’s “The State” (B.C 375), Farabi’s “ Medinetül Fazıla” (930), Thomas More’s “Utopia” (1516), Thomas Campanella’s “City of the Sun”, Francis Bacon’s “New Atlantis” (1624).

Plato, accepted as the initiatory of utopic discussion, 2400 years ago, said that the state was the founding/rebuilding power of society and so his utopia which is named “The State”. Turkish thinker Farabi who is the writer of the first Islamic utopia, in his book “Medinetül Fazıla” which he wrote under the influence of Platonism, in “virtuous city”, defines a world in which no borders are present. Plato’s ideas have been repeated in England of 16th century by Thomas More, and named as the concept of “Utopia”. A century later, another socialist utopia written in Italy is Campanella’s “Civitas Solis/City of the Sun”. City of the Sun is the utopia which gives most importance to education after Plato’s The State. Bacon’s work, who is an English statesman and philosopher of 17th century, “New Atlantis” which is accepted as one of the best models of utopian tradition is an utopia of a society of science.

Utopian and educationalist disciplines meet for many common purposes; to create changes in behaviour and thinking in the desired course. Sinanoğlu, (2010) states that the initial purpose of education is to raise human to a level that he can create value for both self and society, and the second one is to build a bridge between the past and the future of a nation. Ural (2009, p.6) explains the function attributed to education in utopias as follows: “Plato believes problems can easily be solved in a state where citizens are enlightened by good education. Bacon accepts that science is the only means of building the ideal social order, and says that the ideal society which has reached excellence shall create its own ideal person. Campanella, however

in his utopia which he designs as a virtuous and egalitarian social project, tells that all children without any distinction can receive training. More, emphasizing life-long education, suggests that by creating a love of science and enlightening minds thinking can be improved”.

Therefore this study is in the meaning of cooperation of philosophy and pedagogy. Utopian approach as a critical way of thinking has contributed to social systems to be discussed and changed. This contribution, can be carried to the field of pedagogy by examining and commenting on education that is designed in five classical utopic works in terms of its basis, objectives, significance, theoretical approaches and environment

Plato (B.C 428-348) “Consider human enlightened by education or unenlightened”. *

Plato, the ancient/Greek philosopher, has created very strong influences on utopic tradition following him by his work “The State” (Studied edition: 1988, translated by S. Eyüboğlu, M. Ali Cimcoz; İstanbul: Remzi Yayınevi). Plato, builds the basis of education on training of mind and soul. Education is the art of teaching to use ones mind in a good way from childhood to adulthood and to convert the power of soul towards the good. The final objective of education is to bring up good citizens/good rulers:

“Education and training. If the heads of our citizens are enlightened by sufficient education, they can solve all problems. Valuable beings come up from excellent education and training. Those beings, by internalizing that kind of education, become better than earlier ones in all respects” (p.113).

Plato thinks education is linked with being virtuous; the only thing that brings happiness to individuals and the state is virtue and that can be gained only by a good education.

Plato explains the significance of education by referring to his well known “allegory of the cave”. Not only individuals but the society as well is to be evaluated by education: “If in a city people often have to apply to physicians, judges and lawyers, this is the open proof that education there is spoiled. If people cannot define what is correct and what is wrong by themselves, education in that society is poor” (p.95).

According to Plato, the basis of education which should make it possible to reach the ideal society/state, depends on learning mathematics. “The one that is common in all branches of art and in all mental studies and the first thing every individual should learn at first hand; that is numbers and calculation! Therefore, Glaukon, we shall oblige people to learn this science. To understand the idea of good and to take the good direction are possible by Mathematics” (p.211).

In the utopia of The State, an educational approach which adopts applications on arranging environments of education, learning by models and reward and punishment and is predicated on potential powers such as intelligence/talent takes place. “Those who rule the state and who educate people should be good people”(p.102) and

* The quotation from the utopias, the author’s name and year of publication of the work not repeated; only the page numbers of original books are given. The studied edition is mentioned at the beginning of each section.

“education is duty of well established state” (p. 125). Lawmakers should indoctrinate certain virtues to people by education and train children who have been chosen in the frame of a defined mind and aesthetics as good citizens of a powerful state. “Whom shall we educate now? How? By choosing. That is the strongest, the bravest and if possible the most beautiful. Besides we shall not only consider them being good natured and smart, but also having appropriate spirit to the education we shall give them. What do you understand when we say spirit? The power of understanding and learning capacity. They cannot achieve if those are not their inborn features” (p. 219).

In Plato’s “State” which is a society with classes, concept of education is discriminatory; it depends on rules of natural selection. “We shall choose those who are successful in their childhood, in their youth and in their age of maturity as rulers, and throw out the others” (p.104). He expresses the selection of children to be trained with a metaphor; “When dyers want to dye wool in red, they choose white wool so that its color will be shining” (p. 119). For the child to be healthy, men with natural excellence and obtaining physical and warfare training are to be matched with women of similar features, and if their inborn qualities are different, this shall be corrected by education. Weak and defective children are recommended to be abandoned to death. Plato emphasizes that citizens with best merits should serve as trainers/teachers. “Those who lack virtue themselves are not to be expected to afford virtue to others. Of what value thoughts from inadequate ones can be? Fallacy has nothing to do with true knowledge” (p. 183). According to Plato, everyone can not have good/ideal features and wisdom. “A small minority who has combined a good nature with a good education shall live in the course of mind and thought with simple and moderate desires” (p.121). On the other hand he says that education is something that should not be conducted by force. “Free people should not learn anything like slaves. Knowledge that is inserted by force shall not stay in mind for long. Happy youngsters and children should not be enforced. Training should be a kind of play for them” (p. 221).

In the utopia of The State, education is planned appropriate to developmental approach. Training programs are arranged as game, music and physical training first and training of mind afterwards. “The underscored thing should be bodies of young coming closer to adolescence. The body should be brought up as a good servant to philosophy and education” (p. 185). Training of spirit which is more important than of body should begin in early ages and benefit from poetry and music. Things that shall develop children’s imagination, that shall direct them to virtuous and courageous behaviour, and that shall arouse feelings of goodness should be told them. “May our youth make use of everything around them as people of a safe climate, may they wish to like goodness, and to resemble beauty and mix with it beginning from childhood! Let works of art be sources that provides happy effects for their eyes and ears. That should be the best way of education” (p. 92). In training of children, moral training such as to remain silent in presence of elders, show them seats, stand up when seeing them, be respectful to parents, and obey customs about clothing and behaviour takes place. Plato, is the first as a philosopher to mention of “nurseries” and “full time schools”. For this purpose he founded Akademia in 388

B.C and he has institutionalized education and has actualized fixing of educational locations/media.

To summary, in Plato's utopia of "The State" excellent state is built by education, and order which is provided by education is the best and this excellence is sustainable. Individual is demanded to comply with the education he has received, be regular and moderate and good for self and the state. "One follows the path of the education he has taken. Because analogue tries to find analogue" (p.115). It is recommended to conserve both "Greek origin and to access to the ideal structure of state by a good education"(p.158).

Farabi (874-950) "World's biggest humanitarian, human small universe".

Farabi; who was the first eastern intellectual that had translated ancient Greek teaching into the Islamic philosophy. His work, "Medinetül Fazıla/Al-Madina al-fadila" (Studied edition; 1997, translated by A. Arslan, Ankara: Vadi) can be translated into today's language as "The Virtuous City" or "The Ideas of the Citizens in the Virtuous City." The book bears impressions from Plato's utopia, The State. According to some commentators though, the book has a more powerful editing and an utopia with eastern patterns. (Helvacioğlu, 2004) Farabi, also called as the Second Master, has joined way of teaching (practice) with way of education (breeding); and has said that every real teaching is education or teaching is required for all training. He says he has written "for well educated people" (p. 10), on the other hand emphasizes that "ill mannered persons cannot be educated"(p. 268).

According to Farabi whose basic argument for ideal society is ethical and political concerns, unity of mind and knowledge is the primary thing; "knowledge is the basis of human moral; mind picks up the good from the bad simply by knowledge" (p. 13). Knowledge, which is the highest virtue for man comes from birth. Farabi explains that no other creature is superior to human being, whom he describes as "animal which has a language and thoughts" (p. 58). He refers to the metaphor of man and society to examine human being's physiological structure: Virtuous city/society, is like a healthy body of which organs are in solidarity. Human beings need of other human beings. He says "Man, can reach to excellence which is the aim of natural genesis given to him simply by coming together as a group of people who help each other" (p. 99).

Farabi, as his predecessor Plato, explains that rulers of the state are persons who join the natural twelve features such as health, intelligence, memory, moral, and bravery, only one is related to education. "A good ruler should like to attain knowledge, like to learn and overcome the difficulties of learning" (p. 106). Rulers of the ideal city must be a metaphysician, an intuitive/prophet, an orator, a commander, a lawmaker and a teacher. Thus, Farabi describes the ideal state as where citizens benefit from correct type of education that is appropriate to their ranks.

Farabi, emphasizes that citizens of the virtuous city should receive education on calligraphy, or art, etc. "City in which such skills are not achieved is the antithesis of the virtuous city, the ignorant city. In other words, citizens living there know nothing about happiness or believe evil is happiness" (p. 110). In the "virtuous city", it is told

that “mind cannot go by itself, and that happiness and virtue / moral should be earned in unison” (p. 220).

Farabi’s fiction on ideal society, who argues the universal citizenship in his utopia, should be commented in eastern utopic understanding. Tanilli (1997) states that utopia is an effort of conception about the future, and works of eastern culture that can be so called utopic implies longing for the past but not for the future, and he argues that east has no utopias. An ascertainment that verifies this comment is that a concept or an institution of education of which the role has been described in excellent state does not exist in *The Virtuous City*. In other words, education is not mentioned as “one of the steps that should not be missed through the course heading towards excellence” (p. 220) in the book. This can be explained that an educational organization apart from what is traditional and religious has not been institutionalized as a result of the age and geography in which Farabi has lived. And the writer has not been able to create an alternative utopia against the social reality in which he has been living.

Thomas More (1478-1535) “Now, say good-morning to the sun, the state good-night”

More’s book “Utopia” which he wrote in 1516 and also called “Fancy State” bears impressions from Plato. (Studied edition: 1981, translated by S. Eyüboğlu, M. Urgan, V. Günyol, İstanbul: Cem).

More, in criticising the age and land in which he lives, he refers to metaphors about education: “England’s and many other countries’ justice is like bad teachers who punish learners instead of training them” (p. 18). “You leave millions of children in the hands of a ruining and blunting system of education. These tender saplings which can bloom flowers of virtue corrupt before your eyes; when they grow up and commit crimes (...) you pass them sentence of death. Do you know what that is? It is to create theft to be able to savor the hanging of somebody” (p. 24). According to him, the main purpose of education is to provide productive/functional achievements. If these purposes eventuate, “there should be no need to law makers, lawyers and public notaries” (p. 45). Hence, citizens of Utopia have no concerns on their children’s future, because they believe in the education processed in schools. The island of Utopia or in its original name Abraxa, has the ideals of bringing up free and conscious citizens who shall live in safety. For instance, there are no locks on doors in the island and the islanders are against war. “Such way of thinking of citizens of Utopia, comes both from the books they have read and from the education they have taken in a state order (p. 77).

Thomas More gives importance on education which combines Pragmatic and Epicurean philosophies. Functions of education are “to ease people into honourable workmanships, (p.21) leave no idle persons,” (p. 24) “provide special job training” (p. 58) and add value to land by agriculture depending on knowledge” (p. 91). Related to the pragmatic approach, a system of education is suggested in which the objective is not to philosophize school but to train the individual and his experience by rebuilding them. As an example, “metaphysics and its adherent thought are not considered of importance where learning about planets and their orbits are taken notice of” (p. 78). The only compulsory education in the island is agricultural

education; women and men, all citizens have to be expert agriculturists. “Children learn about agriculture at school and are taken to nearby villages and fields to see what they have learned on site. (...) Besides agricultural education, everyone receives special job training. They are trained on weaving, masonry and pottery, etc.” (p. 58). Efficient use of gardens are suggested, and contests are organised for best made gardens.

In the island of Utopia, education is a duty for families but “if children have different talents from their parents they are to be adopted by a family which performs that craft” (p. 58). “School intends to provide virtue and moral before science. In Utopia, teacher’s concern is to insert into child’s mind the solid rules required to protect the Republic. The child who is brought up with these principles sticks to them for his life, and becomes a guard and a good member of the state” (p. 118). Education is also offered by traditional methods in life cycle. As an example in public meetings, where young and aged members come together in an order of seating, exchange knowledge and an atmosphere for behavior and good manners is created. Considering them as guests/teachers, foreign scientists and artists are honored as well. Citizens of Utopia have high skills on learning and attain knowledge. “They had not heard names of our philosophers before we came. Nonetheless, they knew all we knew in music, logic, mathematics and geometry” (p. 78) and “to make paper, to print books and acquired Greek from foreigners who have come to visit the island” (p. 91).

Training programs are carried out by observational and practical methods in the island. There are morning classes in the university that intellectuals have to attend. Education is separated into two as labour and science classes. “Those who are not successful in science can be transferred to labour programs; similarly it is possible to change from labour to science classes” (p. 61). It is free to attend science classes; “people attend these classes with pleasure, they choose a branch appropriate to their workmanship and taste” (p. 59). “Other than scheduled lessons during lunch and dinner, readings, colloques and debates on virtue and happiness are arrayed” (p. 60). In More’s Utopia, it is understood that religious training is important in its functional meaning: “Very young beings should bear a strong feeling for fear of God, because this is the only thing to provide virtue in those ages” (p.121).

In Utopia, within the context of mass education, art training is recommended for people. Education on culture and art is not in the exclusive possession of elites. On the other hand, natural features of children that are to be trained are accepted as a matter of selection for them. “A small minority could get rid off manual training and try for only to improve his/her mind. Those were the ones who presented a happy nature and a keen intelligence from their childhood. However that did not mean that all children did not receive training to improve their mind and scientific qualities”(p. 77).

In summary, in More’s Utopia, significance attributed to education is not prior to economic, jural and religious items. This conclusion can be explained by the author being a lawyer, economist and statesman and him overrating these institutions as a means of reaching his utopic socialism than education. Since we know More is against private ownership (p. 44, 46, 51, 70, 123, etc) we can imply that in More’s ideal society, education is free.

Tomasso Campanella (1568–1639) “If the golden age of a happy past/why not again?”

“City of the Sun/Civitas Solis”, which Campanella wrote in 1602, is the utopia of an author who believed his dreams would come true. (Studied edition: 1996, translated by V. Günyol, H. Kazgan; İstanbul: Sosyal Yayınları). The work is accepted to be a continuation of utopia about socialist society which has been initialized by Thomas More and “an enlightening education project” (Aydm, 2006).

In the City of the Sun, the main objective of education is to achieve development of the society as a whole/with all institutions. “Education, that is accepted to be the basis of the ideal society, has three objectives; civic training, vocational training and executive training” (p. 21). Education is important because it provides knowledge that is not memorized but thinking skills. “We notice that someone whose ability is limited to books he/she has read, is ignorant, uneducated and clumsy” (p. 44).

In the city of the sun continuity of breed and education are controlled by interconnected ways. “Bringing up children who are state property and basis of happiness is under authority of rulers. Citizens of the City of the Sun should be careful about bringing up breeders, male or female, who will parent children, according to rules of science” (p. 39). Country’s children are taken from their families when they are two years old and given to institutions controlled by the state. “If adults do not bring up children properly, children might grow up to be a threat. In order to make it a safe society, the state must assume bringing up children as a holy duty” (p. 57). For a higher profile, state itself is responsible for crimes of fathers and children.

In Campanella’s ideal society education is both for citizens and slaves; training slaves is even more important. As such their “training is a means of assimilation” (p. 51). Education is also important; one is admired as much he knows; knowledge is power, and power is knowledge. He who shall be “Hoh”, the highest ruler, is determined by his knowledge. “The person who has been able to reach such intelligence has proved the highness of his genius and that he is ready for the hardest duties, especially ruling the state” (p. 31).

Utopia of the Sun has been built on an understanding of education which reflects the characteristics of transition period from Medieval Age to the Renaissance. The work carries medieval traces by bearing religious items and a Batlamiusian character. It carries a Renaissance character by overrating talent and individual differences, professional orientation, learning by applied training/learning by doing and living, co education, civic training and aiming a life-long training. Campanella says the type education in his utopia saves one time and that this is important. “Science is taught by so an easy and short way that, knowledge that takes ten or fifteen years to learn in other countries, is learned in one year in the City of the Sun” (p. 31). In the City of the Sun, initial training is study on alphabet conducted with drama, then history and language is taught, and trips and sports competitions are organised. In the sixth year, children are directed to natural sciences and to fields in which they have talents. Ones without any talent or are not clever are sent to rural areas, and if they improve during that period, they are allowed to come back to the city and attend their education. Thus, everybody can do what he likes to do.

Parallel to collectivist understanding of the state, “in the City of the Sun, education is free, and compulsory” (p. 57). Sin/Wisdom, who is one of the three chief executives of state is responsible for arranging schedules for lessons. Some of the many lessons included in educational programs are; linguistics, logic, mathematics, physics, medicine, astronomy, music, poetry, rhetoric, gymnastic, religion, art and sculpture. The three basic textbooks are, “Book of Knowledge/Science” (p. 21), “Book of Agriculture/Georgia” (p. 55), and “Professional Training book/Buccolica” (p. 55). “Educational institutions consist of four divisions, four educators are on duty for each and pupils learn everything during the time of four classes” (p. 28).

In the City of the Sun, military training, during which famous persons and leaders are introduced and knowledge on warfare is taught, is given to boys and girls when they are twelve years old. “Girls are trained by women, and boys are trained by men. Other than this sexism is not applied. As an example, in gymnastic classes there is no evident difference in boys’ and girls’ dressings” (p. 28). Utopian educators attach importance to knowing other nations’ culture and intellectual heritage of them. One other significant difference in the meaning of pedagogy is that in educational system in the City of the Sun not punishing but awarding is the dominant factor.

In Campanella’s utopia, locations of education are not school-centric places. The City of the Sun is almost an educational museum with its architecture and designing. Plan of the city is designed in belief of numbers having mystical meanings and that they represent life. Figures 7, 3 and 4 are often used. Campanella, by being inspired by Church architecture, has used walls of the city as environments for visual learning. For instance, walls of the first department are decorated with clipboards on mathematics, geometry, geography, etc.; and walls of the second department are decorated with cupboards on mines, seas, rivers, lakes, climatic events and atmosphere. These scientific/informatic exhibitions goes on for seven walls. Thus the city is arranged as a campus full of educational devices.

In summary, in Campanella’s utopia, which he believed would come true, and was so after his death, compliments for More, (p. 88) and similarities to Plato (p. 25, 43, 88, 90, 99, 102) attracts attention. The City of the Sun is a utopia of education perfectly; it has been described by every item of ideal society being linked to education. The system of education dreamed, resembles today’s contemporary understanding of education especially in terms of educational locations and appliances.

Francis Bacon (1561-1626). “If you have a mirror to look in the world, it is this country”

Bacon is contemporary with Campanella. “New Atlantis” which he wrote in 1624, is an utopia on science society. (Studied edition: 2008, translated by Ç. Dürüşken, İstanbul: Kbalacı). The basis of this ideal society that inhabitants of Ben Salem call “Mirror of God.” (p. 43) is formed by scientific training that is believed to solve problems about nature, politics, law and moral.

There are two important institutions that rule Atlantis: Salomon’s House/School and Foreigners’ House/School. Salomon’s House is an excellent institution of education. “Salomon’s House is the flower of our kingdom” (p. 55). The institution

which is also called “School of Works of Six Days” can be counted as a school, a cultural center or in today’s saying a “campus”. Here multilingual education is given in universal meaning and to highlight that there is no conflict between religion and science, religious institutions and educational institutions are located near to one other. In New Atlantis, Salomon’s House’s sections are as if training units customized to the theory of Multiple Intelligence: Caves, towers, pools, orchards and gardens, zoological gardens, health cabins, laboratories and sections for different skills and talents are built.

Bacon, in his Utopia often emphasizes that one should seek for new knowledge and discoveries and not be satisfied with what is present. “Knowledge, he regards to be sacred is not something that has been descended from skies, but something ascending up like steps of a ladder. Salomon’s House’s architecture is like a multiple-storey school building” (p. 41). This school is directed by a board of teachers. “This institution of science/education is in a position superior to the state. Academics who exchange views on discoveries and experiments explain some of the knowledge they have obtained to the state, though they have the right to conceal the rest” (p. 139).

The second major institution in New Atlantis is the House of Foreigners designed for training of foreigners. “This is a big, nice building made of blue bricks, and similar to Salomon’s House. There are training locations prepared attentively, guest rooms, books, and cells which serve as clinics” (p. 41).

Bacon’s utopia on ideal society/society of science is an unfinished work. The utopia of Ben Salem who lives in a continent isolated from the rest of the world, ends with such an expression: “We live here as a nation the world has never known.” (p. 143)

Utopian hopes: “Hope puts in human mind in the right way that has been delude.” (Plato quotes from Pindaros).

A projection which utters human beings’ dreams for a faultless society, ideal state, good citizen, and virtuous individual, etc, cannot accomplish its utopia without defining the ideal education. In this context, characteristics of utopic education which is formed by the conclusion this study, can be summarized as follows:

The common point of five classic/positive utopia works that have been examined is that they are fictions which criticize the educational/social systems of the ages and countries in which they have lived and that they suggest alternative educational models. Especially Plato’s and Campanella’s utopias are education based fictions. More and Bacon though not placing it in the centre of ideal society have overrated education; in only Farabi’s utopia, fiction special to educational system does not exist.

In all of the utopias examined, there are traces of ancient thinking and Plato’s teachings; Farabi and More express that clearly; in Campanella and Bacon rulers who are reminiscent of philosophers/rulers in Plato’s the State. Plato and Farabi resemble each other by being idealists, rationalists and spiritualists; More and Campanella by being pragmatic and socialist in their utopian/educational philosophy. Bacon’s utopia however bears empirical points.

Plato, Farabi and More have established the relationship of education with being virtuous; all three consider that moral as a result of education. More and Campanella defines virtuous person as one who has been created by education and is beneficial/productive. In Bacon though, scientist/discoverer has replaced being virtuous.

The common point of five of the utopias on the relation between state and education is that all, burdens the task on the state or board of trustees which also supervises families. In these utopias state is the objective; education is the instrument to reach the ideal state/society. Only in Bacon, a board of scientists is superior to the state is responsible for education.

In utopias examined, in terms of objectives of education, it has been emphasized that human features such as mind/ability/thinking could be developed by education. Plato, Farabi and More stated that education should achieve moral and cognitive improvement. Campanella sees improvement of ability by influence of Renaissance, and professional training by influence of the coming industrial revolution as objectives of education Bacon, with a more humanistic approach, says, to teach thinking is the objective of education.

Approaches to “knowledge-teaching “concepts of five utopists are similar to each other. According to Plato and Farabi, the kind of knowledge that forms the basis of education is mathematics. In other utopias, dominance of mathematics leaves its place to varied branches of science. Here, history of utopia is parallel to history of science.

Locations of education have developed from being mobile settings to settled school buildings and architecture special to educational characteristics. Plato, Farabi and More have used the concept of school but did not describe environments of education or schools. Campanella and Bacon, in their utopias have designed educational institutions with special architecture resembling contemporary university campuses.

In all of the five utopias examined, education is designed as children to have priority. And discipline in education is emphasized; in a sense the role of force in ideal society is played by education. In this context, it can be said that individual differences/special education services do not find acceptance. With the reason that the ideal about would be spoiled, education excludes defective individuals and even suggested natural selection.

The utopian venture can be understood by creating an activist dynamic, rather than an operational objective. As in Brecht’s words, “Utopia is always far away and a journey towards it is in question. But the road taken and the journey itself are worthy. This is what makes utopia valuable”.

Let us add an answer to the question whether the non existing world might eventuate, by Nasreddin Hodja, and say, Utopia is “Yeasting yogurt into the lake.” What if it comes true!

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Kusursuz Toplum-İdeal Eğitim: İyi Ütopyalarda Eğitim Modelleri İncelemesi

Özet

Çalışmanın Temeli: Ütopya, gerçekleşmeyeceği bilinerek, kusursuz bir dünya düşünme geleneğinin edebi/felsefi adıdır. Ütopyalar insanlığa mutlu yaşam vaadi verirler; ya da “bir gün mutlaka” umudunu canlı tutarlar. Bu “doğru düşler kurarsak doğru adımlar atarız” idealinin, her çağda/her ülkede kabul görmüş olması, ütopyaların, hayal kurmaktan öte, işlevsel ve rasyonel kurgular olduğunu düşündürür. Bu çalışma, ütopyaların politik, felsefi ve yazınsal işlevlerinin yanı sıra eğitimbilimsel işlevleri de olduğu varsayımından yola çıkarak, düşlenen ideal yaşantıların, eğitim yaşantılarına dair olanlarını ayırmak, ütopyaların olası/olumlu etkilerini eğitim tartışmalarına taşımak düşüncesindedir.

Çalışmanın Amacı: Bu çalışma ütopyacı yaklaşımın eleştirel karakterini kullanarak, hem ütopyalara hem de eğitim sistemlerine ilişkin çözümlemeler denemek amacındadır. Bu bağlamda, ütopyaların/olumlu ütopyaların iyimser yapılandırıcılığından eğitim adına yararlanmak, ideal toplum düşlerinde eğitime verilen yeri/önemi ayırt etmek, ütopya ideallerinin, günümüzün toplumsal/egitimsel yaşantılarında ne kadar gerçekleştiğini merak etmek ve eğitimin şimdiki zamanına/geleceğine ilişkin çıkarımlarda bulunmak amacıyla yola çıkılmıştır.

Kanıt Kaynakları: Çalışmanın örnekleme olarak, ütopyacı yaklaşımın tarihsel süreci/sırası içinde, önceliği olan olumlu ütopyalar ve etkisi diğer ütopya çalışmalarına taşınan/klasikleşen eserler seçilmiştir. Bunlar, Platon’un “Devlet” (İ.Ö. 375), Farabi’nin “Medinet’ül Fazıla” (930), More’un “Ütopya” (1516), Campanella’nın “Güneş Ülkesi” (1602) ve Bacon’un “Yeni Atlantis” (1624) adlı ütopyalarıdır. Bu beş özendirici ütopyanın eğitim modelleri, felsefi, kuramsal, amaçsal yaklaşımları, temel bilgi/bilim alanları, ders programları ve eğitim ortamları incelenmiş ve karşılaştırılmıştır.

Ana Tartışma ve Sonuçlar: Ütopyaların eğitim idealleri ya da ideal eğitim ütopyaları hakkında, tartışılması gereken bulgular şunlardır: Ütopya yazarları, birbirleriyle halef/selef durumundadırlar ve Antik Çağın/Platon’un ütopyasının tüm ütopyalara etkisi söz konusudur. Bu etki, ideal eğitimin, aileden çok devletin sorumluluğunda olması, bireycilikten çok toplumcu amaçlar taşıması ve teorilerden çok faydacı/işlevsel özellikler taşıyan bir eğitim olması gerektiği şeklindedir. Felsefi söylemiyle, Farabi, Platon’un rasyonalist/spiritüalist felsefesini erdemli şehir ütopyasına taşımıştır; akılla bilginin birliği temelinde, bilginin doğuştan olduğu düşüncesinde ilk/iki ütopya tasarımı aynı tezlerde birleşir. More, eğitime Epikürcü felsefeyle Pragmatizmi birleştiren bir işlev yükler. Campanella Pragmatik eğitimi toplumsal yarar düzeyine taşıyarak, ütopyasına Sosyalizmi eklemiştir. Bacon ise,

Materyalist bilimlerin öncüsüdür; deney, buluş ve evrensel bilgi alışverişini amaçlayan eğitim programları önermektedir.

İncelenen ütopyaların tümünde eğitimin devletin ve yöneticilerin görevi olmasının karşılıklı koşulunun, ideal devlet için iyi yurttaş/vatandaş, erdemli insan yetiştirilmesi olduğu vurgulanmıştır. Ütopyalardaki ideal eğitim modellerinin hepsinde çocuk/genç eğitimi önemsenmektedir; yetişkinlerin eğitiminin de örgün eğitimin sonucu ve devamı olarak izlenmesi gerektiği belirtilmektedir. İncelenen ütopyalarda, ortak yan olan kolektif mülkiyete dayalı sosyo-ekonomik düzen önerileri, eğitimin zorunlu ve ücretsiz olması idealiyle örtüşmektedir.

Platon ve Farabi'de eğitimin temeli matematiktir, diğer dersler de matematik bilgileri gerektirir. Bu temel, More'da tarım ve iş eğitimi, Campanella'da meslek eğitimi, Bacon'da bilim insanı yetiştirme eğitimidir. Eğitim programlarının içerdiği dersler, Platon'da ve Farabi'de hemen hemen aynıdır; matematik ve türevleri olarak algılanan, felsefe, beden eğitimi ve sanat eğitimidir; diğer ütopyalarda ders sayısı artarak, bunlara din, doğa bilgileri, tarım, yabancı dil ve yetenek dersleri eklenmiştir.

İncelenen ütopyalarda, eğitim ortamları boyutunda, ilk kez Platon'da yerleşik eğitim/okul sistemi tasarlanmıştır. More okullaşmadan söz etmekle birlikte, bir eğitim yeri/binası betimlememiştir, Campanella ve Bacon'da eğitim öğretim ortamları görkemli ve özel mimarisi olan okullardır. Güneş Ülkesi ve Yeni Atlantis'de, ülkenin/şehrin tümü eğitim ortamı gibi planlanmıştır: Her biri bir bilim dalına ayrılmış duvarları ve panolarıyla eğitim öğretim ortamları, bugünkü dille üniversite kampuslarına benzetilebilir.

Klasik ütopyaların hepsi eğitimde disiplini savunurlar. Demokrasi taleplerinin yanı sıra ve bazen de çelişircesine bürokratik, hiyerarşik, disiplinci ve kural koyucudurlar. Platon'da daha yasakçı, ayrımcı ve tutucu bir eğitim sistemi önerilirken, Avrupalı eğitim ütopyalarında daha eşitlikçi, cezadan çok ödüle yer veren, özendirici eğitim yaklaşımları kurgulanmıştır.

İncelenen ütopyalar, kent/ada coğrafyası üzerinde kurgulanmıştır. Ütopyalarını, Platon Sparta şehir devletiyle, Farabi bir şehir toplumu/Medine ile, More ada/kent Abraxa, Campanella Ben Salem adası ve Bacon Nova Atlantis adasıyla sınırlamışlardır. Bu coğrafya seçimleri, siyasi anlamda soyutlanmış ama eğitim/öğretim ve bilimsel alışverişi canlı tutulan toplumları simgelemektedir.

Ütopyalarda düşlenen ideal eğitim modellerinin, öğrenci merkezli olduğu söylenemez. Öte yandan, gözleme dayalı/koşullandırmacı öğretimle davranışçı, ezber bilgi yerine düşünme becerisi amacıyla bilişsel, uygulamalı/işbirlikçi/ihtiyaca dayalı öğrenme süreçleriyle yapısalıcı özellikler taşımaktadırlar. Bu açıdan, ütopyik eğitim anlayışları, günümüzün yapılandırmacı eğitim, yaygın eğitim, iş/meslek eğitimi anlayışlarıyla benzeşmektedir.

İdeal toplum eğitimden yararlanan toplumdur; ütopyacı anlamda ya da gerçekçi anlamda. Ütopyalardan ideal eğitimin nasıl olması gerektiği konusunda yardım alırken, nasıl olmaması konusunda ve bu çalışmanın devamı anlamında, disütopyaların ve son dönem çocuk edebiyatı/ütopyalarının incelenmesi önerilebilir. Bu makalenin nihai önerisi, eğitim ütopyaları yazılmasının daha güzel bir dünya/mutlu toplumlar idealine ve yeni eğitim modellerine giden yolda anlamı olacaktır.

Anahtar Sözcükler: Ütopya, eğitim, ütopyalarda eğitim modelleri.