

***THE UTOPIAS OF PLATO, SKINNER, AND PERKINS GILMAN:
A COMPARATIVE ANALYSIS IN THEORY AND ART***

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Abstract

This is a comparative study of the utopian societies depicted in Plato's Republic, Charlotte Perkins Gilman's Herland, and B. F. Skinner's Walden Two. Two different interpretive perspectives--analytical and artistic--are employed in a complementary manner to effect the study.

The analytical study investigates and compares each text within the following frameworks: political foundations; education of children; roles of women; family structures. The major conclusions are that all three utopian constructs are characterized by (a) complementary educational methods for the young, (b) gender equality, (c) a high degree of role specialization based on individual's intrinsic aptitudes, (d) a lack of political conflict, (e) the achievement of social unification through pursuit of common goals, and (f) complementary social structures for communal living.

The artistic interpretation is embodied in three paintings, each depicting one of the utopian societies. These visually illustrate the above frameworks as applied to each utopia. To illustrate the conclusions of the analytical investigation the three paintings, when placed side by side, become a unified whole further illustrating the above noted commonalities among the three utopias.

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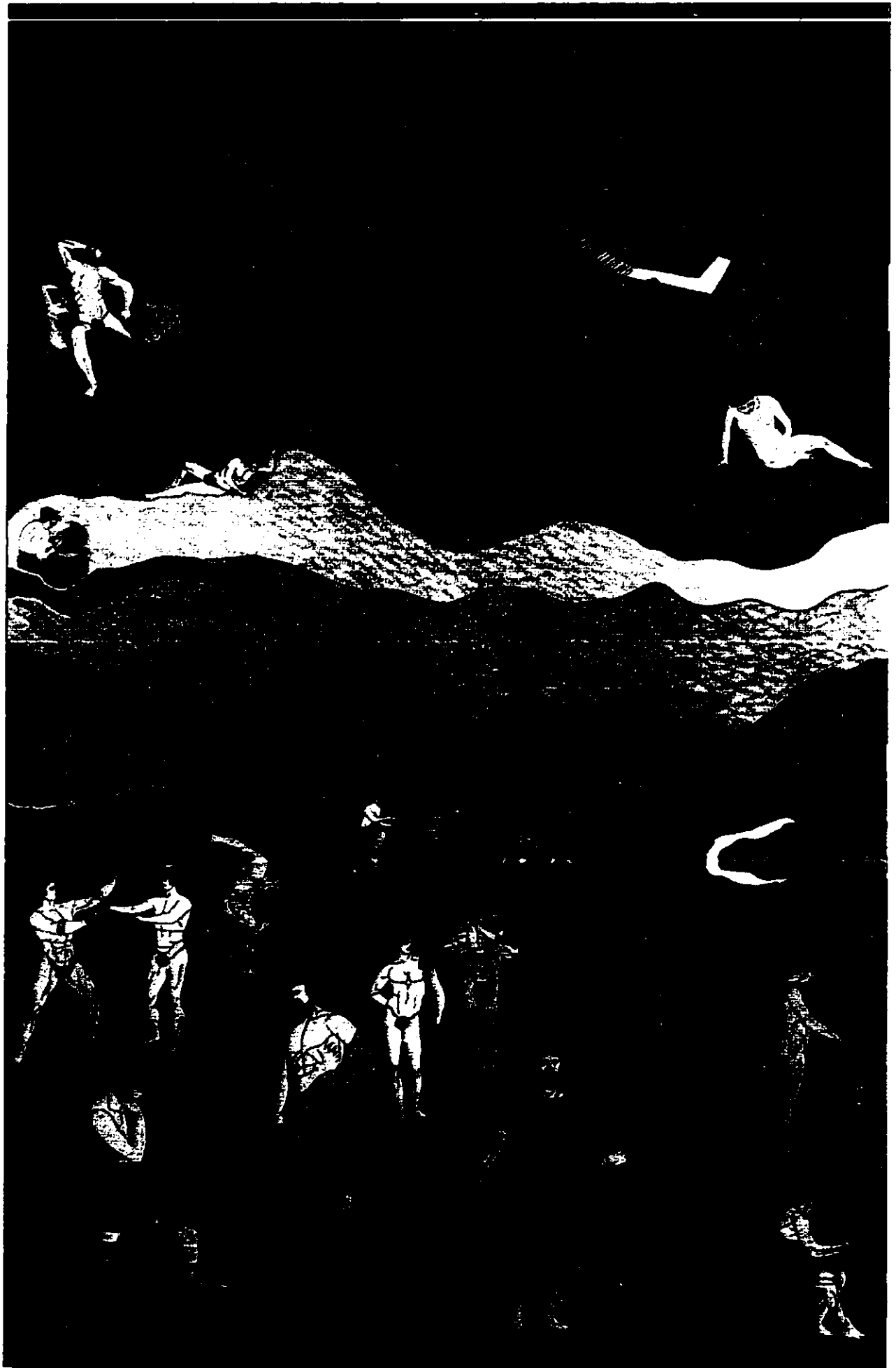
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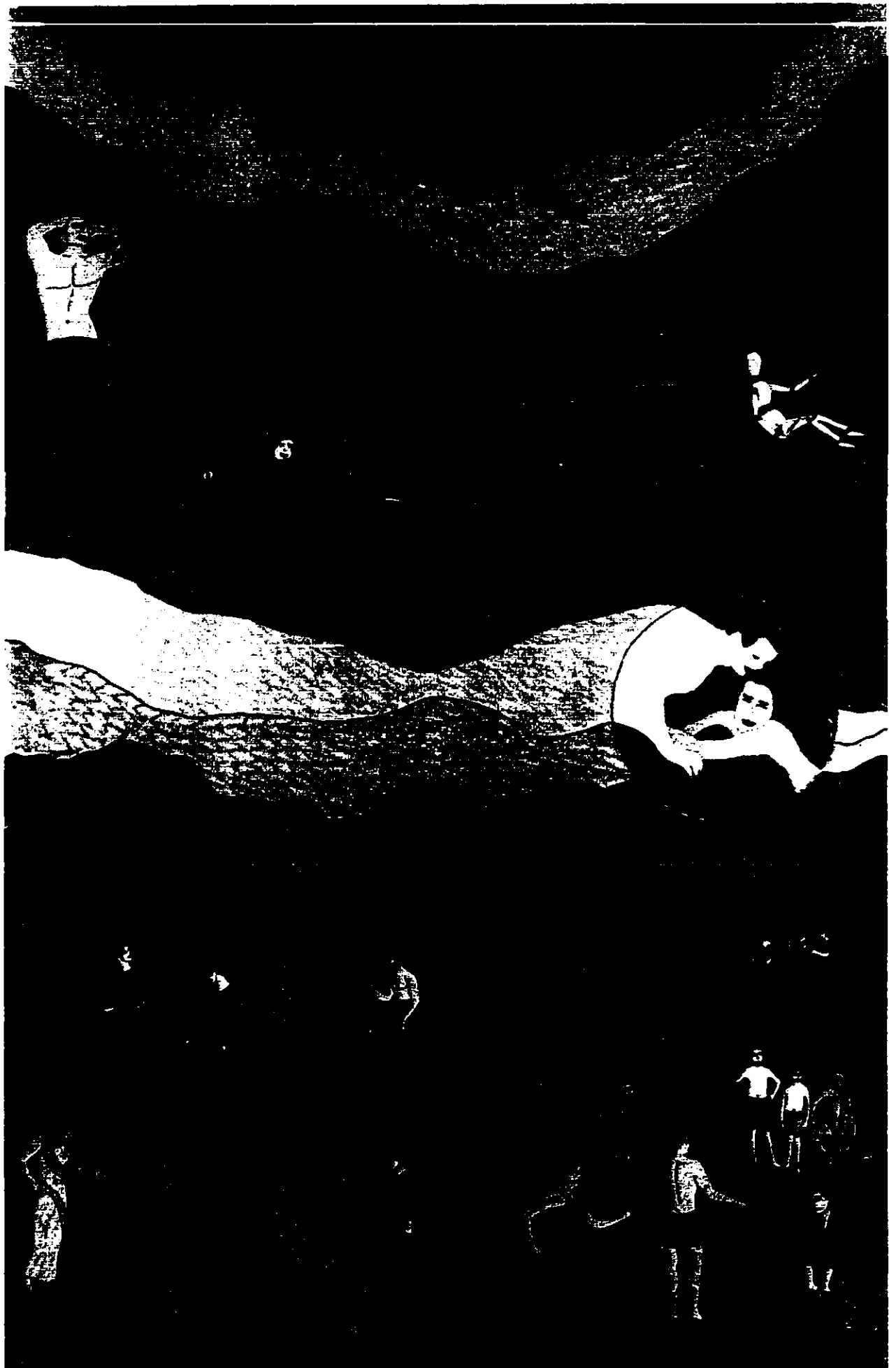
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Chapter One : Introduction

Background to the Study. Personal and Intellectual Motivation

Utopian literature often has been used by social theoreticians both to illustrate an idyllic community or society, and to criticize existing institutions and practices. A study of utopias is therefore a worthwhile endeavor for any person interested in representations of the best of human nature and inspiration for social reformation and progress. As Oscar Wilde describes,

A map of the world that does not include Utopia is not worth even glancing at, for it leaves out the one country at which Humanity is always landing. And when Humanity lands there, it looks out, and, seeing a better country, sets sail.

Progress is the realization of Utopias. (cited in Waterous, 1989, p.1)

Three utopian authors which particularly interest me are Plato, Charlotte Perkins Gilman and Burrhus F. Skinner.

The Republic, written by Plato in approximately 387 B.C., is a well known classic which, one can argue, deals with the concept of a just, virtuous and happy state. Herland, written in 1915 by Charlotte Perkins Gilman, describes a matriarchal civilization where an absence of men prompts the reader to examine gender roles in society, especially those of women. B. F. Skinner wrote Walden Two in 1948 in order to introduce a community directed by the principles of behavior modification, specifically operant conditioning.

My interest in Plato's Republic stems from the fact that it is a classic text, and I was particularly intrigued by his educational system. He designed his ideal society precisely to fit his view of human nature. His entire philosophy has been referred to as organic (Koyre, 1945), for one cannot truly understand it without looking at it holistically. Plato's city constitutes an organic whole which addresses moral, ethical, social and political issues which are still relevant today.

Charlotte Perkins Gilman is a social commentator and theorist. Her work is considered by many feminists to be a major contributor to their cause. The origins of women's subjugation, the difficulty of attaining autonomy and intimacy with male counterparts, the importance of work as a key role in attaining self-definition (Lane, 1990), and new strategies for education and family management as a means of facilitating a more egalitarian society, are all concepts which are explored in Herland.

Skinner's Walden Two is a socially engineered community where human behavior can be predicted, prompted and controlled within a context of scientifically arranged conditions. This behavioristic freedom, as Skinner labels it, makes us accept our true nature as revealed by the sciences that we have created (Freedman, 1972). Skinner presents a political, social and educational system which is still a subject of controversy among the defenders of free will and spontaneity.

My interest in these three texts is rooted in the fact that, although written in different historical eras, they speak clearly to the political foundations of society, the role of education, family structures and functions, and the roles of women in society. These points of view interest me as an educator, as a woman, as a citizen, as a mother and as a spouse. Therefore, I anticipate they will be of interest also to those who share similar roles.

Kessler (1995) states, "in our larger societal lives, as in our individual lives, we continue repeating what we do not understand" (p. 1). If this is true, we can read utopias to make sense of unresolved issues which have prevailed throughout time. These three utopias are idealized "micro-societies" of the larger society from which they originated. It is their recurring themes which indicate the unresolved issues Kessler speaks of. It is my belief that by investigating the commonalities which characterize these unresolved issues, a better understanding of their relevance to modern society and modern day educators will emerge. In other words, what are the issues that Plato, Perkins Gilman and Skinner would agree are still unresolved in their societies of origin in the span of 2335 years (from antiquity to modern times) and how do they as educators solve these issues within their utopian constructs? As modern educators it becomes important to investigate these issues to increase our awareness of the role we play in our educational system.

Because Plato, Charlotte Perkins Gilman and B. F. Skinner seem very distinct from each other, both in terms of values and personal experiences, their differences (I expect) will enrich

and eliminate the potential biases found among the similarities in their respective utopian constructs.

At a more personal level, my fascination with utopias stems from the fact that my immigrant parents regarded Canada as their Utopia. As a result, their views strongly influenced my own perceptions during my upbringing. To study utopias will, I am sure, become a catalyst for growth and understanding of my own immigrant experience.

Finally, there is the creative level. I am interested in these utopias because I believe they provide me with the opportunity for expression in a visual format. Since I was young, my text readings have been accompanied by mental pictures. However, it is only in the last decade that I have actually drawn these images. I decided that a study of these three utopias could include a complementary interpretation of the results in the form of a visual representation. What I plan to illustrate is that these pictures of each respective utopia, when placed side by side, will form yet another picture representing the commonalities inherent in the three utopias.

As a teacher, it is important to find a complementary medium to explain or present data to my students to increase their understanding and motivation. It has been my experience that when I have used visual representations to explain a concept, students have used these images to apply their new knowledge and incorporate their experiences by giving new meaning to these pictures. As a result, learning for them becomes a meaningful process. It is my hope that my

paintings will elicit such response from their viewers. Conversely, this process is equally meaningful for the creator of the images. During the drawing process I am able to enhance my own understanding of that which I am drawing. Finally, it is perhaps more enjoyable for some to look at these pictures and be intrigued by their meaning, rather than reading a research study.

Utopias as a Focus of Study

Before defining the specific nature and method of this study, it is appropriate to more fully explore why the genre of utopia was chosen as a focus for this research. Utopian literature has been connected with theories of evolution and progress in almost every discipline of human nature. From religion to science and technology, from politics and economics to the arts, visionaries have immersed themselves in the idealized world of utopias. For example, More's Utopia was an inspiration for the establishment of Indian communities by Vasco de Quiroga, the Michoacan's Spanish bishop in New Spain (Mexico) during the sixteenth century (Olin, 1989). The Mexican historian Silvio Zavala wrote:

Thus, More's Utopia was to be transformed into a Magna Carta of Hispano-Indian society. The task of the European should not be to transport to America his values, in order there to reproduce the same tortured society from which the humanist was fleeing, but to avail himself of the unformed and tractable mass of Indian population in order to produce from it the perfect Christian commonwealth. (cited in Olin, 1989, p. 91)

Perkins Gilman's utopian architectural plan for domestic management actually has been constructed in the form of unified neighborhoods in parts of the United States and Canada (Allen, 1988). Gilman's approach eliminated the enormous waste of some of women's labor. By professionalizing the typical household chores --such as laundry, child care and cooking-- as services rendered to the community by specialists in communal laundries, child care facilities and kitchens, typical urban housing could be transformed into more efficient groups of dwellings. This efficiency would be felt especially by women who work double shifts at housekeeping and remunerated work.

Utopian thought also has been the precursor of other experimental communities or ways of life such as Lomaland in California (Hewes, 1993), and Thoreau's retreat from civilization (Thoreau, 1981). Frank Waterous (1989) believes that the Land Grant Colleges partly evolved as a result of the utopian ideas regarding the utilization of knowledge for individual and social improvement. Wallerstein (1986) demonstrates that utopian writing can indeed aid in interpreting and analyzing social phenomena by matching different utopias to different eras of social science. Utopias have also been used to predict educational trends (Stern, 1972; Remes, 1991) and to interpret history (Beauchamp, 1981). Teachers have used them to increase students' understanding of metaphors (Kaufmann, 1968), the concept of good (Partridge, 1967), and their personal growth and experiences (Goodwin, 1985; Degan, 1992). Sherman (1984) utilizes utopias to discuss the need for a more humanistic approach to power.

As for the term itself, the word utopia was invented by Thomas More. It is also the name of his book, which can be succinctly described as a critique of the injustices in English and European societies in the 1500's. The text describes the ideal commonwealth of Utopia where vices do not exist (Olin, 1989). The literal Greek translation of utopia means "ideal no place" (Kessler, 1995, p. 7) or "nowhere"; however, its current meaning encapsulates an ideal place or state.

Deciding Upon Which Aspects to Study

Plato, Charlotte Perkins Gilman and B. F. Skinner are three educators whose ideas are still relevant for us. A comparative study of their work contributes to an understanding of our intellectual legacy. However, because utopias describe societies in their entirety, their common themes are more numerous than the ones I could effectively investigate in the length of this research. I limited my choice to the four I believe to be cornerstones for the formation of any community: the educational system, women's roles in society, the political foundations of society, and family structure. All four elements are related because they all hinge on conceptions of human nature and human society.

Furthermore, while utopias have always been of interest, they have for the most part been studied individually. This study attempts to draw out themes and continuities within three utopian works on issues of significance both for the individual and for society. Finally, because

these works also reflect, on a larger scale, the knowledge, beliefs, and philosophy of life of their authors, this study becomes important for those interested in those authors.

The Study : Methodology, Hypothesis, Delimitations

Methodology

The texts The Republic, Herland, and Walden Two are the core documents of this investigation. Much has been written about these works individually, and therefore an extensive literature review would prove to be unrealistic and impractical given the context of this research. However, texts which explore these utopian authors' backgrounds will be included. I believe that in order to enhance one's overall comprehension of a text, it is important to investigate the value orientations. I will attempt to illuminate the value orientations which the three texts reflect by including in this study biographical sketches of the utopian authors.

The reading of a text should be informed by knowledge of its author. We are profoundly influenced by our experiences and backgrounds. Our culture, personality, values, socialization, experiences and so on shape our worldview and color our interpretations. I find that by learning about the authors I read increases my understanding of their works and enhances my ability to engage in criticism and analysis. I will therefore incorporate in this chapter biographical data on Plato, Charlotte Perkins Gilman, and B. F. Skinner. Because this aspect of the investigation has the potential to become a thesis in itself, I will limit this data to essential information regarding their lives.

To summarize, while I have consulted various journal articles and books regarding Plato, Perkins Gilman and Skinner, my primary research and analysis will come from their respective utopian texts. All the additional resources I have chosen have a specific focus. They either provide biographical data on the utopian authors, have been instrumental in the construction of this study's hypothesis, or address a specific section of it.

Regarding the study itself, there are clearly delimited contents for each category of the research. In order to exclusively focus on the structural commonalities of these utopian texts, I have extracted common topics within these categories, as illustrated in the utopias. These are as follows:

- 1. The political foundations section will explore the type of government described in the utopian community. How the distribution of power, goods and labor is prescribed will be a particular focus of investigation, as will be the author's rationale in support of this arrangement.*

- 2. The educational system for both genders will be discussed, with special emphasis on how the young (birth to seven years of age approximately) are educated. This portion of the study will describe the utopian nursery, pedagogical strategies employed, the roles of teachers, and the author's overall rationale for all these.*

3. Women's roles in society will be investigated both in the context of public and domestic life. This section will focus on discovering whether there are significant differences regarding their education in comparison to that of males, and how males and females function in society based on social and/or biological factors. I will also include the author's rationale for the treatment of women, men and children in each text.

4. Family Structure will be explored in the context of allocation of responsibilities within the familial group, as presented in the text. Types of living arrangements will also be discussed. Family interactions will be analyzed and I will present the author's point of view regarding family functions.

Each category will be assigned a separate chapter; within each chapter all three utopias will be explored and analyzed. The individual analyses in chapters three to six will then be integrated into a summative analysis in chapter seven. This chapter will serve the threefold purpose of connecting the preceding material by illuminating complementarity within each category across the three utopian texts, addressing this study's hypothesis, and guiding the sketches for the visual representation of each utopia. Placed side by side, these three pictures (60 cm. by 95 cm. each) will depict a larger whole representative of this study's analyses, as reflected in chapter seven. Chapter eight will serve as an explanatory note to guide the reader in understanding how the written analysis in chapter seven is expressed through a visual medium.

The use of visual data in anthropological studies in the past was primarily illustrative in function (Ball & Smith, 1992). This study uses this approach with a significant variation. It is culturally and value laden. Ball and Smith were mostly referring to photographic pictures which are real, accurate images frozen in time. My pictures depict my interpretation of data which will be colored with cultural, and personal reflections. My written analysis on the other hand, will separate analytical conclusions from personal opinion by carefully labelling the latter as such. Chapter seven will include the summary of the thesis' results, and my personal criticism regarding this data.

The paper employed will be Strathmore Neutral pH and the medium will be Artist Color's ink in transparent and opaque acrylic colors. The initial sketches will be done in carbon pencil Omnichrom 108-9.

Hypothesis

The hypothesis of this study is: The Republic, Herland, and Walden Two are characterized by (a) complementary educational methods for the young, (b) gender equality, (c) high degrees of role specialization based on individuals' intrinsic aptitudes, (d) lack of political conflict, (e) social unification through the pursuit of common goals, and (f) complementary social and physical structures pertaining to communal living.

Delimitations

The main delimitations of this study are found in the parameters I have already outlined. By limiting my analysis to four main categories--political foundations, the educational system, women's roles in society, and family structure--which in turn address a specific portion of the study's hypothesis, I believe a fruitful comparison of these utopias can be accomplished.

Although a comparison in itself implies the notion of contrast, my main objective is that of highlighting the similarities and structural commonalities not the differences, found within the texts. These similarities will be the focus of the visual interpretation.

Chapter 2 : Biographical Contexts

The Republic

Much has been written on the Republic. As stated in chapter one, this text is one of the core resources for this research; however, I will also utilize other texts containing biographical data on Plato. Some of these texts have been instrumental in the construction of the study's hypothesis. The authors I have found particularly helpful on the subject of Plato and The Republic are E. Barker (1959), R. Barrow (1976), B. Gross (1968), G. Grube (1958), A. Koyre (1945), R. Nettleship (1962), J. Raven (1965), T. Robinson (1995), P. Shorey (1933), A. Taylor (1960), A. Winspear (1956), and F. Woodridge (1929).

Herland

The literature on Charlotte Perkins Gilman and her utopia is not nearly as extensive as that found on Plato and Skinner and their works. However, the authors which were useful in my research include P. Allen (1988), L. Ceplair (1991), C. Kessler (1995), A. Lane (1990), S. Meyering (1989), and G. Scharnhorst (1985). Finally, the most valuable texts in regards to Charlotte Perkins Gilman and her beliefs are her own diaries (volume I & II) published in 1994.

Walden Two

The literature on Skinner and Walden Two is considerable. The particular authors which have most influenced my research are F. Carpenter (1974), R. Evans (1968), A. Freedman (1972),

R. Nye, F. Milhollan and B. Forisha (1972), and S. Modgil and C. Modgil (1987). The most accurate biographical data was found in B. F. Skinner's three volume autobiography published in 1976, 1979, and 1983 respectively.

Author's Background

Plato

To portray Plato's life with accuracy is impossible. Much of what we know of him is rooted in conjectures either stemming from interpretations of his written works or other historical texts. Because Plato did not sign or date his works, the validity and chronological order of his works are dependent on analyses of the content and style of the texts attributed to him (Grube, 1958, pp. vii-xv). This portrayal encompasses, in my opinion, the most congruent and agreed upon versions of Plato's life.

Plato was born to an aristocratic family in Athens, Greece on May 21, 427 B.C. His father Aristo, traced his lineage back to the old Kings of Attica. His mother, Perictione, of equally illustrious descent, became a widow during Plato's childhood. She remarried, to her uncle Pyrilampes. From this union, Plato, Glaucon, Adeimantus and their sister Potone had a stepbrother, Antiphon (Raven, 1965, p. 27). Their extended family was very influential within the ruling oligarch of the Athenian city-state. Plato's uncle, Charmides was one of the magistrates of the "Thirty", while Critias (Perictione's cousin) was its leader. This small

ruling clique, with the help of Spartan allies took control of Athens from a more broadly based governing coalition at the end of the Peloponnesian war in 404 B.C. (Barrow, 1976).

Plato's formative years endured this seemingly endless struggle for power between the so called democrats and the oligarches. The Peloponnesian war lasted on and off for about twenty eight years. Plato tells us in one of his letters (the Seventh Letter) that he was initially interested in a political career but soon became disenchanted with the "Thirty" whose governance was more cruel and more unjust than the former democratic government. (Barrow, 1976, pp. 11-12)

After completing a typical Athenian education (which included reading, writing, arithmetic, playing a string instrument, singing, dancing and gymnastics) for a male of his social class. Plato finished his compulsory military service by the age of twenty. His philosophical training started around this time, when he met Socrates who became his teacher and mentor. Socrates was probably the strongest influence in Plato's life (Winspear, 1956, p. 163). Socrates believed that the unexamined life is not worth living. He committed his studies to the inquiry of meaning in life (Barrow, 1976, p. 9). Plato's philosophy followed the same principle, but he added an element of prescription to his philosophy. Plato started formulating an idealist philosophy of education and an organic theory of society (Koyre, 1945, pp. 71-72). He pursued what was true, good, just, and beautiful. In The Republic, he wrote how people should live.

Common sense suggests that the search for a harmonious and just society in this work is a direct reflection of the injustices Plato experienced in his own time. He had reason to dislike both oligarchic and democratic governments for the treatment of his teacher. The former for trying to involve Socrates in dubious deeds (the arrest of a friend in exile), and the latter for sentencing him to death on a charge of impiety. (Barrow, 1976, p. 11)

After Socrates' death, Plato travelled abroad to Egypt, Cyrene, Persia, India, Phoenicia, Babylonia, Judaea, and Sicily (Woodbridge, 1971, pp. 17-18). His trips to Syracuse are relevant because it was the first time that Plato involved himself in politics by trying to apply much of what is written in The Republic. Instrumental in his decision was Dion, the son-in-law of the Syracusan ruler, Dionysius I. Plato made three trips to Syracuse. During the first trip, it was rumored that he was enslaved by direct order of Dionysius I who wanted none of Plato's influence in his government (Winspear, 1956, p. 174). Later he was freed and upon his return to Athens, he founded The Academy. Winspear states that

The founding of the Academy is an important turning-point, not only in Plato's career, but in the history of Platonic thought. His doctrines now become systematized in the teachings of a school, a school which offers the opportunity for collective study and scholarship and will carry on the tradition of Platonism for many centuries. (p. 175)

According to Taylor (1927), "the novel thing about the Platonic Academy was that it was an institution for the prosecution of scientific study" (p.5), and by extension it was Plato's true call in life.

Dionysius II succeeded his father and it was Dion who contacted Plato and convinced him to instruct the new leader. Initially, Plato was successful in teaching his curriculum of theoretical studies, particularly mathematics. Its application to Syracusan lifestyle, on the other hand, caused much opposition from Syracusans who disapproved of Plato's moral doctrines. Dion's opposition recruited the historian Philistus to serve as an antidote to Plato's influence on Dionysius II. Dion was exiled and Plato became a virtual prisoner at Syracuse until he was sent back to Athens. (Winspear, 1956, pp. 177-181)

In 361 B.C. Plato visited Dionysius II for the last time in a futile attempt to persuade him to recall Dion back to Syracuse. Plato returned to Athens where he spent the remaining years of his life teaching and writing until he died in 347 B.C. He named his nephew Speusippus as the Academy's successor. (Winspear, 1956, pp. 181-184)

Charlotte Perkins Gilman

Perkins Gilman was born in Hartford, Connecticut, on July 3, 1860. She inherited the rebellious lineage of her father Frederick Beecher Perkins, a professional librarian, and Congregational pastor Lyman Beecher, her great grandfather. Her ancestors were social and religious reformists. Her aunts were also well known activists. Catharine Beecher, author of A Treatise on Domestic Economy was the founder of the Hartford Female Seminary, Isabella Beecher Hooker was a suffragist, and Harriet Beecher Stowe authored Uncle Tom's Cabin. (Scharnhorst, 1985, p. 1; Kessler, 1995, p. 15)

The lineage of Charlotte's mother could be traced back to Stukely Wescott and English gentry. Mary Ann Fitch Wescott married Charlotte's father at the age of twenty nine. She was Frederick's second choice for a wife, as his first had married a different suitor. It was not an auspicious beginning for the couple and it led to a quick end after the birth of three children, one of whom died. The formative years of Charlotte and Thomas were spent fatherless. They soon learned the harsh realities of a single family household headed by a female. The roles of a typical middle class female in the 1800's were ones of a financially dependent housekeeper and mother. Her domain was the household. Charlotte's mother had to subsidize the sporadic financial help Frederick gave them by tutoring. They moved nineteen times in eighteen years. As Charlotte recalled, her education amounted to a total of four years of formal schooling plus what her mother was able to teach her at home. (Allen, 1988, pp. 31-32)

Charlotte's emotional life seemed to have been as deprived as that of her mother's. Being able to find intimacy with her father through correspondence consisting of booklists only (Allen, 1988, p. 32), and with her mother through obedience, Charlotte found solace in her writings. "Gilman early felt a utopian impulse toward creating within what might be lacking without" (Kessler, 1995, p. 17). The utopian worlds she created in her early stories empowered the young female character to solve insurmountable obstacles and, in the end, rejoice in her father's pride for her. Mary prohibited her from writing these "fairy tale stories", deeming them as dangerous mental influences, so young Charlotte shifted her writing focus to social improvement.

As an adult, Charlotte attended the Rhode Island School of Design. The education she received in this art school provided her with the opportunity to earn some money painting commercial cards, however, she decided that her professional aspirations did not lie in the realm of art but in social reform (Perkins Gilman, 1966, pp. ix-x). She committed herself to explore and improve the situation for the women of her era. Perkins Gilman was convinced that things could change by will, and to foster this will educating women was indispensable. (Lane, 1990, p. 5)

As she embarked on her self-appointed task she met Walter Stetson, a promising young artist of Providence. He proposed to her shortly after, but this created a dilemma for Perkins Gilman. Although in love with him, Charlotte could not reconcile within herself the roles of wife and social reformer. She was aware that she had the right to do both, but felt that her work ought to have all her devotion (Scharnhorst, 1985, p. 5). Nevertheless, after two years of uncertainty Perkins Gilman accepted Walter's proposal and in less than two months she became pregnant. (Allen, 1988, pp. 37-38)

Katharine Beecher Stetson was born on March 1885. During her pregnancy Charlotte suffered a debilitating depression which worsened after her daughter's birth. Despite help from a prominent neurologist who specialized in the treatment of neurasthenic or hysterical women, she almost became insane. Dr. S. Weir Mitchell had prescribed his most popular cure, bedrest. After concluding that her depression had to do with her staying at home, she

took her first step to recovery by divorcing Walter and launching her profession of public service. (Allen, 1988, p. 39)

She moved to Pasadena, California where she started writing about her social ideas. She immersed herself in what she called "the wandering years" (Kessler, 1995, p. 30). She travelled constantly as a lecturer in the United States and overseas. By the time she married George Houghton Gilman, her cousin, in 1900 she was internationally known as an American feminist spokesperson. Nine years later she published her own magazine "The Forerunner" which she wrote in its entirety. She died on August 17, 1935 after placing a chloroform-soaked cloth over her face. She had learned in 1932 that she was suffering from inoperable breast cancer (Allen, 1988, p.54). Having felt that she had completed her civic duty plus the sudden death of Houghton in the previous year, I believe were important factors which contributed to her decision.

Burrhus Frederic Skinner

Skinner was born in Susquehanna, Pennsylvania, on March 20 1904. His father, William Arthur Skinner, was a lawyer and his mother, Grace Burrhus, had worked as a secretary. After her marriage, she stayed at home to take care of her children. Skinner had a brother, Edward, who was two and a half years his junior. Skinner's father had aspired to a political career, but his chances for accomplishing such a goal were curtailed when he defended people representative of minorities in Susquehanna. The family moved to Scranton when Skinner's father was offered a position with the Hudson Coal Company. Skinner's father later

became the general counsel for that company. Mrs. Skinner did volunteer work by helping in various charitable organizations. (Skinner, 1976)

During high school and college, Burrhus formulated his decision to commit himself to furthering the understanding of human behavior. By 1922, when he graduated from high school, he had read extensively and written many creative works. Under the guidance of his mentor and teacher, Mary Graves, he decided to become a writer and to experiment in art. He moved to Clinton, New York, in order to attend Hamilton College, where he majored in English. He studied literature and philosophy and was briefly exposed to psychology, which intrigued him from the very beginning. (Skinner, 1976)

Skinner received an A.B. degree from Hamilton College in 1926, and tried writing for over a year. After reading an article contrasting the work of Ivan Pavlov and Bernard Shaw, he decided to switch his efforts in understanding human behavior through literature to psychology. He applied to Harvard University, and was accepted as a graduate student in the psychology department in 1928. (Skinner, 1976)

At Harvard, Burrhus received his M. A. and Ph.D. by 1931 and stayed for five postdoctoral years. He did extensive research and gathered data on the behavior of rats. In 1936 he moved to the University of Minnesota, where he taught introductory psychology courses. From 1930 to 1937 Skinner published several papers which contributed to his first book, The Behavior of

Organisms: An Experimental Analysis, written in 1938. From then on, Skinner worked on developing the perspective of behaviorism. (Skinner, 1976)

Skinner claims that observable behavior is the only appropriate subject of study in psychology. As such, psychology should describe behavior and the conditions under which it is modified. Skinner contends that behavior is not capricious but completely determined, and that learning occurs through reinforcement, either positive or negative, of behaviors. He classified behaviors into respondent and operant behavior, categories much broader than the ones postulated by Pavlov (conditioned and unconditioned reflexes). Pavlov's classification explains a stimulus-elicited behavior, while Skinner's classification explains emitted behavior, where no eliciting stimulus can be observed. (Skinner, 1979)

In 1938 Skinner married Yvonne Blue and had two daughters, Julie and Deborah. Skinner constructed his famous and controversial "Air Crib" for his second daughter. In this crib the baby wore only a diaper. Deborah breathed warm, filtered air and, according to Skinner, her skin was not waterlogged with sweat or urine. This crib also protected her from bright light and loud noises. (Skinner, 1979)

From 1945 to 1948 Skinner moved to the University of Indiana where he became chair of the department of psychology. In his last year at Indiana, he was elected president of the Midwestern Psychological Association. He then returned to Harvard, where he spent the rest of his research and teaching career. He published several books dealing with verbal behavior,

programmed learning and behavior modification. In his most controversial book Beyond Freedom and Dignity, he discusses the concepts of freedom and dignity within the framework of the theory of operant conditioning. (Skinner, 1983)

Skinner received many honors and awards, such as the National Medal of Science Award, the American Psychological Association's Distinguished Contribution Award, and the Gold Medal Award from the American Psychological Foundation (Skinner, 1983). He is also undoubtedly one of the most controversial figures in the field of psychology. His intellectual legacy is of a magnitude yet not measured, as the range of potential application of his work continues to be expanded to different areas of human study. He died in 1990.

Chapter 3 : Political Foundations

The Republic

Distribution of Power, Goods and Labor

Plato divides the citizens in The Republic into three classes (a) Workers, (b) Guardians or fighters, and (c) Philosopher Kings or rulers. These categories correspond to men of iron and brass, men of silver, and men of gold. Each group has its preordained social function, which is prescribed by intellect and reason. Workers have the function of producing goods for the city members while, respectively, the Guardians and Philosopher Kings are in charge of the defence and administration of the city. (Cornford, 1945; Barker, 1959, p. 92)

The Worker class is composed of those whose task is to construct the city and care for the physical well-being of the citizens. Carpenters, artisans, shopkeepers, merchants, traders, cooks and so on, belong to this class. In order to provide the best quality in both goods and services, Plato frees the workers of all other responsibilities, thus making them specialists at their trade or vocation. Because Workers have specific drives, impulses, and affinities, it is their nature, Plato argues, which dictates how they should live. (Cornford, 1945; Barrow, 1976, pp. 17-18)

Workers tend to seek a variety of bodily pleasures. Plato classifies them under necessary and unnecessary types of desire or needs. The former are those which are unavoidable for human existence, such as the need for food and water. The latter are those which do not do any good,

in the sense that they may only fulfill a bodily craving when satisfied (Barrow, 1975, p. 36). Eating more than necessary for subsistence may fall in this category. Workers also have an affinity towards the accumulation of money and material goods. The Workers' nature, as one dominated by their appetites, makes this class unfit for ruling but appropriate for production. Their lifestyles differ from the other classes in that they can acquire private property, marry, have children and live in typical family clusters. (Cornford, 1945)

The Guardians or fighters are in charge of defending the city from outside threats or enemies. They police the workers and ensure internal order to maintain civic harmony. They also specialize at their occupation by dedicating all their time to strict and rigorous exercises in order to attain maximum physical prowess. This allows them to be ready in case of sudden warfare. They follow a simple diet as excesses in their lifestyle are not allowed, nor wanted. Guardians, Plato says, are not consumed by unnecessary desires. They have a love for honor, strength, and wisdom instead. Their lifestyle is characterized by communal living where they share sexual partners and children and they live in an open space and have no private property. (Cornford, 1945)

Guardians are intellectually superior to Workers. This is manifest in their distinct interests. Plato argues that guardians are naturally fitted for soldiery functions. Their love of honor, and courageous, aggressive, fierce and indomitable make-up, allows them to act similarly to the best breed of watch-dogs. They quickly discern between friends and enemies and viciously attack the former while they show affection to the latter. The safety of the city and its citizens,

or victory against their enemies, are the only rewards they wish. It is their nature which dictates their willingness to die if necessary while performing their duty. (Cornford, 1945, pp. 63-66)

The Philosopher Kings or rulers, as the name implies, rule the city and its inhabitants. They are in charge of the education of the citizens and decide every aspect of civic laws and management in general. They have these responsibilities because they are knowledgeable about what is just, and ultimately good. Members of this class live in similar fashion to the Guardians in the sense that only their bare physical needs are met, but Philosopher Kings are more concerned with the training of their mind than of their body. They are in constant pursuit of knowledge. (Cornford, 1945, pp. 175-193)

These men of gold have a love of wisdom which takes priority over any other appetites or desires. Their intellect is highly developed and superior to the other classes. Plato attributes to them the following characteristics, "capable of abstract reasoning about ends, capable of seeing effective means to ends, capable of clinging to reason in the face of temptation to do otherwise, capable of avoiding fallacious reasoning, concerned for truth and of a benevolent disposition" (cited in Barrow, 1976, p. 18).

The Tripartition of Soul

Each class is thus defined in accordance to its desires or drives. These desires are the catalyst of human behavior, but more importantly, they are also the constituents of the human soul. All

individuals' souls possess all three properties of wisdom (the rational element), honor (the spirited element), and desire (the appetitive element). The desires of the appetitive element, as mentioned before, are those drives stemming from physical needs such as hunger and sex, which are not geared towards survival alone, but towards physical pleasure and satiation. The spirited element, whose desire is honor, can resist wrong, but can also commit injustice when not controlled by reason, its natural master. It can elicit feelings of anger or shame in the presence of individuals' wrongdoings. It is also considered to be the source of human ambition and competitiveness (Cornford, 1945, pp. 129-138; Hall, 1963, pp. 167-168). Finally, the rational element is the one which is naturally suited to control the whole soul because it has the knowledge of what is appropriate for each part. Because these elements are distributed disproportionately, the rational part acts as a regulator and correlator for a harmonious co-habitation (in search of the good) of these three elements. (Hall, 1963, pp. 176-177)

Because the "concentration" of this regulatory element varies in each soul, its successful functioning must be complemented by proper education. Here, Plato reaffirms the necessity of the men of iron and brass, and silver to be ruled, guided and educated by the men of gold. As Barker (1959) explains,

The State is not to be turned into a chance congeries of individuals, exploited by the strongest individuality; it is to be maintained as a communion of souls rationally and inevitably united for the pursuit of a moral end, and rationally and

unselfishly guided towards that end by the wisdom of those who know the nature of the soul and the purpose of the world. (Barker, 1959, p. 86)

These knowledgeable individuals perceive the world differently from the other classes. It is this perception, Plato claims, what entitles them to rule. Men of gold can perceive true reality while the men of silver and brass only think they do. While Philosopher Kings live in an eternal world of ideas, the Guardians and Workers live in a world of perceptions. The first is to be trusted due to its permanency, and the second must be distrusted due to its changing nature. To expand these assertions, Plato offers his theory of knowledge and theory of forms. (Cornford, 1945, pp. 175-193)

Theory of Knowledge and Theory of Forms

Plato believed that knowledge is attainable, and that it is certain and infallible. As such it must also have as its object, or be represented by something (a form), that is genuinely real, not something which merely appears to be. Permanency characterizes knowledge, and its form. Hence, the world of ideas becomes for Plato the means of attaining knowledge, which, as opposed to the world of sensibles, offers an unchanging and stable reality. The objects that we perceive with our senses have a relative truth and are corrupted or distorted by their appearance because they are misrepresentations of their true form. Plato offers concrete examples, where an object such as a stick may appear large in plain view, but when compared to another larger stick becomes short, or crooked when partly submerged in water. One can observe different types of trees, and think one knows what trees are, but according to Plato,

true knowledge starts when one begins to appreciate the trees' functions. (Cornford, 1945, pp. 221-226; Barrow, 1976, pp. 45-46)

The core of these theories is the view that true knowledge about anything or any act (be it pious, just, or unjust) is dependent upon bypassing the sensory limitations imposed by concentrating on their particular examples. True knowledge is understanding what is essential to their meaning. The path towards this appreciation is reached through abstraction, where the defining, essential, characteristics of objects or acts are found. Therefore, knowledge cannot be attained through the senses (observed or experienced), but through conceptual analysis. (Barrow, 1976 pp. 47-48; Cornford, 1945, pp. 221-226)

It is important to understand that specific instances of any thing or any act, although they will invariably differ in some respect in the sensible world, are linked by a common essence. This essence comes from a superior and all encompassing idea called the Form of the Good (Cornford, 1945, pp. 211-220). For Greeks, the meaning of good differed a great deal from its current meaning. The good was that which they would seek above all else. Plato considered this concept to mean the end or ultimate goal in life, and the supreme object of desire (Nettleship, 1962, pp. 218-219). After all, it was the condition of knowledge which made the world intelligible, and the human mind intelligent. He considered the good as the sustaining cause of the world. From the good, the true functions of everyone and everything emanated. As Nettleship (1962) says, "the good of anything is to be or do what it is meant to be or do" (p. 223).

One of Plato's claims, which relates back to the tripartition of soul, is that through fulfilling the desires which lead to the good, and controlling those which deviate from it, the individual can find his/her proper place and function in the cosmos. "When the entire soul is just and in harmony, with the two lower parts submitting themselves to reason, all three parts achieve the best and truest pleasures of which they are capable" (Robinson, 1995, p. 57). This, in turn, ultimately leads to happiness, justice, and moral integrity (Hall, 1963, p. 171). Furthermore, if everyone functions in accordance with the good a perfect harmony, which eradicates conflict, is accomplished. (Cornford, 1945)

In contrasting the world of appearances and shifting beliefs with the world of eternal and unchanging Forms, Plato classified four distinct levels of cognition which he attributed respectively to each class in The Republic. These modes of cognition ascended in their degree of profundity and luminosity. From the lowest level to the highest, they are: Eikasia, pistis, daianoia, and episteme or noesis. Eikasia was translated by Cornford in 1945 as "likeness or image" of the sensible world. Paintings, and accounts of second hand experiences (not personally experienced), yet taken for reality, typified the cognitive perception at this level. Thus, its objects of thought are the superficial aspect of things or whatever the senses suggest. Plato correlates this functioning as one in harmony with the nature of Workers and their uninquiring acceptance of appearances. (Cornford, 1945, pp. 221-226)

The second level (pistis) stands for common-sense belief. This is the more substantial reality of tangible objects or first hand experiences in the sensible world. Its objects of thought

encompass the concrete surfaces or appearances perceived in eikasia. Plato refers to pistis as correct belief without knowledge, typical of the functioning of young Guardians. Their concrete thinking about the visible world forms "opinions" rather than true knowledge. Although these beliefs may be sufficient as guides for action, knowledge is indispensable to offer the actions' rationale (Cornford, 1945, pp. 221-226). Both eikasia and pistis encompass the world of opinion (doxa). These opinions are rooted in concrete examples, not fundamental principles.

If asked for a definition of justice, people at the doxa stages would respond by giving examples of things they consider just. Their concept of justice then, would be bound up in the particular instances, and would thus be local, provincial, conventional. The "opinions" of these stages-the things people think with and think about-are not implanted by rational instruction but by persuasion and conditioning; equally they are amenable to being changed not by reasoning but by persuasion and conditioning. (Egan, 1983, p. 31)

As Guardians mature, so does their energy, acuity and courage. Those who show a higher intellectual ability, can reach their potential with proper training and education. This group becomes the Philosopher Kings. Their education in dialectics allows them to operate in the realm of intelligibles. The first level in this domain, daianoia or thinking, is accomplished by studying mathematics and moral philosophy. The former introduces a sort of bridge from the belief world to the realm of knowledge by using visible diagrams and models as imperfect illustrations of the objects of pure thought, or hypotheses instead of fundamental principles.

As Egan (1983) states, the objects of thought of this level are an "impure mixture of concrete objects and abstract ideas" (p. 31). For example,

A particular drawing of a triangle may be useful, but it only crudely represents the ideal triangularity on which geometrical inquiries must be based. A particular law or custom is recognized as an instance of some abstract ideal of justice or social order. (Egan, 1983, p. 31)

This transition is further aided by questioning assumptions whose truth can be proven if their premises derive from an unconditional principle. While dianoia deals with deductive reasoning, the higher level of episteme (intelligence) and noesis (knowledge) encompasses the process of direct intuition or apprehensions of true Forms, especially the Form of the Good (Nettleship, 1962, pp. 249-258). Egan (1983), compares Plato's Forms or Ideas (the objects of thought at this level) to the laws of physical sciences as they too refer to abstract ideals. For example, a body falling in a perfect vacuum does not exist in nature, yet it enables scientists to account for specific natural events. "The thinker at the noesis stage is the one who has reached an understanding of the essence or nature of justice and can refer back from this to resolve social conflicts in the everyday world" (Egan, 1983, p. 32).

In summary, because the Philosopher Kings function in direct contact with the Form of the Good, they are also the only ones who truly know the functions of all objects and acts in their respective stages of cognition. From the realm of eikasia to noesis and episteme, they know the correct answers for everyone and everything. This knowledge constitutes their

qualification to rule and guide the lives of Workers and Guardians whose specialized roles match perfectly their natural aptitudes. The fact that Plato believed only Philosopher Kings should rule, prescribed (depending on the supply of Philosopher Kings) the monarchic or aristocratic government in Plato's city. Plato's aristocracy, of course, consisted of a privileged class of men of reason, not lineage. (Barrow, 1976)

In fact, Plato endorses a monarchy or aristocracy "of reason or knowledge" as the only viable constitution. Any type of political system whose platform is not based on knowledge directly derived from the Form of the Good cannot be a "good" government. In descending order of perfection, Plato mentions monarchy, timocracy, oligarchy, democracy and tyranny. This hierarchy of governments degrades in a cyclical pattern, each deteriorating and transforming itself into a lower and distant constitution from the Form of the Good. If the Philosopher King, whose main drive changes from wisdom to honor (the Guardians' drive), timocracy comes into effect, and the timocrat strays away from justice and the Good. Each element is not in its proper place, and this imbalance grows and irradiates downwards. This type of ruler will be strictly military in nature, and will promote to office its most courageous citizens. If the drive of desire or appetite increases in the timocrat's soul, the government will turn to oligarchy. This ruler is more interested in money and the possession of private goods. He/she will promote the wealthy to office, and will split the state into the wealthy and the poor. In time, the poor will revolt and take charge. Democracy would be instated. (Barker, 1959, pp. 176-183)

Plato regarded democracy as ignorant and meddling, as parading a false quality, and encouraging the individual to rebel (not accept his/her proper place in the universe) by espousing a negative order called "freedom". He also considered it to be based on desire alone (the Workers' drive). As freedom becomes abused by those in power, creating a chaotic state of affairs, a new order is needed. The tyrant arises. He/she has the worst qualities combined. Filled with greed for satisfying his/her individual desires of physical pleasure, the tyrant is the antithesis of the Philosopher King (Barker, 1959). Devoid of reason, the state would not prosper, and it takes the Philosopher King and his/her wisdom to restore proper order again.

Herland

Herland is run in a fully cooperative and democratic fashion. Decision making authority is given to a council formed by the most wise and experienced. Those who are specialized in any given area are consulted accordingly at the "Temple Service" where they offer their expertise on a part-time basis. These interactions take place in a land where conflict is almost nonexistent. The book's narrator describes:

Theirs was a civilization in which the initial difficulties had long since been overcome. The untroubled peace, the unmeasured plenty, the steady health, the large good will and smooth management which ordered everything, left nothing to overcome. It was like a pleasant family in an old established, perfectly run country place. (Perkins Gilman, 1979, p. 99)

Perkins Gilman's division of classes include two main groups, mothers and non-mothers. While all Herlanders can procreate, only the most suitable are allowed to be mothers. The children's education and physical care is entrusted to those with superb pedagogical and nurturing abilities. Specialization, based on inherent traits and aptitudes, characterizes life in this matriarchal community. (Perkins Gilman, 1979)

Those who are suitable for motherhood exhibit qualities of wisdom and physical strength appropriate to life in the community. Well adjusted Herlanders must be intelligent, calm, peaceful, strong, fast, flexible, and above all, they must be reasoned, logical individuals. Non-mothers have difficulty adjusting to community rules, due to their individualistic nature and their lack of the reasoning abilities necessary to understand and accept those rules. These women are persuaded to not have any children. Although they are eventually educated and successfully integrated in the community, their genes are not considered suitable for reproduction. This approach is used in all aspects of Herland's production. Those elements which are counterproductive to the life and economy of the community are eliminated or modified. Herlanders do not have any vices. Alcohol or drugs do not exist in Herland. They do not have dangerous predators in their fauna, all their flora produces nutritious nuts or fruits, and their women produce perfect human specimens through parthenogenesis.

Parthenogenesis is the Herlanders' ability to reproduce asexually, as some plants and insects do. This biological anomaly was literally born out of their necessity for continuance due to their unusual beginnings. (Perkins Gilman, 1979)

Parthenogenesis, a History of Herland

Two thousand years ago, Herlanders were part of a larger country. They were a monarchy whose advanced economy allowed them to have a navy and an army. They were also a bi-sexual race. Decimated by war and ultimately driven up from their coastline, the reduced population settled in this hinterland and defended it for years with the help of their slaves. A volcanic eruption however, destroyed most of their fortresses and remaining population, leaving the few survivors completely isolated by filling their mountain pass with debris. The majority of the male population was composed of slaves, and they revolted against their masters by killing them along with the older women and boys. In retaliation, the younger women slew their conquerors rather than submit to their power. Herland became a female country without any hope of continuing its race. (Perkins Gilman, 1979)

At first, there was a period of despair. These women were trapped, with no males available for either reconstructive, or procreative processes. In spite of it all, they decided to survive and await a miracle. rather than to commit suicide. They buried the dead and started to plow, sow, and care for one another. Five years went by until a woman miraculously bore a child. Despite suspicions that there must have been a man somewhere, none was found. Herlanders decided this female child was a present from the gods. They placed the mother in the Temple of Maaia, their temple of Motherhood. The mother bore four more children in four consecutive years. These female children in turn, at the age of twenty five were able to reproduce in the same manner their mother did, each giving birth to five baby girls. (Perkins Gilman, 1979)

Having founded a new race through motherhood alone was a pivotal factor in their political development. The government's first priority would be to create a safe environment for these children. It was not a matter of mere survival anymore. These children gave the women a compelling reason to create a fit culture for their offsprings. The distribution of goods and power was determined in a democratic manner. However, the women who were the eldest were recognized to be the history carriers. As such, they were considered to be the wisest. A system was created where each woman, based on her intrinsic aptitudes, would specialize at a certain task in order to attain perfection which in turn would increase production efficiency. There was enough variety of abilities that the economy indeed blossomed. Theirs became a self sufficient country, with enough food to satisfy the growing population. Scientists adapted the environment to their needs in an environmentally friendly manner. Industry developed in order to eradicate disease and satisfy physical needs according to the high standards of living. (Perkins Gilman, 1979)

There was no waste in Herland. Those animals which were burdensome to maintain were eliminated or modified. Cows were exterminated because they took space that was needed for vegetable cultivation; Herlanders were vegetarian and provided their own milk in abundance. Cats were modified to kill only the small animals which threatened their food supply, not birds. Having a large forest, Herlanders considered birds indispensable for the reproduction of fruit trees. (Meyering, 1989, p. 165)

Motherhood became their religion. Everything Herlanders did had its rationale based in what was best to the welfare of the children. Through motherhood they made sense of their world. "All they ate was the fruit of motherhood, from seed to egg or their product. By motherhood they were born and by motherhood they lived. Life was, to them, just the long cycle of motherhood" (Perkins Gilman, 1979, p. 59). When they reached their population limit, mothers were asked to limit their reproduction to one child. They were aware of the amount of goods they could produce, and overpopulation was burdensome to their food supply. Before a child came, there was a period of utter exaltation and the mother felt uplifted with thoughts for the child. Repressing these parthenogenic feelings by working hard or caring for other children became an effective method of birth control. (Perkins Gilman, 1979)

The Council

The council has legislative power, and all decisions are taken at this level. Because Herlanders feel truly represented by the most wise and older women, and trust their decisions implicitly, conflicting situations rarely arise. If there is a concern, it is also mediated by the council. There is a harmonious democracy due their common goal of motherhood; furthermore, their education and reasoning abilities allow them to have congruent opinions on how to accomplish this goal. (Perkins Gilman, 1979)

Individual counselling takes place at the "Temple Service". Those who need guidance seek the specialist counsel in that area. "Sometimes it was a real grief, very rarely a quarrel, most often a perplexity" (Perkins Gilman, 1979, p. 115). This temple operates on demand.

The education Herlanders receive as children prevents conflicts in their adult life. As children, they discover their natural inclinations and aptitudes and these determine their adult occupation (Perkins Gilman, 1979). These personal discoveries are permeated with a commitment to perpetuate ideas on beauty, health, strength, intellect and goodness, which according to Perkins Gilman, make them human, not solely females. While beauty and goodness were generally associated with the mothers of Gilman's era, health, strength and intellect were considered to be masculine characteristics (Meyering, 1989, pp. 14-15). Giving these combined virtues to all Herlanders allows a certain universality.

While all Herlanders provide equally for the community with their labor and industry, those who are in charge of the children's education are held in the highest esteem. Perkins Gilman believed that the flaws in any society have to be transformed at the root level. That is, the solution has to start with the education of the children. She saw children as the world's hope for improvement, namely, the treatment of women as humans and not men's subservients. Her concerns for child-rearing are addressed in the development of Herland's culture where motherhood becomes priority. Perkins Gilman's three governing laws of life were, "To Be; To Re-Be; To Be Better" (Meyering, 1989, p. 169). She perceived women as struggling to be themselves, through childbirth being reborn; and through their children's work and education finally finding themselves.

With Motherhood at last awake-

With Power to Do and Light to See-

Women may now begin to make

The People we are Meant to Be! (cited in Meyering, 1989, p. 169)

The Philosophical Basis of Herland

Perkins Gilman's work illustrates her undying interest in human existence. She drew upon the social sciences to comprehend the inner workings of her Victorian world in order to change it. For this, she considered the restructuring of relations between men and women as emancipatory and evolutionary tools. Perkins Gilman maintained that the outward changes of society had to derive from the inner functions of the family. She envisioned a fully structured cooperative and socialized system. Perkins Gilman considered herself a humanist because her current world was masculinist, and her mission was to accomplish a more equitable balance. In her opinion, the subjugation of women is the handicap preventing societal growth because it touches upon men and children alike. This is called domesticity. According to Perkins Gilman, its abolition would free the entire race. (Lane, 1990)

Perkins Gilman was an avid researcher. She browsed from history to sociology to science in search of the meaning of being a woman. Finding them lacking, she was basically forced to write her own analyses. She wrote about the role of economics as a crucial factor influencing male-female relationships. Indeed, Perkins Gilman contended that the way a living is earned is the most influential factor in life. She generalized this concept to all other animals, and stipulated that it was only in the human species that the female is dependent on the male for food. "Man in supporting woman, has become her economic environment" (Perkins Gilman, 1966, p.38). In exchange for her work and services as a wife and mother (which, according to

Perkins Gilman, are both sex attributes) the woman is fed and sheltered by the husband.

Perkins Gilman clarified that this did not mean that women (e.g., in industrial societies) did not work hard, but that their pay was not commensurate with their quality of work or effort.

(Lane, 1990, p. 233)

This utopian author observed that men's work was given more importance than the labor of women. In fact, men's work had a direct functional relationship with social stability and prosperity. If men were to suddenly disappear, society would be paralyzed because women were not trained for public occupations. On the other hand, if women vanished, they would be easily replaced by men in their domestic roles. Because women actualized themselves through men, it prevented their fulfillment on their own merits, something Perkins Gilman believed they were more than capable of doing (Lane, 1990, pp. 233-234). This idea is fully developed in Herland.

Perkins Gilman did not consider wives to be economically independent. They earned their keep in doing domestic chores, thus becoming "economic factors" in allowing husbands to produce outside the home. Although the difficulty of calculating the value of domestic work was acknowledged by Perkins Gilman, she did comment on the unfairness of the situation. She stated that women who work the hardest get less money than those who have more money and work less. Even if this unfairness was to be corrected, Perkins Gilman insisted, women's social status would not. Women would be simply considered well paid servants. This pay

would not be contingent even on motherhood, as household chores alone, in her view, determined women's economic status. (Lane, 1990, p. 235)

This sexuo-economic relationship distorts, Perkins Gilman argues, a natural process of social development where complex organisms gradually evolve from their earlier, less complex state, towards a collective good. In the case of the human species she feels this process has gone too far, and has become unnatural. By limiting women to very narrow sex-related functions, their full potential as contributing members of society has not been realized. (Lane, 1990, p. 236)

Men, however, were not as over-sexed as women because they had a public life, while women were confined to domestic lives. Perkins Gilman offered as example the domestic cow whose milk production has been exalted in such a manner that its other characteristics or qualities, such as strength and agility are ignored. Because milk producing is linked to motherhood, the author defined the cow as over-sexed. Women, in her opinion were victims of the same condition. Having been bred to be feminine, they in turn lost their humanity. (Perkins Gilman, 1966, pp. 42-47)

In addition, they were considered the weaker sex, and were selected (by males) according to their feebleness and weakness, which were also transmitted to their children. Little girls were encouraged to play maternal and domestic roles, while boys had much more freedom of choice. If girls were to imitate male-type activities, they would be considered unfeminine, thus such behaviors were discouraged. For Perkins Gilman, the feminine delicacy was nothing but

physical weakness. Nevertheless, weakness and domesticity were the Victorian women's main concern as they were correlated to women's livelihood. (Perkins Gilman, 1966)

Although Perkins Gilman was an advocate of equality of opportunity for women, she did acknowledge differences between the sexes. She viewed men as having a natural tendency towards aggressive, restless, and competitive behavior. Women, probably due to their biological function as child-bearers, tended to be peaceful, steady and cooperative. These differences in no manner justified the prescribed roles of her era, because Perkins Gilman did not consider the female and male brain to differ. (Lane, 1990)

Perkins Gilman's vision of gender equality gives women the right to work if they so desire without being socially punished. She envisioned child-care facilities as allies in the quest for women's actualization. She insisted that a working mother is not a bad mother but an emancipated, better mother, both for the child and society. She saw the purpose of motherhood as improving the new generation, but if its main caretaker's development is arrested, this goal could never be accomplished. The emancipated woman is also a better wife, as one who marries for love rather than economic convenience. (Perkins Gilman, 1966)

Finally, the author believed that the full potential of women would correlate to the evolution of a collectivist society. Her utopia illustrates that when the common good of the population takes precedence to individualistic concerns and when women become self-sufficient, human (not male or female) growth occurs (Perkins Gilman, 1979). Hers was a socialism where class

consciousness and class struggle take second seat to the position of women, and the need for more scientific care for the children.

Walden Two

The population of Walden Two can be divided into four classes (a) Planners, (b) Managers, (c) Scientists, and (d) Citizens. The community is managed by a Board of Six Planners, three of whom are usually women. This board is responsible for policy making and some judicial functions. Term of office is to a maximum of ten years. The board then selects new Planners from a list provided by the Managers. The Managers are the ones in charge of the day-to-day running of the community (under the supervision of the Planners). They are not elected by the people because their roles are very specialized. Skinner claims that these classes are not distinguishable from the Scientists who do research, or the Citizens who are in charge of goods production. Power is not an important issue. As conflict does not usually arise, Citizens are more concerned about their day-to-day happiness and safety than about the government. All classes are required to do some amount of manual labor for which they are remunerated by credits, not money. (Skinner, 1962; Freedman, 1972, p. 3--2)

The persons who are chosen to be Planners and Managers, possess superior managerial skills and have demonstrated a real knowledge and concern for the welfare of the community. Like the Scientists, they are specialists in Walden Two. However, no group or individual is vested with superior powers. Skinner contended that a hierarchy of power in Walden Two did not

*exist. He claimed that this is conducive to a harmonious, non-politically conflicting society.
(Skinner, 1962)*

In Walden Two, Frazier (the character who designed Walden Two) insists that the science of behavior must be applied to the good of humanity, even though this would mean that the few who have the knowledge to do this, would be planning the lives of the rest (Freedman, 1972, p. 3--7). Although Frazier admits that being at the head of this group makes him (to the spectator or reader) a despot, he rationalizes that in Walden Two "the despot must wield his power for the good of others. If he takes any step which reduces the sum total of human happiness, his power is reduced by a like amount" (Skinner, 1962, p. 264).

In fact, Frazier's behavioral engineering is not aversive or punitive. The Citizens of Walden Two develop positively, productively, and creatively as a natural consequence of their own behavior. There are ten principles upon which Walden Two was designed. Together, they encapsulate Skinner's definition of a good life. The first five were borrowed from David Henry Thoreau, whose individualistic orientations did not require (as the last five did), the contributions of behavioral technology. They are as follows:

- a) no way of life is inevitable. Examine your own closely;*
- b) if you do not like it, change it;*
- c) but do not try to change it through political action. Even if you succeed in gaining power, you will not be able to use it any more wisely than your predecessors;*
- d) ask only to be left alone to solve your problems in your own way;*
- e) simplify your needs. Learn how to be happy with fewer possessions;*
- f) build a*

way of life in which people live together without quarreling, in a social climate of trust rather than suspicion, of love rather than jealousy, of cooperation rather than competition; g) maintain that world with gentle but pervasive ethical sanctions rather than a police or military force; h) transmit the culture effectively to new members through expert child care and a powerful educational technology; i) reduce compulsive labor to a minimum by arranging the kinds of incentive under which people enjoy working; and j) regard no practice as immutable. Change and be ready to change again. Accept no eternal verity. Experiment. (Skinner, 1979, p. 346)

Frazier believes democracy to be faulty since it cannot with certainty satisfy all individuals; hence his adherence to the fourth principle. Rather than governmental intrusion, humans are better off solving their problems with the help of behavioral techniques (Skinner, 1979). Democracy does not ascertain the people's will in an election because the minority has no true recourse. Frazier insists that people vote because of fear of being scorned by others, or irrational spite towards one of the candidates. He adds that voting is a contrivance for shifting the responsibility to the people. He says "democracy isn't a method of polling opinion, it's the assignment of power to that opinion" (Skinner, 1962, p.266). Furthermore, that opinion is a fallacy, as people are not qualified to truly understand governmental intricacies. In Walden Two, Frazier expands,

We have no election campaigns to falsify issues or obscure them with emotional appeals, but a careful study of the satisfaction of the membership is made. Every

member has a direct channel through which he may protest to the Managers or even the Planners. (Skinner, 1962, p. 267)

Indeed, the Planners and Managers have knowledge and training to guarantee that the needs of all are met. If there are any concerns, at the individual or group level, these are taken with the utmost seriousness, and are thus answered immediately. The citizens in this community have no motivation to get involved in governmental issues; furthermore, their economy encourages them to spend much of their time in leisure activities. (Skinner, 1962)

The Economic Structure

The socialistic type of economy in Walden Two allows people to work about four hours per day. Money does not exchange hands as labor credits are all that is needed. The citizens have every need met: food, shelter, clothes, education, leisure activities, provisions for health, disability and old age. The money which is earned by community members outside Walden Two is put into a community fund. The labor credits are entries in a ledger whose balance should show that every individual contributes 1200 credits per year, or four credits for each of 300 work days. This figure may vary in order to guarantee the community meets its expenses with some surplus. There is no attempt to make a profit due to the undesirability of overwork. All individuals are required to do a minimum amount of manual labor. This is to prevent the development of a leisure class and to keep negative attitudes toward manual work from developing. (Freedman, 1972, p. 3--2)

One labor credit is equivalent to about one hour of work; however, this is also evaluated in the context of the task itself. For example, performing unpleasant jobs, like sewer cleaning, is highly remunerated (more than one credit per hour); while pleasant jobs such as gardening have a lower credit payment. In addition, Frazier contends, a preference can be manipulated if a particular job is avoided "without cause" (Skinner, 1962, p. 52).

The reduction of hours, according to Frazier, does not foster an economic collapse because people usually work better in the morning. The net result in production is actually more than in a four hour time frame within a typical capitalist system. Furthermore, individuals know they are working for themselves and not a third party whose interest is profit making. Furthermore, Walden Two functions without duplication of services such as childcare, cooking and housework. This frees women to fully participate in the community, which incidentally, enhances its labor force. (Skinner, 1962)

This economy supports industrial development and modern farming techniques in order to alleviate its citizens from unsatisfactory occupations. As a result, there are less sick people, no occupationally disabled, no prematurely aged, and no unemployed. Being self-sufficient permits the citizens to enjoy a high standard of living with lower consumption of goods. In this life style there is no need for taverns or bars, as its population does not need to drink. The free time is spent on artistic or self-enhancing endeavors (Freedman, 1972, p. 3--2). Skinner perceived the longer hours of leisure as a blessing, not a dilemma in his behaviorally engineered society ruled by the principles of operant conditioning. (Skinner, 1962)

Behaviorism, Determinism and Operant Conditioning

Skinner contended that psychology should be a science of behavior, not mind. It should focus on the study of observable conditions, not unobservable inner states. It must be objective and avoid falling into subjectivity. As a radical behaviorist he viewed humans as organisms whose behavior is shaped by external environmental stimuli. As such, they could be manipulated by the control of environmental stimuli. Although he considered the human being a thinking organism, he denied the necessity to look for his/her behavior's explanatory purposes within entities such as the psyche. Mental states he considered to be theoretical constructs not empirical entities. (Nye, 1981)

He took a strong deterministic stand by focusing his analysis on investigating functional relations (cause-and-effect-connections) between environmental conditions and behavior. Although he experimented only with animals, he argued that "in all sciences advances take place from the simple to the complex. Since animal behavior is simpler than that of humans, its study enables one to get at the basic processes more easily" (Freedman, 1972, p. 1-3). He insisted that behavior is lawful, not accidental; that is to say, there are causal explanations for everything we do. Humans' personalities and their reasons are shaped by past and present experiences which take place in their objective environment. (Milholland & Forisha, 1972, pp. 44-47)

Although Skinner did not deny the importance of hereditary factors contributing to the formation of behavior, he explained them as "contingencies of survival" or behaviors that survive for a given species which, nevertheless, are still determined by environment. In summary, the reason for a behavior should not be attributed to instincts, feelings, genetic endowment or thoughts, as these hide the true causal relationship between behavior and environment. (Nye, 1981, p. 52)

Skinner classified behaviors into "respondent and operant behaviors". Respondent behavior is elicited by a certain stimulus which precedes that behavior. The behavior indicates a reflexive type of response. This is illustrated in the famous Pavlov's dog, who salivated when presented with food, (salivation reflex). This respondent behavior can be conditioned when a neutral stimulus is paired with the initial stimulus that elicited the response. In time, the neutral stimulus could elicit the reflex response. For Pavlov's dog, the sound of a bell was paired with the food presentation, which in time could elicit alone (without the food) the dog's salivation. The bell's sound became a "conditioned stimulus". (Nye, 1981, pp. 55-57)

Skinner certainly acknowledges this type of conditioning, where a conditioned stimulus precedes a reflexive response, but believes there are more complex, more important, behaviors which are not explained by the respondent behavior model. The realm of operant behaviors such as reading, writing, driving a car, etc. is the realm of voluntary behavior. Skinner believes psychology should focus on the study and conditioning of operant behavior instead of respondent behavior. (Nye, 1981, pp. 58-69)

The conditioning of operant behavior is possible by reinforcement. Reinforcers are defined as such, if they strengthen the frequency of the desired behavior (Skinner, 1976, p.44). There are two types of reinforcers, negative and positive. A negative reinforcer "strengthens any behavior that reduces or terminates it" (Skinner, 1976, p. 52). That is, a specific behavior increases due to the avoidance of the said stimulus. For example, a poorly behaved student may improve his/her behavior in order to avoid detention after class. The ever-present possibility of detention is the aversive stimulus being avoided while good class behavior is increased. A positive reinforcer "strengthens any behavior that produces it" (Skinner, 1976, p. 52). In the case of the poorly behaved student, the teacher may praise the student when he/she is behaving in a socially and academically appropriate manner. The teacher's praise is the positive reinforcer, while the desired behavior is what the teacher is trying to increase. A causal pattern (association) between the reinforcer (negative or positive) and the desired behavior must be established in order to design an effective program of operant conditioning. (Skinner, 1976)

Personality, for Skinner, was nothing more than the individual's history of reinforcement. Feelings, self-consciousness, and values are all consequences of behavior derived from the environment; they are not innate to the individual (Freedman, 1972). In Walden Two Frazier designed a system of education and a culture through the scientific management of the social and material environment on the principles of operant conditioning.

Analysis

The distribution of power within each of these utopias is prescribed in accordance with that society's values. Knowledge within this value-based context is what determines the different roles in each society. The person(s) who is(are) perceived as knowing more--within the respective infrastructures-- will rule.

The value of the Good is treasured in Plato's utopia. In The Republic, wisdom and reason which are derived from the idea of the Good pave the way back to it. The Philosopher Kings, embodying these tenets, rule. Perkins Gilman places motherhood as a supreme concept, which, in Herland, is associated with reason. Herlanders rely on their council for wise ruling, but their wisdom is also associated with experience. Skinner believes society should be shaped through radical behaviorism. The community in Walden Two places behavioral science as their guide to the good life, and the Planners abide strictly by the principles Scientists have designed.

The type of political structure chosen, be it monarchy, democracy or oligarchy, is considered ideal if it accomplishes the management or even elimination of conflict. In fact, the lack of political conflict in these utopias is reinforced by virtually every aspect in each culture. From early on, through education, the citizens learn the societal values mentioned above. The success of their educational systems, in fact, is assessed with the degree of conformity to these values.

Skinner addresses these points as specific principles (f and h) in his utopian vision. The learned values support a complete adaptation to the community. Deviance is rapidly eliminated and each person has a specific function to perform. These functions are contingent on the person's intrinsic aptitudes. This alone, rather than foster feelings of injustice, creates feelings of belonging. The different roles are accepted because they support their common goal and are considered equally important. Happiness is accomplished by conforming to the system. Power is not an issue in Walden Two as it is not a means of attaining happiness.

In The Republic, children learn that in order to follow a virtuous life, they must follow the Good or those who are closer to it. As adults, they are already predisposed to obey and implicitly trust the city's rulers because, unless they become Philosopher Kings themselves, they will never have direct access or direct knowledge to what is deemed most important in their society. Workers and Guardians are taught that power in their hands can only be detrimental for them and everybody else. Happiness occurs when individuals attend specifically to their appointed tasks.

In Herland, children learn that motherhood is sacred. Everything in this community is designed with this concept in mind. Unlike Plato, who gives access to the Good exclusively to the ruling class, Perkins Gilman offers motherhood to all. In fact, being a mother is a universal appointed task (even for non-mothers). This may explain in part why, from the three utopias, Herland seems to be the most harmonious. Motherhood is synonymous with happiness.

Although all three utopian societies are successful in implementing harmony and order, based on their authors' conceptions regarding human nature, this order and harmony is implemented in different ways.

Plato believed humans to be intellectually different. Indeed, his classes constitute an intellectual hierarchy with distinct functions and roles. In The Republic these differences become synonymous with justice. Justice is accomplished in this city if the Workers, Guardians, and Philosopher Kings perform their respective duties. Education for these classes, in accordance to their intellectual capabilities, ought to differ. Unequal treatment for different classes results then in a harmonious state. But when this harmony is threatened, Plato is clearly comfortable with the use of force as a tool in achieving or maintaining social control. The Guardians can either function as soldiers when faced with external threats, or as police when dealing with internal upheaval. In fact, the Workers, by their very nature, are perceived as requiring external control when their appetitive element needs restraining.

Herland, on the other hand, bases its order and harmony in a deep rooted belief that humans are intellectually equal. As a result, their educational system is accessible to all. From birth Herlanders are believed to have the capacity to learn that which they need in order to function harmoniously in their society. The success of this approach is demonstrated by the equal status shared by adults in a peaceful environment. As a result, the use of force in Herland is not a viable option. Theirs is a value system which frowns heavily on its use. Their strongest method of control is persuasion, but its use is minimal because of the strength of

their commonly held views. That is to say, they routinely place the common good ahead of their own individual needs or desires.

*Skinner implies that intellectual equality is irrelevant because it is the environment which determines the order and harmony of society. In other words, if the social environment has been properly structured, everyone will benefit. This leaves the impression that Skinner believes that people are essentially equal in intellect. However, it is interesting that he credits the behavioral scientists with having the insight to know how to best structure that environment. I believe this ambiguity is really at the root of how he manipulates the social order. By giving the scientists a degree of control that is not shared with the rest of the population, he is aligning himself with Plato without openly acknowledging it. The use of force is not condoned in *Walden Two*; but in my opinion, the conscious use of positive and negative reinforcers is a form of coercion. The fact that these reinforcers are utilized by the ruling behavioral scientists takes it beyond simple persuasion as an agent of control.*

The acknowledgment of individuals' intrinsic differences facilitates the progress to a high degree of role specialization in both, The Republic and Herland. Although it may appear that this assertion contradicts the principles of behaviorism in Walden Two, the prerequisites of Planners and Managers stipulate that they must demonstrate real knowledge and concern for the welfare of the community. Although these characteristics were conditioned since childhood, they were initially chosen on the basis of their natural tendencies or preferences. Not all Managers become Planners because they are heavily tested. This alone implies that

despite their prior conditioning, there are still individual differences which are recognized. Furthermore, Frazier bluntly admits "the artistically inclined will naturally be attracted to artists, the potential farmer will like to hang around the dairy" (Skinner, 1962, p. 145). As is, it seems a fair assumption that there is a connection between individual tendencies and roles specialization in Walden Two as well.

According to the utopian authors, there are very few, if any citizens in each utopia who resent the system. Plato's Philosopher Kings, Herland's women in council, and the Planners of Walden Two are unquestionably trusted and obeyed. Their order guarantees happiness--mental and physical wellness occur at the individual and community level--and it also fosters a synergistic and interdependent interaction among citizens. They depend on each other to succeed. These civilizations work towards the common good, and their unification and role specialization are what prevent the non-ruling classes from wanting to usurp the established order. Indeed, it is the achievement of this organic mission that differentiates these utopias from real societies.

Nevertheless, there are some key differences in the values that support these three political systems. In Herland, democratic ideals permeate their method of choosing leaders (e.g., council members). There is an underlying belief that all citizens are deserving of input and it is this very practice of having input that contributes to their overall satisfaction with the system. In other words, the notion of ownership in the process, is a significant contributor to the system's success.

In The Republic and Walden Two, on the other hand, the selection of leaders is a much more autocratic process. The class structure in Plato's city is determined arbitrarily by the Philosopher Kings and the Planners are selected somewhat less arbitrarily by the Scientists in Walden Two. The guiding principle behind both of these systems is that those who know best should be the decision makers and this does not include the average Worker or Citizen. In fact, there is an openly held belief that if the Workers or Citizens were given too much authority, they would be making decisions based on their own needs and wants rather than in the best interest of their respective societies. But, it is the Workers' and Citizens' acceptance of this premise that allows them to be ruled harmoniously. It is doubtful that Herlanders would feel the same harmony in either Plato's city or Walden Two.

Chapter 4 : Education of the Young

The Republic

Plato viewed the elimination of negative emotions such as anger and jealousy as a sign of happiness and social harmony. This harmony is in direct relationship with notions of justice, virtue, goodness, and education. The Republic's nursery allows the child to play in freedom in order to find his/her true nature. It is this innate nature or composition of the soul, which will determine his/her future. Under governmental authority, these creches are administered by state nurses. Here the child is observed and instructed in order to determine his/her intellectual caliber (Cornford, 1945). This in turn ascertains his/her eligibility to higher education upon reaching the age of 18. (Barrow, 1976)

There are also environmental forces at work. Plato believed that nature and nurture are the two interdependent elements which construct human character. Although human nature cannot be changed, nurturing influences its flourishing or decaying. Plato compared nurture to the eye which can turn to the light, or obscurity. Its rightful task, of course, is to guide the eye towards the light. Education must be like a nurturing eye. Although incapable of putting knowledge into the soul, it nevertheless can bring the best which is latent in it by directing the soul to the right objects. Because the soul has the properties of an imitative organism, it will assimilate itself to its surroundings. Therefore, its surroundings (objects) should embody those ideas or characteristics conducive to the soul's enhancement, and avoid those which might hinder its development. (Cornford, 1945; Nettleship, 1962, p. 262)

Thus, infant education must be undertaken through controlling the environment, by creating a healthy atmosphere by exposing children to desired objects, not by direct teaching. From infancy it is important to foster a worthy conception of humans. This can be done by familiarizing the children with the accomplishments of great men and gods. (Cornford, 1945, pp. 65-75). Plato borrowed the mediums of instruction from the typical education of Athenians (literature, poetry, music, gymnastics, plastic arts, and elementary science), and applied them to both his theories of knowledge and forms. (Cornford, 1945, pp. 66-79)

From eikasia to pistis, the lowest forms of cognition, the child cannot positively grasp what is true because he/she is functioning in the world of appearances, and not in direct contact with the Good (Cornford, 1945, pp. 211-220). What is taught, therefore, must be presented in the best approximation of its true form. The reason why Plato chooses beautiful objects or subjects to begin the infant's education, is because in the realm of eikasia, data is processed through sensory perception of concrete objects. For example, one can show objects that are perfectly square. thus beautiful to the eye. As the infant demonstrates a higher intellectual ability, the same subjects, or square objects in this case, are taught in a manner yet even closer to their true form. Squares can be drawn by the child. In the realm of pistis, the child can, through personal experience, believe (form an opinion) that the square is beautiful. Later, if the child continues to exhibit potential for intellectual work, the square can be taught to be measured through elementary mathematics. The child is able to believe correctly (though without knowledge derived from the Good) that the square he/she measured is beautiful and perfect.

The mathematics taught at this level does not include deductive reasoning or abstract thinking, but allows for a smoother transition between the world of appearances to the world of intelligibles. While the goal of education within the former is to teach love of beauty, in the latter it stresses love of truth to the extent the child is capable of understanding. (Nettleship, 1962, pp. 77-108)

Educational Content

Children's literature and poetry included children's stories, and poems of heroes. Heroes could be of human and divine nature. Plato stressed the importance of beginning to teach about God, so the imitative nature of the child would take the lesson as an example to follow. Because Plato used the plural and singular forms indiscriminately, it is difficult to ascertain with any exactitude to what extent he was thinking of Greek mythology or a monotheistic religion (Nettleship, 1962, pp. 84-108). In any case, both were to encapsulate what is good, true, incapable of deceit, and unchanging, which are properties of the intelligible world.

Thus, Plato rejected materials which presented human or divine imperfection, immorality or falsehood. He was very critical of the Greek poets Homer and Hesiod. Their stories exposed a reality which Plato deemed inappropriate for children. Plato rejected any literary accounts about divine, semi-divine, or human heroes which would undermine their perfect qualities.

His fundamental objection to artists is that they pose as, and are taken to be, what they are not. It is the fact that they are revered as sages which troubles him. The

poet writes about things about which he does not know and is taken to be an authority on matters about which he is basically ignorant. (Barrow, 1976 p. 61)

Plato also forbade stories analogous to ghost stories whose unstable form did not resemble elements of divine nature and which frightened children (Cornford, pp. 66-79). This relates back to his notion of eliminating negative or excessive emotions which react upon the child's character by weakening it.

It seems fair to assume, that if, to begin with, children were at a disadvantage by living in a false world, to further falsify that world, the way to the Good and truth, would be almost unattainable and contrary to the goals of education. (Nettleship, 1962)

Moral education is also central in Plato's educational ideas. According to him, this must be initiated with compositions dealing with the two fundamental virtues for the right formation of infant character. These are, reverence for parents and brotherly feeling (Nettleship, 1962). These establish a moral base for the learning (later on) of the adult virtues of temperance, courage and wisdom. (Cornford, 1945, p. 94)

Educational Forms

Plato argued that the manner in which literary material was presented to the child would affect his/her development. He adhered to the narrative form and opposed dramatic representation. In narrative form, the author basically recounts a story verbally, while the dramatic representation is accompanied with a high degree of emotions which are generally

negative in nature(Nettleship, 1962, p. 102). Because the child is susceptible to sensory experiences and by nature tends to imitate that which he/she sees, Plato prefers the use of narrative form for pedagogical purposes. (Cornford, 1945)

In music, Plato was not supportive of the Lydian mode which expressed sorrow and was used for dirges and laments. Music that was used to appreciate harmony and rhythm through playing instruments (such as the lyre) and singing, whose modes expressed the accents of virtues, met his approval instead. Although he failed to expand these assertions by providing specific examples, it is clear that Greek musical modes were used to express specific emotions (Barrow, 1976, pp. 23-24). Again, the modes representative of negative emotions were to be avoided in education.

Plato considered gymnastics, complementary to music. Because gymnastics facilitated a healthy body (stimulating its spirited element), music had to counterbalance its effect by stimulating its rational element. Any excess in gymnastics would produce a "boorish and brutal" individual, while the excessive intellectual would become "softer than is good for them" (Barrow, 1976, pp. 24,25).

The Role of Play

During this period the direct teaching approach was discounted for its compulsory nature (Barrow, 1976). Plato argued that play instead, was more efficient and akin to the make-up of the child. As he stated it,

All branches of the preliminary education which is to pave the way to Dialectics should be introduced in childhood; but not in the guise of compulsory instruction, because for the free man there should be no element of slavery in learning.

Enforced exercise does no harm to the body, but enforced learning will not stay in the mind. So avoid compulsion, and let your children's lessons take the form of play. This will also help you to see what they are naturally fitted for. (Cornford, 1945, p. 258)

It seems then, that play had a twofold purpose. First, to aid in the process of educational classification of which metallic class the child belongs to, and second to provide enjoyment to the educational experience. (Barrow, 1976, p. 38)

It is important to clarify, because Plato does not, that this education was envisaged by him for the Guardian children. He does specify that these children are brought up separately from their parents, but neglects to inform the reader whether they are taught in conjunction with the other children (born from Workers). Because Plato stipulates that education is compulsory for all children, and that natural abilities determine future class, it would be unsound to assume the Workers' children received a different education. However, when Plato addresses the woman's role within the Guardian's class (78 pages later in The Republic), he mentions that children should be taught how to ride "at the earliest possible age" if in need of quick retreat during battle (Cornford, 1945, p. 170), and those "who are sturdy enough" should be taken to war (as safely as possible) in order to learn fighting skills.

And besides looking on, they will fetch and carry for their fathers and mothers and see to all their needs in time of war. You must have noticed how, in the potter's trade for example, the children watch their fathers and wait on them long before they may touch the wheel. Ought our Guardians to be less careful to train theirs by letting them look on and become familiar with their duties? (Cornford, 1945, p. 169).

The above information suggests clearly that Plato is referring to a very young child, not an 18 year old individual, at which is the age he specifies class division occurs. Therefore, it is my assumption that class divisions occurred at an earlier age than 18 years (probably between five and seven years); and, due to Plato's interest in keeping the Guardian class as pure as possible, that their children were raised separately from children born into the Worker class. However, if demoted, Guardian children joined the Worker class in order to learn a trade. Conversely, if the children born into the Worker class exhibited potential to be Guardians, they would be promoted and placed with that group.

In summary, Plato controlled the educational environment in order to mold adequately the infant's malleable nature. He was conscious of educational materials and their manner of presentation and he censored both. His rationale was allied to his theory of knowledge and theory of form. His educational goal was, of course, to direct the infant towards a higher reality in accordance with the idea of the Good. Here an important tool was play, as the child was more susceptible to be successfully influenced as well as correctly observed in play. The

teacher's role was essentially that of a facilitator whose major duty was to create a proper environment. In Plato's educational scheme (remembering that the teacher himself/herself is part of the child's environment) this could have only been possible if teachers embodied that which Plato wanted to teach.

Herland

The babies of Herland are provided with a safe environment by the removal of all possible dangers from nurseries and dwellings. Because health care and hygiene are of the highest quality in Herland, the raising of infants and toddlers is disease free. Herlanders believed the brain to be a muscle and as such sought to develop it through exercise (Perkins Gilman, 1979). As children grow, they are gradually presented with choices and taught the logical consequences of their choices in an effort to teach natural interrelationships (Meyering, 1989, p. 164). The child is encouraged to develop a relationship with nature in order to find his/her interests and to learn experientially. In Herland, both problem solving and development in general are guided by the principles of reasoning. (Perkins Gilman, 1979)

Next to reasoning, Perkins Gilman associates motherhood with her overall educational scheme. In her opinion, good motherhood, aside from its obvious reproductive function, must improve the race by improving the individual. This purpose is served by caring and nursing the child (natural extensions of motherhood) and by including the complex social function of education. In other words education, in Perkins Gilman's opinion, complements good

motherhood. Nevertheless, in Herland, mothers were not necessarily the children's teachers. Specialists took over that role. (Perkins Gilman, 1979)

It seems that the author's rationale for the need for specialized education as well as education in general were derived from her opinions about Victorian motherhood.

The human mother does less for her young, both absolutely and proportionately, than any kind of mother on earth. She does not obtain food for them, nor covering, nor shelter, nor protection, nor defence. She does not educate them beyond the personal habits required in the family circle and in her limited range of social life. The necessary knowledge of the world, so indispensable to every human being, she cannot give, because she does not possess it. (Perkins Gilman, 1966, p. 189)

Education in the hands of the mother is detrimental to the child because it "belittles his impressions of life from the start. It accustoms him to magnify the personal duties and minify the social ones, and it greatly retards his adjustment to larger life" (Perkins Gilman, 1966, p. 279). The baby-mother separation will not affect the baby negatively, as Perkins Gilman explains, because (based on experimental data) the baby does not recognize the mother and accepts her replacement with incredible ease. (Perkins Gilman, 1966, pp. 290-291)

However, mothers in Herland do live closely with their children for up to three years, where they nurse them and care for them (in conjunction with the teachers). But after the "baby-years" are over, they resume their regular work duties including "collective (not exclusive)

motherhood". Perkins Gilman believed the best educational service cannot necessarily be provided by mothers, but by the accumulated knowledge and experience of those who have it, as was the case in the political structure of this utopian society. (Perkins Gilman, 1979)

This cumulative knowledge relates directly to the content of education. According to Perkins Gilman, the first concept that the baby ought to learn is that he/she is not the center of the universe, but one of many in a larger community. In Herland, the child's interaction with others of his/her group age is a natural way to teach about this. (Perkins Gilman, 1979)

This training must occur in a peaceful, comfortable, safe and aesthetically beautiful environment where the children can develop their unfolding knowledge of mind and body. The Herland babies live in perfectly curved dwellings (without sharp corners) in order to enhance their safety. They are surrounded by waterfalls, grass, trees, sandy areas, birds, frogs, cats and exotic flowers. An abundance of water allows the infants to swim before they can walk. This occurs in the warmer areas of Herland. As children grow, they are gradually weaned from the warm weather, and introduced to the colder parts of the country until they are as comfortable with snow as they were with tropical rain. However, Perkins Gilman preferred the emotional ambiance to be stable and warm at all times.

Direct, concentrated, unvarying personal love is too hot an atmosphere for a young soul. Variations of loneliness, anger and injustice, are not changes to be desired. A steady, diffused love, lighted with wisdom, based always on justice, and varied with

rapturous draughts of our own mother's depth of devotion, would make us into a new people. (Perkins Gilman, 1966, p. 292)

In fact, the nursery's stability is the result of its personnel's expertise. In Herland, the nursery experts allowed children maximum freedom in order to teach individual judgment and will. (Perkins Gilman, 1979)

The second concept to be taught relates to the religion of motherhood. It is here that children gain a real sense of purpose, belonging and unity. The children are not even aware of being educated because education is as natural as nature itself. From the time they are babies, until they die, these concepts are transmitted in a manner which can be compared to osmosis. In essence, everything children study or investigate always relates back to the concepts of community and motherhood. (Perkins Gilman, 1979)

Corporal punishment or condescension as means of behavioral control is non-existent. The teachers' role is to guide and facilitate. Teachers plan for diverse experiential situations where the children can successfully apply the targeted concepts, but they follow the child's natural interests. Teachers explain to children the reason/reasons behind their requests or commands. Persuasion works as an effective method of compliance because children are expected to understand as they learn to use their own reasoning skills. Children do not cry in Herland except when they accidentally injure themselves. Their shortcomings or misdeeds are not presented to them as sins or deviances, but merely as errors and misplays in what could almost be considered a game. (Perkins Gilman, 1979)

Indeed games are a powerful educational device used by teachers. They spend many years inventing and improving various games to enable infants to develop mastery of their bodies and minds. They also invent toys. One toy in particular seems to be the toddlers' favorite. It is a rubber rail raised an inch or two above the soft ground where the child tries to walk but, inevitably falling, repeats the task repetitively until she can master it. Other games are made for the purpose of developing cognitive skills. Teachers are very careful in utilizing these games effectively. Accordingly, they are age-specific. (Perkins Gilman, 1979)

With the babies...we first provide an environment which feeds the mind without tiring it; all manner of simple and interesting things to do, as soon as they are old enough to do them; physical properties, of course, come first. But as early as possible, going very carefully, not to tax the mind, we provide choices, simple choices, with very obvious causes and consequences. (Perkins Gilman, 1979, p. 106)

Herlanders do not believe in or teach about evil. They think of the child as an already perfect entity, waiting to be nurtured and intellectually stimulated. From their birth onward, Herlanders treat children with the utmost respect, considering them to be "little people". It is admitted that such children would mistakenly be considered arrogant in other societies, however it is only their lack of shame which makes them simply proud (Perkins Gilman, 1979). Thus, guilt inculcation is not in their repertoire of educational techniques.

What is in their repertoire is a type of drama which lacks typical outbursts of extreme emotions. There is no conflict in their performance because they are representations of their

society, where there are no concepts of sex, jealousy or competition. These plays consist of ritual-type processions where babies join in at will, and where everybody joyfully displays their arts and religion. This is all blended in an impressive annual festival. (Perkins Gilman, 1979)

The academic repertoire takes care of the immediate needs of Herlanders. Although they have some knowledge of universal history, they are more concerned about developing their sciences in order to directly serve their society. For example, anatomy, physiology, and nutrition are the sciences related to the care of the physical body. Their own history and its psychology provide the bases for the understanding and care of their minds, while botany and chemistry are taught particularly to those who show interest in working with the environment. Although all Herlanders have a general knowledge in all subjects, they specialize in one or two for the purposes of work or leisure. (Perkins Gilman, 1979)

To summarize it all. education is undertaken by specialists in Herland. The children have no formal schooling because their educational system is so naturally intertwined with life itself that children never know they are being educated. The main concepts which permeate every area of their program of studies are community consciousness and motherhood. The application of these concepts to life is facilitated by the enhancement of individual judgment and will. Teachers reason and use persuasion with infants. According to the author, Herlanders have no educational compulsory elements, as the child is granted complete freedom to discover her own natural tendencies. Finally, it seems the overall education

resembles the aesthetically pleasing surroundings. All children are happy. (Perkins Gilman, 1979)

Walden Two

In Walden Two the child starts to work in the community at an early age, so much of his/her education is experiential. During the first year of life, nursery personnel do not allow youngsters to experience fear or frustration. The ethical training of the child starts at two years of age. At this time, tolerance is taught by introducing a series of manageable annoyances which are gradually intensified until the age of six. At that point the child is supposed to have learned self-control (Skinner, 1962). "In this way wasteful and harmful emotions such as anger, fear, rage and jealousy are eliminated" (Freedman, 1972, p. 3-3).

The nursery environment is completely controlled in order to protect babies from physical discomforts. Its incubator-type cribs maintain an optimum temperature of 88 to 90 degrees. Filtered air and proper humidity keep bacteria and viruses at bay during the infant's first year of life. Naked, or wearing just a diaper, the child is given freedom of mobility, otherwise difficult to find with the usual layers of cloth required for his/her warmth in typical nurseries. (Skinner, 1962)

These sound proof cubicles have the same characteristics as the crib Skinner built for raising his second daughter, Debbie. This "baby-tender" as he labelled it, later became known as the Air Crib.

It had sound absorbing walls and a large picture window. Air entered through filters at the bottom, and after being warmed and moistened, moved upward through and around the edges of a tightly stretched canvas, which served as a mattress...When Debbie came home she went directly into this comfortable space and began to enjoy its advantages. She wore only a diaper. Completely free to move about, she was soon pushing up, rolling over, and crawling. She breathed warm, moist, filtered air, and her skin never waterlogged with sweat or urine. Loud noises were muffled (though we could hear her from any part of the house), and a curtain pulled over the window shielded her from bright light when she was sleeping. (Skinner, 1979, pp. 275,276)

Walden Two babies rarely cry, except to warn nurse-teachers to check the thermostat. These workers are so well trained that they can assess the babies' comfort levels by merely looking at their posture or skin. Regular parental visiting and outings with their children are encouraged, to develop the children's resistance to disease. (Skinner, 1962)

Children one to three years of age move from the Lower Nursery to quarters containing several small playrooms, lavatories and looker rooms. The environmental temperature approximates the temperature of the former nursery; consequently, the children move as freely without clothes as they did before. They sleep in double-decker cots and are placed in

various groupings. These groups can be arranged by age, exposure to contagious diseases, supervision or educational purposes. (Skinner, 1962)

According to Frazier, these children grow up to be completely happy because emotions which are deemed as negative for them are systematically removed during their training. The educational system takes care of this first objective. As Frazier comments, "happiness is our first goal, but an alert and active drive toward the future is our second" (Skinner, 1962, p. 209). Both educational goals are accomplished through behavioral engineering. "When a particular emotion is no longer a useful part of a behavioral repertoire, we proceed to eliminate it" (Skinner, 1962, p. 103). This could be considered as their community's mission statement.

Frazier believes negative and extreme emotions were historically necessary to overcome obstacles for survival. The population of Walden Two, however, does not need to survive, it lives instead. Old defense mechanisms are therefore extirpated and acquiring self-control is a pivotal factor in their learning. Therefore, a series of exercises are gradually introduced to the youngster in order to cope with, not react to negative emotions. For example, a group of children were coming back for supper after an especially fatiguing, wearisome, day outside. When it was time to eat, and having the hot food in front of them, they discovered that they were being given a lesson in self-control instead. Most infants would react negatively to this situation, but not in this educational environment.

The assignment is accepted like a problem in arithmetic. Any groaning or complaining is a wrong answer. Instead, the children begin at once to work upon themselves to avoid any unhappiness during the delay. One of them may make a joke of it. We encourage a sense of humor as a good way of not taking an annoyance seriously. The joke won't be much, according to adult standards -- perhaps the child will simply pretend to empty the bowl of soup into his upturned mouth. Another may start a song with many verses. The rest join in at once, for they've learned that it's a good way to make time pass... In a later stage we forbid all social devices. No songs, no jokes, - merely silence. Each child is forced back upon his resources - a very important step... A still more advanced stage...

When it's time to sit down to the soup, the children count off - heads and tails. Then a coin is tossed and if it comes up heads, the "heads" sit down and eat. The "tails" remain standing for another five minutes... there's seldom any aggression against the lucky ones. The emotion, if any, is directed against Lady Luck herself, against the toss of the coin. That, in itself, is a lesson worth learning, for it's the only direction in which emotion has a surviving chance to be useful. And resentment toward things in general, while perhaps just as silly as personal aggression, is more easily controlled.

(Skinner, 1962, pp. 109-111)

Skinner admits that on the surface, this exercise may appear cruel or inhumane. But in order to understand it, it must be seen in perspective. The unhappiness that is imposed, is less than the unhappiness from which they offer protection. Furthermore, unpleasantness is never administered as a means of repressing behavior. The degrees of adversities that are imposed,

are scientifically calculated to build the child's strength. They are not administered if the child could not adjust to it. (Skinner, 1962)

Theoretically, Skinner builds on the assumption that life can be classified into a series of events in the life of an individual. The individual may like, not like, or be indifferent to these events. Skinner then applies this behavioral premise to the individual in the following manner,

'If it's in our power to create any of the situations which a person likes or to remove any situation he doesn't like, we can control his behavior. When he behaves as we want him to behave, we simply create a situation he likes, or remove one he doesn't like. As a result, the probability that he will behave that way again goes up, which is what we want. Technically it's called positive reinforcement'. (Skinner, 1962, p. 259)

This behavior modification technique is preferred by Scientists, and they are constantly trying to improve it. Frazier attests to its success when he states that its implementation can be accomplished by workers instead of specialized teachers, and that children learn to implement it themselves for each other. For example, if a teenager were to join Walden Two, with a prior history of sexual aggression, he would find himself surrounded with peers of his age group who would simply not react to his behavior (e.g., dirty jokes). In fact, his behavior would "simply be classified as a shortcoming-like poor grammar; and a good deal of countereducation will come from the boys themselves" (Skinner, 1962, p. 227). According to Skinner, a moral lapse should not be punished, but treated.

The transference of control from the authorities back to the child, increases as his/her age and strength does. For example, children who range between three to six years of age are allowed to eat on their own without supervision. They also live in quarters which allow for some independence. Infants grow up emulating slightly older children without much interference from teachers. Finally, at thirteen all supervision is withdrawn. (Skinner, 1962, p.117)

Because there is no formal schooling, no compulsory subjects, and no grades, Frazier insists the children advance as rapidly as they like. Time is not wasted on subjects which they have no motivation for studying. In Walden Two, grades are considered devices which do violence to the nature of the children's development process. The slow learner benefits from the system because his/her learning pace is respected. As a result, all children are not asked to develop the same abilities or skills, but they remain happy, energetic and curious about learning. The children are made aware of the work that is available, and they study by compromising their talents with the needs of the community. For example, if a child had his/her mind set on becoming a pediatrician but there was no further demand for doctors, the child would accommodate by choosing another profession he/she liked. There would be no resentment on his/her part. (Skinner, 1962)

Frazier says that what is taught in Walden Two are thinking techniques. "As for geography, literature, the sciences-we give our children opportunity and guidance, and they learn them for themselves" (Skinner, 1962, p. 119). History is considered to be an unreliable source of

information and, as such, is studied solely for entertainment purposes. The community is well equipped with a library, gymnasium, reading rooms, and work. As for religion, Frazier explains "we disregard all claims of revealed truth" (Skinner, 1962, p. 115).

Children's education is mostly experiential. Frazier explains, "a good share of our education goes on in workshops, laboratories and fields. It's part of the Walden Two Code" (Skinner, 1962, p. 120). This Code acts as a complement to the overall education the child receives. It not only affects children, but adults as well. Upon admission to the community, applicants agree to follow the Code at all times. (Skinner, 1962)

Although the Code itself is not outlined in Walden Two, some of its rules are alluded to throughout the novel. These are (a) do not talk to outsiders about the affairs of the community, (b) explain your work to any member who is interested, (c) do not gossip about the personal relations of members, (d) do not wait to be introduced in order to talk to a stranger, (e) let your interlocutor know if you are bored, (f) grievances pertaining to the Code must be discussed solely with Managers or Planners, and (g) the deliberate expression of thanks is prohibited. (Skinner, 1962)

In Summary, in Walden Two the natural tendencies of the child are enhanced by the educational system, but unwanted characteristics are modified by controlling the environment. There is no formal schooling or grades. According to Frazier, teachers do not need to specialize as their role is that of guides. Children are left to implement on their own

the thinking techniques which are acquired through the system. This education is also complemented by the Walden Two Code of Conduct which stresses heavily a community conscience. (Skinner, 1962)

Analysis

All three utopias offer educational systems which start for everyone at birth in nurseries run by specialized personnel. Although Skinner (through Frazier) says that nurses and teachers in Walden Two are not specialized roles, the program they implement is made by Scientists. Since Scientists are considered specialists in this community, I would like to acknowledge their participation by reaffirming the validity of my first statement.

In each utopia children are allowed to develop without the use of punishment or aversive discipline. Their environment, however, is characterized by discipline in the sense that it is carefully controlled and structured to facilitate the learning of the values which characterize each utopian society.

In The Republic, infants are exposed to aesthetically pleasing objects as closer representatives of the idea of the Good. All verbal communication is intended to reflect the same high standards of perfection. The physical description of the nursery lacks detail in the text. However, based on the caregivers' need to accurately observe the children's nature for the purpose of future classification, it is reasonable to suppose that this nursery would

resemble the rather sparse living environments of the Guardians. In such an environment, children more suited to coping with some degree of physical discomfort would be easily recognized. This is in relation to Plato's belief regarding the tripartition of the soul and the observers' function of differentiating between children who are predominantly appetitive versus those who are spirited. This is not to say that Plato deliberately creates hardships for the infants, but that he does use the natural environment to test children's intrinsic tendencies.

Herlanders' nursery is their carefully constructed version of nature. They deliberately modify and adapt their environment with the purpose of offering the absolute best of everything to their children. Whereas infants in The Republic's nursery may have to deal with variations of intemperate weather (such as rain or cold), the children in Herland face no comparable discomforts. Their nursery is located in the warmest area of the country. It has all potential dangers eliminated such as thorns, sharp objects, fierce creatures and even disease. Risks to the children are allowed only in very limited and incremental fashion as they grow and are deemed able to cope successfully (e.g., when they move to colder parts of the country at a later age).

In Walden Two, the nursery environment is artificial in nature. The facility itself is indoors and is the Scientists' version of a perfect setting. Temperature, moisture levels, lighting, air quality, and sound are all carefully monitored and maintained at optimum levels to ensure a disease free and completely comfortable environment for all children for the first two years.

Afterwards, exposure to natural and imposed risks and annoyances provide the bases for the ethical training of children.

It is interesting to note that in all three utopias some level of risk and change is consciously used to help determine or even facilitate the growth and development of children. This might lead to the conclusion that each utopian nursery has a behaviorist base. In fact, it is clear that Plato, Perkins Gilman and Skinner all utilize a controlled environment to help with the education/socialization of children. Furthermore, it is apparent that all three authors believe that their citizens will be more satisfied and compliant towards their respective societies as a result of these educational experiences. However, there are significant differences in the authors' beliefs regarding these practices.

Plato believes that human nature is predetermined and can only be guided or controlled. Human behavior on the other hand, can be influenced and this is where Plato focuses his attention. In other words. Plato believes he cannot make a Worker into a Philosopher King, but through the conscious use of a controlled environment he can make the Worker into the best he/she can be.

Perkins Gilman sees humans as having equal value and equal potential. Like Plato and Skinner, she utilizes a controlled educational environment to facilitate children's development and ensure their optimum functioning in her utopian society. Unlike Plato (who uses intemperate weather) and Skinner (who uses structured annoyances), Perkins Gilman does

not believe that negative experiences hold potential for growth and as a result shelters her children from them.

Skinner believes that human nature is malleable. As a result, he uses the most controlled, structured and artificial means of accomplishing his utopian ideas. He purposely introduces annoyances in ascending levels of frustration in order to teach children tolerance and self-control. Both are considered necessary qualities for successful living in Walden Two.

Enmeshed in their educational environment are their values regarding extreme, or negative emotions. Simply put, there seems to be unanimous agreement between the three utopian societies that such emotions are to be reduced, eliminated, or at the very least controlled.

Plato relates the absence of negative feelings to his concept of virtue. Perkins Gilman associates the elimination of these emotions to her idea of perfect motherhood, while Skinner idealizes emotional control as a key attribute of the well rounded individual. This value system is so pervasive that caregivers always model rational and unemotional behavior and children rarely cry (with the possible exception of children destined to become Workers in Plato's city).

The success of the educational programs in these utopias may be attributed to the careful implementation of a progressively complex curriculum based on their respective perceptions of child development. It is apparent that the focus in the nurseries is based on sensory

learning and as the children mature, increasing emphasis is placed on their rational or intellectual development. This parallels a gradual increase in children's autonomy as well.

In all three utopias children are provided with the opportunity to explore their own affinities (mostly through play) which, in turn, facilitates the process of fine tuning their individual educational goals and ultimately their career selection. This type of autonomy is illustrated in Walden Two in a conditional manner. As long as the child's natural tendencies are harmonious with the community's philosophy of life, they are enhanced, otherwise they get modified or eliminated. Children are also allowed to work in chores of their choosing.

In these utopian societies, teachers provide overall guidance and direction. They are considered to be facilitators whose evaluation seems more geared towards assisting with appropriate career selection. They are more concerned with helping students achieve their full potential than with measuring performances relative to other students. Consequently, in their educational programs there are no standardized tests or grading systems. While The Republic's educational system directs towards the Good, and Herland's emphasizes good motherhood, in Walden Two it guides to the good life. Although Plato, Perkins Gilman, and Skinner differ substantially in their beliefs pertaining to human nature, their educational systems--which are based on these beliefs--share the above general similarities. Their educational methods for the young are indeed complementary.

Chapter 5 : Roles of Women in Society

The Republic

Plato arranges his ideal society so superior men and women can rule together. The Philosopher Kings in this text are those who possess superior capacity for reason and philosophy, and are required to follow rigorous intellectual training. All Philosopher Kings start as Guardians and from this class they are chosen to continue their intellectual training. Thus, it is from within the Guardian class that the role of women will be investigated in this chapter. Because Plato believes that women may possess the same abilities as male Guardians, they too have access to the same training. The proposal that "identical leadership roles required identical education for the most capable members of both sexes" (Bluestone, 1987, p. 3), makes Plato the first well known advocate for gender equality in our history.

Plato first proposes to include women among the Guardian class, when, through Socrates, he makes the analogy of sheep dogs to guardians, "just as male and female sheep dogs are equally responsible for guarding the flock, so female and male rulers guard the city, protect it in war and rule it in peace" (Bluestone, 1987, p. 10). He reinforces his assertion by stating that the differences among sexes are not relevant for governing the state.

There is no occupation concerned with the management of social affairs which belongs either to woman or to man, as such. Natural gifts are to be found here and there in both creatures alike; and every occupation is open to both, so far as their

natures are concerned, though woman is for all purposes the weaker. (Cornford, 1945, p. 153)

Plato does not correlate occupations to gender, but to mental ability. Although he considers women to be physically weaker, he insists upon equal education at all levels, including gymnastics. Women, then, are required to train and wrestle naked in gymnasiums alongside the men. They learn fighting skills by bearing arms and riding horses. Plato argues that women and men alike have the potential to become true philosophers, thus Philosopher Kings/Queens. Women are indeed expected to follow the same higher education, specifically training in reasoning through dialectics. (Cornford, 1945)

Both men and women, are required to live communally by sharing property and sexual partners. Mating occurs during annual marriage festivals, and Philosopher Kings are in charge of pairing individuals for the sole intention of superior breeding. That is to say, the best "specimens" are selected and put to perform their reproductive functions. The Guardians themselves are not aware of this manipulation and are led to believe the unions happened by chance. In between festivals, Guardians are to practice celibacy. (Cornford, 1945, pp. 155-167)

Children, then, are born between seven to ten months after a festival. In order to avoid incestuous or illegal unions, these birth dates serve as a form of register which guides the Philosopher Kings for appropriate pairing in the future. After birth, state officers (male or

female) take over the raising of the children whose identities are concealed from the parents. This enables men and women alike to continue with their guardianship training. Although Guardian women are expected to nurse the children, in case of low milk supply, wet nurses take over this function. (Cornford, 1945, p. 160)

While women's prime time of reproduction is considered to be between 20 and 40 years of age, men's starts at 25 and ends at 55 years of age. This difference is congruent with Plato's conception of physical differences between the sexes. What is not congruent with Plato's statements regarding women is his apparent chauvinistic attitude towards them. Throughout The Republic, he makes allusions to women that are clearly pejorative in nature (Cornford, 1945). Plato seems fully to embody the prejudices against women of his time. Numerous scholars have tried to make sense of Plato's discrepancies regarding women in an effort to label him feminist or anti-feminist. While an historical account of these data is beyond the scope of this study, some of the analysis presented by Bluestone (1987) is worth mentioning as it directly addresses these incongruities.

Plato's Incongruities Regarding Women

The first incongruity, Plato's regarding of females as weaker than men, while he insists they are equals, might find harmony in his theory of knowledge and theory of forms. Plato differentiates between the world of appearances, which is unstable and untrue, and the intelligible world which is stable and true. The physical body, as an element pertaining to the former, can and does change over time. The soul, on the other hand is an element pertaining

to the latter because of its inherent permanency. This does not mean that the soul cannot deteriorate; indeed it can, if not properly educated. However, it is its nature which gives it a certain disposition or potentiality which cannot be altered.

Plato then, could have considered women weaker than men, because he was referring to their physical entities. The women's souls he could not but consider equal to men's, for in his concept of ideas gender was never introduced.

If this is the case, then Plato's statements do not contradict themselves. They may be seen as lacking clarification, but certainly would not warrant defining him as anti-feminist.

Furthermore, Plato has been guilty of contradictory and confusing statements elsewhere (see chapter four). There, he indiscriminately refers to God and Gods, and gives confusing information regarding the education of the young.

Some writers, such as Martha Lee Osborne, regard Plato as being a feminist. Her statement is presented because it seems to support the above speculations. From her point of view,

Biology is irrelevant to Plato's views because he is a metaphysical idealist in whose work "the soul is celebrated at the expense of the body". Therefore, one would expect that in utopia the destiny of women as well as men would be determined by their sovereign souls. (cited in Bluestone, 1987, p. 86)

Plato's own comment separating body from spirit, and calling only the latter real also seems to support the initial assertions. Ironically, this is also one of the comments which illustrates his disrespect or negative attitude towards women.

There is something mean and greedy in plundering a corpse; and a sort of womanish pettiness in treating the body as an enemy, when the spirit, the real enemy, has flown, leaving behind only the instrument with which he fought. (Cornford, 1945, p. 172)

Perhaps no one (even a great philosopher), can escape the influences of his/her social environment and era. It is plausible that the typical misogyny of his time was inculcated during his childhood upbringing. Plato could, in fact, be prejudiced against women at a social level; but at a rational level, he supported their equality with men. It must be remembered that Plato is not particularly disrespectful to women; he is disrespectful to everyone (male or female) devoid of virtue. In fact, there are more derogatory comments to be found in The Republic toward men than women.

The classicist Dorothea Wender believes Plato to be a feminist, yet she also calls him a "paedophile and a misogynist" with "delightfully radical ideas". Her definition of feminist, according to Bluestone, is not convincing. 'A feminist, according to Wender, need not necessarily believe that women are equal to men' (cited in Bluestone, 1987, p. 87). Bluestone believes that a feminist must at least, "1) consider it an important and disturbing fact about all previous social organization that women have been oppressed, and 2) propose that henceforth complete gender equality should prevail" (p. 87).

This second speculation brings forth yet another writer who contends that Plato's equality of education for both sexes is, in fact, not equal. According to Roland Martin (1985), "both equality of role opportunity and equality of access to identical education exists. However, there is no guarantee whatsoever that identical education will yield identical results" (p. 19).

Roland Martin contends that women and men learn differently due to their respective socialization. Although she admits that no research has proven this, she insists that it would be "foolhardy" to assume the contrary. She states that Plato's female Guardians start their education handicapped because they will not "be able to finish the obstacle-course curriculum in physical skills, mathematics and abstract thinking that Plato sets for these groups" (p. 20). Roland Martin explains that the curriculum in question is designed for males, not females. She believes that women's degree of readiness, motivation, and manner in which they learn could not be equated to those of men, by the time they start their higher education. Because Plato did not take precautions to,

ensure that baby boys and girls would not be perceived, spoken to, and handled differently; that the toys children played with would not project different adult roles; that the portrayals of males and females in literature would not transmit differential valuations of the sexes; that adult men and women in the society would be treated equally; that the language itself would cast no aspersions on females-if he had done all this, we might assume that the differential socialization according to sex that permeates our own society would not occur in the Just State (Roland Martin, 1985, p. 22).

Roland Martin (1985) also stipulates that even with the abolition of family, and hence role stereotyping, the Workers' values regarding gender would still "contaminate" (my emphasis) those of the Guardians. (pp. 11-37)

I would argue that Plato did not make any provisions for equalizing differential socialization and education simply because those were not "rational issues". Gender was not a prerequisite for intellect. If he separates Guardians as a distinct class in the city, it is precisely for that reason, they are distinct. Indeed, they should not be like the Workers. When Plato was confronted with a question pertaining to the Guardians' happiness in view of their lack of possessions and way of living, his reply was that, due to the Guardians' nature, they would be happy because what affected the Workers did not have the same effect on the Guardians. In fact, that was one of the characteristics necessary to become a Guardian. If this is true, part of their education, would in fact reinforce their uniqueness. Furthermore, Plato censored all educational materials which were not congruent with the idea of the Good. Since this idea was not associated with gender, the Guardians, males and females alike, themselves could not have notions of gender inequality.

Plato himself cautions against being prejudiced about the role of the Guardian women. As he says,

the man who laughs at naked women, exercising their bodies for the best of reasons, is like one that 'gathers fruit unripe,' for he does not know what it is that he is laughing at or what he is doing. There will never be a finer saying than the one which declares

that whatever does good should be held in honour, and the only shame is in doing harm. (Cornford, 1945, p. 155)

It is really a question of whether equal means same treatment, or whether it means comparable treatment that recognizes the differences between the sexes. As soon as one starts talking about the differences between the sexes, then one is forced to make some choices and clarifications. Which differences are legitimate and require different approaches, and which differences are not legitimate and should be treated equally? A consensus must be achieved. If the agreement favors the view that the sexes warrant different educational and sociological approaches, it restates the initial question. What is equal treatment?

Proving Plato to be a feminist or not, will depend on the definition one uses. From my standpoint, because he acknowledged intellectual equality between sexes, emancipated women from domestic chores, made them share similar responsibilities with males, and advocated for their equality of education (in the literal sense), he qualifies.

Herland

Herlanders do not have a choice. Herland, as the name implies, is a women-made society. Stranded without men after a natural disaster which isolates them from the rest of civilization, women are forced to create a matriarchal culture. Their country becomes self-sufficient as they adapt harmoniously to their natural habitat. They create their own artistic,

technological, economic and political structures (Perkins Gilman, 1979). In essence, this utopia demonstrates that women can do just about anything (even procreate) by themselves if necessary.

Indeed, Perkins Gilman illustrates in a matriarchal system all that could be in a male-female based society if women are given a different role; a role such as the one she assigns women in Herland. Roland Martin (1985) states,

Male dominance, a sex based division of labor, and traditional notions of femininity are presuppositions of the American society of Gilman's day... to the extent that women are in fact physically weak, emotionally unstable, and intellectually childish, these traits are theirs by socialization and expectation, not by nature... if women were allowed their potential fully... the world would be a better place. (p. 140)

The Herland woman is described by Roland Martin (1985) as "fleet, fearless, agile, calm, wise, self-assured, healthy, and reasonable.... these women have great intellectual curiosity, profound powers of observation, a fund of theoretical knowledge, and a highly developed practical intelligence" (p. 140). These characteristics are fully developed because they are used in Herland. In addition, Perkins Gilman (1979) makes use of the female nurturing abilities to create an improved social order.

Motherhood gives them a reason to live; consequently, everything they do is related to this concept (see chapter three). While the typical mother concentrates on children of her own,

Herlanders focus on all community children. Their motherhood is of a collective nature. "We soon grew to see that mother-love has more than one channel of expression. I think the reason our children are so-fully loved, by all of us, is that we never-any of us- have enough of our own" (Roland Martin, 1985, p. 142). By forgoing a certain amount of personal joy, they are able to "wisely love" their children. This love is not possessive, as children are not thought to be private property but more like their national heirloom. They have no last names (although they have a genealogical register) because they belong to the country. Because children are perceived to be Herland's future, the maternal role (which includes children's supervision) is also Herlanders' social duty. (Roland Martin, 1985, pp. 139-170)

This atypical maternal role has atypical associations starting, from its reproductive process. They reproduce by themselves (see chapter three) and they each have an occupation which requires the specialization of an area of study. Unless this area itself is children, they are not directly responsible for the physical and emotional care of the infant. This is the teacher's function. Herlanders are also exempt from domestic duties unless, again, these are their area of specialty such as cooking, washing etc. (Perkins Gilman, 1979)

Herlanders do not have husbands or sexual needs. This distinguishes them from the typical concept of female . Upon their arrival to Herland, three male visitors comment on how unfeminine these women appear to be, because in their view, Herlanders (a) do not behave like women, (b) do not dress like women, and (c) do not feel like women. After three months of immersion in Herland, the male visitors come to the conclusion that women behave, dress,

and feel for the benefit of men, not themselves. Herlanders are not coquettish and are not in need of protection of any kind. They dress comfortably, in extremely practical garments, but these are not conducive to inducing physical excitement in males. In other words, they are not sexually appealing (Perkins Gilman, 1979). According to one male visitor, they resemble "neuters". Yet, in time, as the males free themselves from their prejudices and they become more liberated, the more beauty they are able to see. (Perkins Gilman, 1979)

When the three male visitors marry, Perkins Gilman (1979) utilizes their scripts to explore the role of men in a feminist relationship. She illustrates three types of male-female relationships in ascending order of "development". This development is directly proportional to how the males acculturate to their civilization. One couple does not succeed because the chauvinistic male does not change. He tries to rape his wife. He has the typical "wife as an object of possession syndrome". and is expelled from the country. In the second couple, the male considers the wife an element of worship. Although harmonious, their relationship seems to lack depth. The third couple complements each other fully. They are best friends as well as lovers. What grows between them is a sense of purpose which exceeds them as a couple, but Perkins Gilman gives merely glimpses of this type of relationship in Herland.

Herlanders have a holistic approach to health. They take great care of their bodies by performing daily exercises and eating nutritious meals. They do acrobatics, posture dancing, and processional performances (Roland Martin, 1985, p. 146). They do not drink, or smoke. For their minds, they constantly engage in cognitive processes geared to the development of

their brain. This has a very functional role in itself, because these women apply everything they learn. Their fast social and technological progress is a direct result of these applications; Knowledge is not left at the theoretical level. (Perkins Gilman, 1979)

This knowledge is transmitted through the children's education. It ties in well with the Herlanders' national purpose to improve their race. Perkins Gilman professionalizes and specializes every function in Herland in order to equalize the social status of every woman. In doing this, Herland also demonstrates the wasted female potential in male dominated cultures. (Perkins Gilman, 1979)

Perkins Gilman did not consider herself a feminist, rather she considered herself a humanist because she did not view women being equal to men. In fact, she found marked differences between the sexes. She saw women as natural cooperators and nurturers, while men were more aggressive and competitive (Lane, 1990). Societies, being an expression of their dominant culture, reify that culture's traits. Herland's is obviously a female culture.

In summary, the role of the woman in Herland is tightly associated with motherhood which is the cultural ideal. Above all, Herlanders are mothers. They perform maternal duties in a collective way. They have no husbands, nor sexual needs. Domestic duties have the same status in Herland as does any other work, and those duties are not solely related to female functions. The nuclear family is superseded by a "familyhood" whose main concern is to grow.

Because Perkins Gilman advocated for women's equality of opportunity in public spheres, for equal education for women, and because she wrote about a utopia where women are completely emancipated, she also fits my definition of a feminist.

Walden Two

The women in this community are treated in the same manner as men. The only distinguishable factor between the sexes is biological. Women in Walden Two bear their children in the mid-teens years and the problem of adolescent sex is eliminated by actually encouraging it. Mothers may finish their reproductive functions at about the age of twenty-three. As a result they can fully join the communal activities while they are still very young. One of these activities includes service in senior administrative positions (Skinner, 1962). Freedman (1972) comments that their "position is in marked contrast to the situation of the average suburban wife today" (p. 3-3).

The woman's role in Walden Two allows her to be quite autonomous because she is not tied to children, husband, or to domestic duties. This community takes the place of the family from an economic, as well as social and psychological, standpoint. Like Herlanders, these women are not directly responsible for their children because children are cared for by nurses and teachers and the whole community. This does not imply that interactions between parents and children are not supported. In fact, they are, but these interactions are different than the ones

present in typical nuclear families. Mothers foster a sort of friendship with their children which is not hampered by economic burdens. When the mother is not obligated to spend all her time with her children, the time that is spent together is more appreciated by both parties. (Skinner, 1962)

Because the mother is quite young herself, it gives the parent-child bond more things in common. Play, for example would be on more equal footing. Mothers can understand their child better, because their own growing experiences are still fresh in their memories. These differences apply equally to males. The fact that girls marry in their mid-teens does not seem to affect the longevity of the relationship. Implicit in Skinner's utopia is the idea that marriages fail due to the monetary strain a family brings to them, as well as the burden of domestic chores. (Skinner, 1962)

As wives, women have very few responsibilities. Since they do not depend economically on the husbands, and their living arrangements free them from any domestic chores, their responsibilities fall more on the emotional side. Men and women are able to have a relationship where love, respect and fidelity are abundant. If problems arise, both men and women receive marriage counselling from the community psychologists. If these persist in spite of treatment, a divorce is granted. However, because they are conditioned to deal with unpleasantness in a positive manner, divorce does not become a traumatic experience for either party. They also have the community as a support network. (Skinner, 1962)

This support network includes males and females alike for either divorcee. Skinner states that friendship among the sexes in Walden Two is not conditioned to sexual tension. Women can enjoy a male's company (and viceversa) without worrying about sexual innuendoes. Because interaction in this community is so "straight forward", all intentions are directly communicated. Either party has a choice to either reject, or accept them. Rejection is not labelled as rudeness. Indeed, the Code's rule concerning social graces makes this response honest and appropriate. (Skinner, 1962)

Frazier explains that the divorce rate is not very high because a careful study is done prior to any wedding. The Marriage Managers either advise for, or against the union. If the latter advise is given, the relationship usually dissolves. The study is based on the degree of the couple's compatibility (on criteria of intellectual ability, interests and temperament). If too much of a discrepancy is detected, the Managers carefully explain the situation to the couple. (Skinner, 1962)

Doctors also make a health assessment on the bride, to determine if she is indeed fit for reproduction. The average age of the Walden Two new mother is eighteen. Frazier hopes to lower this average because young mothers, according to doctors, have fewer difficulties giving birth than older women. (Skinner, 1962, p. 132)

What is not clear is whether the young brides are allowed to decide that they do not want children, or to have children out of wedlock. Frazier only mentions that they "discourage

childbearing for the unfit", but does not elaborate on the subject (Skinner, 1962, p. 137). What he does say about young mothers is that,

At twenty three she will find herself as young in body and spirit as if she had spent the same years unmarried. Her adult life opens up to her with many interesting prospects. For one thing, she is then quite on a par with men. She has made the special contribution which is either the duty or the privilege of woman, and can take her place without distinction of sex. (Skinner, 1962, p. 133)

Early marriages change the difficulties encountered by many adolescents in today's societies, where sex is viewed almost as unnatural for adolescents. On the contrary, Frazier insists that it is at this early age that sexual awareness flourishes: If endorsed, supported and guided properly by the community, healthier attitudes regarding marriage and sex are the result. "You don't solve anything by delay-you make things worse" (Skinner, 1962, p. 132). Consequently, both sexes enjoy a freedom of expression which, instead of fostering irresponsibility, helps them mature.

Skinner (1962) states that the biggest accomplishment in Walden Two is the "industrialization of housewifery". This accomplishes two objectives. The first is the attainment of a high level of efficiency in the community's maintenance. The second is the professionalization of domestic chores. In turn, this makes domestic work gender-neutral. This means that women as well as men are expected to do these tasks. Furthermore, when such chores are selected by women, they are done with enjoyment, not resentment. Any male

or female has access to all types of work. Even the specialized functions are arranged in a manner where gender equality is ensured. For example, out of the six Planners, three (as outlined in chapter three) are women.

As opposed to Herlanders, women in Walden Two are considered by males to be quite attractive. These women attribute part of their beauty to the fact that they do not have to follow predetermined standards of fashion (clothes or make-up). They are allowed to accentuate (in their own way) their individualistic beauty traits. They describe themselves as "cosmopolitan" (Skinner, 1962, p. 34). They wear clothes which are not likely to go out of style, such as sweaters, skirts and suits. In other words, they are still influenced by the dominant outside culture, but they have greater autonomy in dressing because they basically control their fashion. Women admit that they dress up partly because they do not want to be thought of as "queer" by others, and partly because they do not want to think of themselves in that way. Frazier explains that the reason for not abolishing fashion standards altogether is that the community is not cut off from the world, nor do they wish to be. (Skinner, 1962, pp. 34-39)

Men, on the other hand dress less formally than women. According to Frazier, "men are less dependent upon clothes, even here" (Skinner, 1962, p. 37). He insists that this is not a sex difference, but rather a stronger dependency on the outside culture. Compared to the women who express some of their creativity through dressing, men seem to appear dull.

In Summary, the culture in Walden Two does not support genderized roles. On the contrary, it supports gender equality because the sexes are considered to be socially equal. As Frazier says, "the sexes are on such equal terms here, that no one guards equality very jealously" (Skinner, 1962, p. 54).

Analysis

These works illustrate a feminist perspective on the roles of women in their respective societies. Although Plato does not emancipate all women in his city, he does advocate for the group which he probably regards as more important because they will defend and ultimately rule the state. This group is the Guardians. Considering the historical era and social context he lived in--where women had a considerable lower social status than male citizens, and male children--this is in my opinion, a feminist approach. He concedes that women are intellectually equal to men, but alleges that they are physically weaker. As a result, he suggests that women can become Guardians and/or Philosopher Kings but with slightly different duties in keeping with this difference.

Perkins Gilman also emancipates her women. She does so in such a radical way that males are not necessary. I believe that she takes these extremes measures for shock purposes. Perhaps this served as a trademark for her. For example, she once said that housewives and hookers were analogous roles because both exchanged sexual services for money; therefore, they were in competition with each other (Perkins Gilman, 1966). In Herland she

demonstrates that women may in fact be superior to men because male aggression and competitiveness are not always positive traits. An interesting sidebar to this, is that in this community there would be little need for the type of liberated women which Plato envisaged because they more closely resemble men. It would seem logical to conclude that while Plato liberates women by making them more like men, Perkins Gilman emancipates Herlanders by making them well rounded humans minus some male traits (such as aggression).

Perhaps Perkins Gilman does not realize that by illustrating how the role of men developed within the three marriages which take place in Herland, she also illustrates the role of women. As wives, Herlanders show no change. (Maybe this is because they are already fully developed.) The marriages aid the men in appreciating women as humans but fail to develop a sense of sexual intimacy for the females. Sex, on their part, is seen as a purely reproductive function. The males, on the other hand, do not to share this view. This appears to be the author's way of portraying one of the differences between the sexes. The males' aggression persists after their emancipation in the form of sexual drive. But whether this interferes with the marriages, is not clear nor explored in Herland. What is clear is that Perkins Gilman in liberating men makes them more like women (with the exception of their sexual drive) in contrast to Plato who makes his women more like men.

Skinner takes a more generic approach by emancipating everybody. His utopia illustrates a more romantic view of the couple, one that stays together out of love and respect, not of duty (like in the Guardians), or a higher purpose (like motherhood in Herland). His men are less

aggressive and more peaceful and his women generate a broader range of competency in comparison to mainstream societies. Overall he does appear to consider men and women more equal in every respect than Perkins Gilman or Plato.

Nevertheless, all three authors agree on the method of emancipation. They all detach women from their nuclear family, domestic chores, and child care duties. However, these actions generate different results in each utopia when compared to the more traditional roles of each era.

In The Republic, the roles of women are elevated. Because they no longer have to be the children's primary caregivers, they are freed up to fully participate in broader societal pursuits such as the privilege of protecting or even ruling the city. They are expected to continue filling a reproductive function by adding to the gene pool in service of the state. Men's roles are affected by virtue of the fact that children become the state's responsibility and may be cared for by men. Additionally, monogamous relationships between men and women no longer exist.

In Herland, women are not only able to participate in all aspects of community life, but in the absence of men, they have sole responsibility for everything including reproduction. This takes women from the very confining traditional roles of mother and wife, to a virtually unlimited number of possibilities. In addition, domestic and child care roles are given a higher social status which, Perkins Gilman obviously believes they deserve.

Skinner, like Plato, gives both men and women access to new and expanded roles as workers and caregivers. By encouraging reproduction at an earlier age and giving women access to community base childcare, he allows women to enter public life at an age traditionally reserved for young men. This is probably one of the most emancipatory practices in Walden Two.

In all three utopias, being female is not viewed as an impediment for attaining access to, or participating fully in, all aspects of life. These functions are in accordance with the philosophy of life expressed in these texts. Therein, gender is not a determining factor.

Chapter 6 : Family Structure

The Republic

Due to the different types of lifestyles and roles assigned to the various classes in this text, this chapter will focus on the two ruling classes (with special emphasis on the Guardians).

Philosopher Kings and Guardians are the only classes which live in communal style.

Because they are the state leaders, they must lack feelings of possessiveness or jealousy.

Their main interests lie in the search for knowledge and the good of the city. Living communally in barracks and sharing spouses and children, they mate during marriage seasons for the purpose of procreation. Their offspring are then raised by specialists in nurseries. (Cornford, 1945, pp. 155-167)

Plato designs the ruler's lifestyle toward the main purpose of unifying the state. Explaining this to Glaucon he asks, "does not the worst evil for a state arise from anything that tends to render it asunder and destroy its unity, while nothing does it more good than whatever tends to bind it together and make it one?" (Cornford, 1945, p. 163). Plato stipulates that this is the Guardians' function. Their unity is directly related to the city's unity.

With this in mind, Plato prescribes the lifestyles of those assigned to be role models in his city. He believes if the Guardians share spouses and children, there would be no hatred or envy towards one another. "Rulers who have no home, no family, no possessions, have no temptation to selfishness: they have nowhere to carry their gains, nobody upon whom to

spend them, no interest in making them" (Barker, 1959, p. 94). Accordingly, they are not to have private property either. They must live together under the same roof. Plato insists this would bring peace to their household because they would be freed from the typical bickering associated with property owners.

If a man's person is his only private possession, lawsuits and prosecutions will all but vanish, and they will be free of those quarrels that arise from ownership of property and from having family ties. (Cornford, 1945, p. 166)

In the absence of familial ties, Guardians will substitute its void with the state. The interests of the community will become their priorities, as it should be. Also keeping this in mind, Plato must ensure that future Guardian generations will uphold this traditional role. His solution is to breed the best Guardians because their unique qualities will most probably be transferred to their offspring. The Philosopher Kings, being able to recognize better than anyone admirable traits, will pair the best candidates. This has to be done with extreme caution so as to not to cause their rebellion. The Philosopher Kings must accomplish this task in anonymity. Therefore, marriage ceremonies will be instituted as a means of hiding from the Guardians the Philosopher King's involvement in their reproductive processes. (Cornford, 1945, pp. 155-167)

According to Cornford (1945) Plato's main purposes for prescribing the Guardians' lifestyle are:

(1) To breed and rear children of the highest type by the eugenic methods used in breeding domestic animals; (2) to free the Guardians from the temptation to prefer family interests to those of the whole community; (3) to ensure the greatest possible unity in the state. (p. 155)

Thus, Plato's only purpose in prescribing the Guardians' lifestyle is to unite the state.

Purpose (1) and (2) merely reinforce purpose (3).

Herland

The women of Herland reside in living quarters similar to those described in Walden Two. They live alone in their rooms and share dining facilities. Their children are not considered private property and are raised in nurseries. Their family is composed of all Herlanders. A sisterhood is formed whose priority is to provide in the best possible manner for the young. (Perkins Gilman, 1979)

From early in their childhood, Herlanders each occupy an individual room. When they become adults, their living facilities expand to a two room apartment with a bath. They can enjoy all the privacy they need. The rooms are large, with wide windows overlooking beautiful gardens. These rooms include a most comfortable bed, a large closet and a bathroom. The bathroom is well equipped with towels, soaps, and mirrors. Unlike in Walden Two, these rooms are located in separate buildings, not apartment complexes. These

buildings resemble medieval castles which are painted in bright colors. Although the country itself is composed of many villages and towns, all inhabitants share the same type of accommodations and lifestyle. (Perkins Gilman, 1979)

Community dining rooms provide meals and the menus are decided by the cooks. Herlanders are assured of following a healthy diet because the cooks are nutrition experts. Other domestic duties are also performed by specialists (Perkins Gilman, 1979). Cleaning, washing, and sewing are thus done very efficiently.

Garments are extremely comfortable and practical. There seems to be four standard styles. The first is made out of cotton and looks like a bodysuit. The second also looks like a bodysuit, but is made out of a heavier material. The third is a plain tunic with a matching belt, and the fourth is a long robe. (Perkins Gilman, 1979)

Herland's architectural structures, furniture, meals, and clothes illustrate simplicity and sensibility. But above all they have a single purpose, comfort. Like the buildings and objects surrounding them, Herlanders too have a single purpose, motherhood. (Perkins Gilman, 1979)

Motherhood is everything for Herlanders. Every function they perform is geared towards providing a better environment for their children. They cultivate the forest to make it safe and attractive for the infants. They eradicate disease for the benefit of children. They specialize in

different areas not only to grow intellectually but to apply this knowledge in order to provide a higher standard of life for their children. Some give up their individual rights to motherhood to improve their race. Others give up the right to have more children in order to maintain a balanced population. Finally, their most valued specialization is the education and care of children. Teachers perfect games and educational techniques so children can develop not only in harmony with the environment, but in harmony with themselves. For Herlanders, the preservation and growth of children is a matter of public conscience and their national goal (Perkins Gilman, 1979). Moadine, a Herlander, tries to explain this to one of the male visitors,

"Motherhood means to us something which I cannot yet discover in any of the countries of which you tell us. You have spoken"- she turned to Jeff, "of Human Brotherhood as a great idea among you, but even that I judge is far from a practical expression?"

Jeff nodded rather sadly. "very far"- he said.

"Here we have Human Motherhood- in full working use," she went on. "Nothing else except the literal sisterhood of our origin, and the far higher and deeper union of our social growth."

"The children in this country are the one center and focus all our thoughts. Every step of our advance is always considered in its effect on them- on the race. You see, we are Mothers," she repeated, as if in that she said it all. (Perkins Gilman, 1979, p. 66)

The children's education transmits the same sense of purpose. First, children commit to the country by choosing the occupation they think will help it, and they also commit to motherhood by having personally experienced the benefits. These two purposes are forever interconnected in their lives, each reinforcing and influencing the other. For example, Ellador, one of the main characters in this utopia recalls how she became a forester. As a young child, she found a butterfly and showed it to her teacher. The teacher congratulated her for finding this specimen, which was the female of the obernut moth. However, as Ellador found out, foresters were in the process of exterminating it because it damaged their trees. Ellador quickly embarked in the research of this moth for she wanted to start right away with what would become her future occupation (Perkins Gilman, 1979). According to Roland Martin (1985),

Ellador's story of the butterfly is a case in point. She was not simply told what kind of butterfly she had caught; rather, she was introduced through the butterfly to a whole range of scientific information, to a piece of natural history, and to a vital strand of the human past. And, moreover, she was encouraged to see her simple act of catching a butterfly as contributing to the welfare of all and thus as having the widest possible social significance. (p. 148)

Roland Martin (1985) also addresses the connection between motherhood and nationalism as basic tenets of the educational system in Herland.

The motive of mother love- that is, a desire to promote the welfare of the country as a whole- having been instilled in her from earliest childhood, on the day she

caught the butterfly she was wondering not what her country could do for her but what she could do for her country. The piece of natural history the insect teacher related to Ellador enabled her to perceive a real societal need, while the teacher's praise, combined with the enthusiasm of the other children, sparked a desire to be the person to meet that need. (p. 150)

Herlanders celebrate motherhood each year in the manner of religious processions. During these ceremonies they not only seem to recount their origins and how they became a maternal race, but also to reaffirm their solid commitment to their children and nation.

Walden Two

Here, citizens do not live in private houses. Their dwellings resemble that of a city apartment house. Unmarried adults live in rooms of their own until they get married. Once married, the young couple stays together solely for the purpose of procreation. Once this cycle is over, most couples return to their previous living arrangements. Children do not live with their parents. They are housed in nurseries, then dormitories, until moving to a room of their own by about age thirteen. Living quarters do not have cooking facilities and everyone is required to eat in the communal dining rooms. (Skinner, 1962; Freedman, 1972, p. 3--3)

Spouses live separately due to the results of an experiment. Its purpose was to find out whether living together or living apart was more conducive to a harmonious marital

relationship. For eight years, a control and an experimental group of couples took part in this research. Meanwhile, psychologists carefully monitored all couples. Frazier explains,

The result was clear-cut. Living in a separate room not only made the individual happier and better adjusted, it tended to strengthen the love and affection of husband and wife. Most of our married couples have now changed to separate rooms. It's difficult to explain the advantages to the newly married, and I suspect it will become a sort of tradition to room together until the period of childbearing is over. (Skinner, 1962, p. 139)

The living quarters are situated overlooking the farm landscape which makes for a nice view from the large windows. These quarters allow for plenty of privacy and solitude if wanted. Each room contains a bunk, bookshelves, a hinged table which serves the purpose of a desk, a small clothes closet, a pair of chairs, and a bathroom. Although simple in nature, the rooms are described as aesthetically pleasant and comfortable. (Skinner, 1962)

The complex in itself has various advantages to individual housing. It is more economic to build and has a larger tenant capacity. By avoiding duplicative services such as kitchens, it reduces its living units. Consequently, it is easier to interconnect them (mall style) and at the same time provide refuge from bad weather. (Skinner, 1962)

The communal dining rooms seat about 200 people and are centrally located to facilitate access to members. Each is decorated in a different style and contains about half a dozen

tables of different sizes. Food delivery systems resemble that of a cafeteria or a buffet supper. To prevent crowds and to meet the needs of about 1000 daily customers, they operate almost around the clock. Rarely do crowds occur, but if this happens a note on the dining room bulletin would suggest more appropriate eating times. Frazier explains that the population of Walden Two is not dependent on regular schedules.

'From nine till five' means nothing to us. You will find us breakfasting anytime between five and ten in the morning. Luncheon begins immediately thereafter and lasts until midafternoon. The children have definite hours, on the early side.

Adults dine as early as five-thirty or as late as nine. (Skinner, 1962, p. 44)

The children (12 years of age and under) have separate dining rooms situated in the nurseries. There they practice eating manners until they turn thirteen years old, at which time they can join the adults. (Skinner, 1962, p. 117)

The staggered schedule of the dining facilities is reinforced by their tea and coffee services. These are available at all times. As a result, not only is their equipment constantly in use, but the days are devoid of rigorous routines and thus conducive to an internal peace. In Walden Two Citizens also enjoy excellent health; community doctors provide each member with a complete medical check-up every three months. This type of preventative measure inhibits any condition from becoming critical. (Skinner, 1962)

Although Walden Two is not a religious community, they have Sunday meetings, much like a congregation does.

"We've borrowed some of the practices of organized religion-to inspire group loyalty and strengthen the observance of the Code... There's usually some sort of music, sometimes religious. And a philosophical, poetic or religious work is read or acted out. We like the effect of this upon the speech of the community. It gives us a common stock of literary allusions. Then there's a brief 'lesson'- of the utmost importance in maintaining an observance of the Code. Usually items are chosen for discussion which deal with self-control and certain kinds of social articulation. (Skinner, 1962, p. 199)

According to Frazier, the music establishes an enjoyable mood and the lesson is more like group therapy. If an individual is experiencing undue hardship with the Code, the psychologists will provide treatment. The services are considered an enjoyable intellectual and social experience. (Skinner, 1962)

While adults receive their lessons at the Sunday Service, the children experience a different type of lesson which also complements their overall education. They are taken to the city to observe, and become aware of, its beauty. Museums, churches, fine residences and movie palaces are shown. Then they explore the other side of this beauty. The children are taken to city hospitals, missions, homes for indigents, and jails. However, this is merely setting the stage. The children are then asked to elaborate why these discrepancies occur. Invariably they learn to appreciate that although the community offers simple lifestyles (without private property), it also offers protection from a bigger evil. In other words, the Walden Two coin

has one face which is friendlier and more secure than the two-faced coin of the city. (Skinner, 1962, pp. 206-207)

Children also learn that the concept of individuality is counterproductive to a stable community. In Walden Two, synergy takes over. Everybody works in conjunction for the good of the community, and individuality is abolished.

"A dominant figure in Walden Two is quite unthinkable," said Frazier. "The culture which has emerged from our experiments doesn't require strong personal leadership. On the contrary, it contains several checks and guarantees against it. As I explained before, no one in Walden Two ever acts for the benefit of anyone else except as the agent of the community". (Skinner, 1962, p. 235)

These guarantees include the deliberate concealment of the Walden Two planning and managerial machinery. For example, the Planners are almost unknown to the majority of Citizens. Managers are better known because of their direct contact with the population. However, they are not considered to be masters or bosses. Seniority, or personal contributions to the community are not recognized. Any sense of history is repressed. A historical log is kept by the Legal Manager, but only administrative personnel have access to it. (Skinner, 1962. p. 235)

The Code is very specific about these rules. It functions like the community's heart, and everything in the community reinforces its functioning. Like a muscle, it can also improve

itself. The rules can change, if this change (proven by experimentation), is beneficial to the community. (Skinner, 1962)

In this society, personal triumphs do not impress anyone. As a matter of fact, the collectivism of Walden Two arose, and is maintained by, the absence of heroes or individual leaders (Skinner, 1976, p. 237). This is one of the reasons why the community takes over the role of the nuclear family. This factor is also instrumental in the liberation of women in Walden Two.

The family resembles the city and its two faces. A man can enjoy social and economic autonomy at the expense of the subjugation and exploitation of his wife, and this pattern is perpetuated by the children. The individuality of the man and the suffocation of the woman's are the family by-products. She is led to believe that her duty is indispensable and an honorable privilege, but the intelligent woman recognizes the trap. To liberate the couple (especially the woman) from this destructive cycle, the family has to be eliminated in Walden Two.

Here, there's no reason to feel that anyone is necessary to anyone else. Each of us is necessary in the same amount, which is very little. The community would go on just as smoothly tomorrow if any one of us died tonight. We cannot, therefore, get much satisfaction out of feeling important. But there are compensating satisfactions. Each of us is necessary as a person to the extent that he is loved as a person. (Skinner, 1962, p. 147)

Frazier states that the community, as a revised family, changes more drastically the role of the women than of men. He adds that this might cause an initial insecurity on the woman's part which soon vanishes in the light of the advantages. "In a world of complete economic equality, you get and keep the affections you deserve" (Skinner, 1976, p. 147).

In summary, the Walden Two population unites for the pursuit of "community goals". Aided by the Code, the individual ceases to be one in order to become one of many. Cooperative housing, dining facilities, and social functions all reinforce communal living.

Analysis

All three utopias are characterized by communal lifestyles. Children are not necessarily raised by their parents, but by the most capable caretakers. The nuclear family, as we know it, does not exist for the community is, in fact, the family. Dwellings are therefore built to satisfy these needs. Plato, Perkins Gilman and Skinner remove familial responsibilities and homes from the individual so the community can fill the void. They obviously believe that the family because of its individualistic nature is the perpetuator of competing values and purposes.

Private property and money and their accumulation by traditional nuclear families are seen as primary sources of conflict by all three utopian authors. Their solution in each case is to eliminate them and the family unit. They are replaced, in each case, by a system based on

communal living and communal property. These new structures have an apparent socialist orientation, however, differences do exist among the three utopias.

Plato has an obvious class structure which, from a socialist perspective, leaves the door open for class conflict. Skinner also has a hierarchical structure to his social framework and while it is less obvious to the community members, it is also a potential source for conflict. Only Perkins Gilman argues that she offers a truly homogenous society. There is a potential flaw in her argument, however, given the fact that mothers enjoy a different status than non-mothers. Aside from the obvious fact that mothers can have children, they also have the right to be council members and to decide who is suitable for reproduction. Non-mothers on the other hand, do not have these rights and privileges. It would not be surprising if they experience some resentment as a result. But, Perkins Gilman believes that the non-mothers sense of community would prevail over any individual needs or desire. Furthermore, non-mothers have access to communal mothering, so this role is not completely removed.

Related to this issue of reproduction, Herlanders are not the only ones who practice a form of eugenics. Plato bluntly admits that the Philosopher Kings carefully select the best Guardians for reproduction. Skinner is less overt in this regard. Nevertheless, the choosing of marriage partners is carefully engineered to bring about the best possible pairings. This is a two stage process where first, candidates are screened for acceptance into the community and secondly, they are screened for marriage.

A common criticism of communal living is the resultant lack of privacy. Nonetheless, in Herland and Walden Two, this is not the case, indeed privacy exists. In The Republic (although Plato does not specify this), it is doubtful that privacy is possible as citizens live in shared households. Whether individuals are allowed to enjoy a certain amount of privacy or none at all, they are without exception expected to eat together in communal dining rooms. They are also expected to have a community conscience rather than an individualistic conscience. But, most importantly, they are expected to unite in order to pursue what is considered best for each respective community. The pursuit of the Good is imperative for the construction of Plato's just city; care of the infants is viewed a priority among Herlanders, and behavioral engineering principles dictate life in Walden Two.

All three utopias have different approaches to accomplish their unity. However, some seem more plausible (within the limits of their utopian design) than others. Plato wants to accomplish the city's unity through the unity of the Guardians.

When one hurts his finger, the whole organism which binds body and soul together into the unitary system managed by the ruling part of it shares the pain at once throughout when one part suffers. This is why we say that the man has a pain in his finger, and the same can be said of any part of the man, both about the pain which any part suffers, and its pleasure when it finds relief. (cited in Roland Martin, 1985, p. 152)

As Roland Martin states, this analogy seems erroneous. If a part of the body hurts, it does not follow that other parts do. If an individual is hurting it does not necessarily mean that his/her compatriots will also suffer. For this to happen a comradeship must pre-exist. This level of comradeship tends to occur when there are shared goals and strong ties of loyalty. Plato believes that this condition could be accomplished through the common pursuit of the Good. I question how reasonable that is given the considerable differences in appetites and values that he suggests exist between Workers and Guardians.

Perkins Gilman has a better chance of accomplishing unity in her utopian society because she constructs Herland on a more egalitarian (classless) base. Herlanders have equal social and political status, and as Herlanders often say, they are all mothers. Of the three texts, I think this is the more "utopian" because the author has basically dealt with any potential areas of conflict by simply getting rid of them. Herland exists in virtual isolation. It seems men are placed in this society only on a limited scale and only to prove the author's point. Given the parameters of Perkins Gilman's design, Herland could indeed achieve great unity.

I am skeptical of the unity that Skinner claims his system accomplishes. In an implicitly hierarchical society like Walden Two, where Scientists are obviously its leaders, it is unlikely that the community would not have some awareness of this. Seeking unconditional trust from the majority in a managerial system that is deliberately concealed from them is a stretch that I fear even Skinner would have trouble achieving. In addition, he seems confident that the community's appeal system for dealing with citizen's concerns is quite adequate. I am not as

convinced that behavioral conditioning will deal satisfactorily with every issue. Perhaps for those born into the system this would be easier; however, given their continued relationship with the outside world, I suspect new issues and potential threats to the community would be constantly arising. If something as innocuous as fashion has a significant external influence on its members, how would social or economic upheaval on a global scale affect them?

Chapter 7 : Summary and Conclusion

In this section I will specifically address the study's hypothesis. Each section will be dealt with under separate headings. A summary of the appropriate categories and a summary of the closing analyses of each chapter will be included. Because these sections are guides to the visual representations of this study, mostly similarities will be addressed. Concluding comments with personal observations will end this chapter.

Complementary Educational Methods for the Young

The Republic

Plato designs an educational system which starts at birth and is implemented in state nurseries by specialized personnel. Here, children can direct their own learning in order to exhibit their natural tendencies. This in turn will help determine their future occupations. Punishment and compulsory activities are avoided and play is emphasized. Negative emotions are controlled or reduced with the purpose of enhancing self-control and increasing harmony within the social system.

The teacher's role is to observe children for the purpose of social classification. Teachers are to provide an appropriate environment which includes educational materials and subjects (such as literature, poetry, music, gymnastics, plastic arts and elementary science) which will guide children towards all that is Good. Because Plato is aware that children

learn through their senses at this developmental stage, he emphasizes the inclusion of beautiful concrete objects in their educational experience.

The pedagogical methods as well as the educational content in this utopian society follow and apply the tenets of Plato's theoretical construct. Plato's educational curriculum is heavily based on his theory of forms and theory of knowledge which complement his concept of soul tripartition. The latter relates directly to aspects of social classification. According to Plato there are three types of soul; each with three element within. The predominant element determines the nature of the individual as well as his/her social class and occupation. The element of reason and wisdom characterizes the Philosopher King who rules. The spirited element characterizes the Guardian who protects and maintains order. The appetitive element characterizes the Worker who provides manual labor. Although the types of work provided by these individuals are equally important in function, the Philosopher King is considered to be superior to the other two. The Worker (in comparison to this ruler and Guardian) is inferior because he/she is easily led by emotion and opinion rather than by reason and knowledge.

Herland

Perkins Gilman provides an educational system where the young are free to explore on their own. Specialized teachers control the environment in order to enrich the child's sensory experiences. No aversive techniques or punishments are used to guide learning. There is no dichotomy between schooling and living. Education is as natural as breathing and happens

in a safe and emotionally stable environment. Children learn while immersed in an aesthetically perfect nature. Play is not only emphasized but perfected. Herlander's educational methods and educational content support and perpetuate their values regarding motherhood. This concept permeates and literally envelops every aspect of their society. Herlanders live for the well-being of all their children. Education is thus universal and compulsory, but it happens naturally within the context of daily living.

Walden Two

Skinner allows the children of Walden Two to explore their own tendencies in order to find their interests. These individual interests may or may not determine their future occupations; it will depend to some extent on the community's need. "Education Scientists" control the environment in order to reinforce specific behavioral outcomes. Teachers are observers and facilitators. Punishment or aversive techniques are not employed; instead, positive reinforcement is used. Children view many of their lessons as play. Learning occurs as a part of living. Children learn to cope in an environment which is behaviorally engineered where negative emotions are eliminated in an effort to form happy and well adjusted individuals. There is no formal schooling and children mostly learn experientially.

In summary, all three utopias have complementary educational methods for the young. All children start their education in nurseries run by specialists. The children are allowed to explore their interests and affinities while the teacher observes and guides rather than directs their learning. Play is an important educational component as it reflects the utopian

ideas regarding child development. The educational methods are all designed for sensory learning. The environment is manipulated in order to enhance the children's educational experience, and no punishment or aversive techniques are used in the process. Since negative or extreme emotions are seen as detrimental to children's characters, these emotions are controlled or eliminated. Because the educational program in each utopia is based on a specific theoretical construct, its main purpose is to produce happy, well adjusted individuals while at the same time of perpetuating the respective social values and political structure.

Gender Equality

The Republic

In this utopian society, women who are intellectually superior are treated equally to intellectually superior men. For this reason Plato offers equal opportunity of education to Guardian females. However, within the Guardian's role, he acknowledges physical differences by prescribing lighter duties to the female. Since intellect is the attribute most valued by Plato, this difference does not affect the social status of female Guardians.

From the Guardian class the Philosopher Kings are chosen. As a result, Plato offers Guardian women the possibility of ruling the state. He frees them from the traditional roles of wife and mother. Their children are brought up by state officials who can be of either sex. This suggests that Plato does not associate childcare with women's work. Guardian women marry temporarily for the purpose of procreation. After mating occurs, marriages dissolve.

In an effort to maintain a high quality of nature among Guardians, only the best men and women are chosen to fulfil reproductive functions. With the same purpose in mind, Plato abolishes traditional family ties and private property. These are considered counterproductive to the intellectual nature of Guardians.

Herland

Perkins Gilman demonstrates that women have equal, if not better capabilities than men for performing public duties. This is in part because of their cooperative nature which distinguishes them from men and their competitive nature. This author considers women intellectually equal and physically as competent as men. The most important role shared by Herlanders is that of being a mother. This role is tied to the cultural ideal. Their entire society is structured to meet their children's needs. They reproduce asexually and do not have sexual needs. They specialize in occupations deemed to improve their race and society.

Walden Two

Skinner gives the same work and educational opportunities to women as he does to men in Walden Two. In fact, he allows women to join the work force at a very young age. For this purpose, women can marry in their teens so that their reproductive functions will not interfere with their work in the community. As married women, they are not required to live with their husbands or do domestic chores unless they choose to do so. Nurseries free women from their traditional parenting responsibilities. Women in this community have equal access with men to positions of decision making authority.

All three utopian authors emancipate women by taking them out of the nuclear family (and its related duties) and into public life. As a result, a new collective order is formed. The community becomes the primary focus of daily life for community members. This new order requires the development of a collective conscience and takes the emphasis away from the individual. The nurseries facilitate this awareness of others at a very young age. Women in these utopian societies have access to education and power equal to that of men. This allows them to function in roles that are traditionally considered to be masculine. Gender equality exists in all three utopias.

High Degree of Role Specialization Based on Individuals' Intrinsic Aptitudes

The Republic

Plato's postulate of Specialized Natures specifies that each individual is born with fixed inherent qualities, which determine his/her future function. In other words, each function is correlated to a specific nature as the best optimum result for production, happiness, and peace. Plato increases the city's efficiency by stipulating that individuals should specialize in their appointed role. As stated before, Philosopher Kings rule, Guardians protect, and Workers provide. Their respective natures allow them to be the best they can be. Although these roles are hierarchically structured based on intellectual ability, they are nevertheless equally necessary for the proper running of the city. The division of classes is intimately connected to Plato's tripartition of soul.

Herland

Perkins Gilman specializes her workers based on their interests and aptitudes. These aptitudes however, are discovered by the individuals themselves through the process of education. As children grow, the educational environment offers a variety of experiences with this purpose in mind. In order to increase efficiency and production Herlanders specialize their work. Although they are expected to work in their chosen occupation, they can pursue other intellectual pursuits. As a result, they can, in fact, have more than one specialization. This is in keeping with their notion of a well rounded education.

Herlanders who are recognized as experts in their respective specializations become consultants. As consultants, they aid the less experienced who are specializing in the same area. Experience is important for Herlanders. Those with the most experience generally become members of their council. Decision making authority is given to the council on the bases of experience. These specialized roles are directly connected to the general welfare of Herland.

Walden Two

Skinner specializes part of The Walden Two population and these roles are also contingent on the individual's interests. Scientists design the overall social structure and they are responsible for the controlled educational environments. Planners are responsible for policy making because they are trained in the laws of social engineering. Managers take care of the daily functioning of the community. They are trained in matters concerning community

welfare. Citizens are the non-specialized class who make up the labor force in the community. Skinner contends that this class system is not hierarchically arranged. Social status remains the same among classes. In fact, all classes are required to do some amount of labor work to prevent negative attitudes from developing. All individuals are encouraged to pursue hobbies and/or intellectual endeavors.

All three utopian societies are characterized by a high degree of specialization based on the individual's natural tendencies. This results in a balanced distribution of labor and services that is viewed as fair and practical, even necessary. The respective theoretical constructs of each utopia support the principles of these arrangements.

Lack of Political Conflict

The Republic

Plato's Philosopher Kings are the only ones who have superior knowledge of the Good. Because this knowledge is associated with wise ruling, the other classes (intellectually inferior) are excluded from attaining power.

The relationship between Philosopher Kings, Guardians, and Workers resemble that of a body. Each part is specifically designed to benefit the entire body. As body parts are not interchangeable in function (e.g., a mouth could not see and an eye could not eat), nor is the class division in Plato's city. In fact, its structural framework would collapse if its citizens

attempted the wrong task. To avoid conflict among the classes Plato inculcates this rationale in, one can argue, a relatively pervasive manner. His approach to educating citizens is similar to the body analogy. That is to say, Plato utilizes all agents of socialization to give the same message. If despite these preventative measures conflict does occur, Guardians are allowed to use force in order to deal with it.

Herland

The class structure in this utopian society is more egalitarian than Plato's. Perkins Gilman offers mothers and non-mothers a democratic system to eradicate conflict. Herland has a Council for taking decisions. Since the Council is formed by the most experienced, it is also completely trusted. The decisions are taken democratically and a high level of contentment is apparent in this society. From birth, Herlanders are molded into compliance by their educational system. Interestingly enough her agents of socialization are so effective that conflict, if it arises, can be eliminated (unlike Plato) without the use of force, but with the use of persuasion. Like Plato, Perkins Gilman designs her society to attain maximum unity and harmony by using the educational system, political structure and lifestyle (communal living) as agents of socialization.

Walden Two

This community's behavioral design is conducive to the development of a harmonious and peaceful society. Skinner conditions everyone to accept the decisions of the Planners and the

results of the Scientists' experimentations. Formal grievance procedures are available for initial discord or concern on the individual's part. However, if the disagreement is not solved at that level, psychologists intervene and with treatment they gain the desired response. As in Herland, the educational system along with the Code (Walden Two's behavioral guide), are utilized to reinforce the importance of compliance and to teach values and behaviors consistent with society's goals. Unlike Herland and Plato's city, Walden Two's ruling class--the Scientists--are not openly acknowledged as rulers. Skinner argues that the average community member has no concern about being uninformed in this area, consequently, no conflict results.

These utopias are characterized by lack of political conflict. Because the sources of authority have the knowledge deemed not only appropriate, but indispensable for this function, individuals support the system. They have been educated to believe and conform to their respective societal values. Workers and Guardians need the guidance of Philosopher Kings to follow the path towards the Good. Herlanders participate in the decision making process. Citizens in Walden Two are either unaware or unconcerned about political power. These attitudes are transmitted mostly through education. However, their communal way of life, and their specialized functions add to the system's support.

Unification by the Pursuit of Common Goals

The Republic

The common goals in Plato's city are embodied in his theoretical construct. The Good is found within the frameworks of virtues such as honor and wisdom. While Workers have less potential than Guardians of reaching the Good, Plato believes that it is the pursuit of this goal that all classes have in common. The task of the whole system is to convince those with the least chance of reaching the Good (i.e., Workers) that they indeed can, in spite of the limitations of their nature. If this goal is not achieved, the whole system breaks down. This explains why all the resources of the society are geared towards accomplishing this goal. The educational system, the political structure, the economic system, and finally the theoretical construct are all part of this purpose.

Herland

In Herland unity of purpose is accomplished with a simple strategy. Mothers are given the most important status and non-mothers are co-opted into the system by being made community mothers. As a result, everybody wins. The goal of motherhood is available to all. As in Plato's city, the educational, social, political and economic systems all work towards maintaining the status quo. Historically, motherhood achieved its present elevated status when the miracle of parthenogenesis occurred and saved Herlanders from certain extinction.

Walden Two

Skinner sees behavioral science as a means to an end. Community members are essentially searching for the good life. They want the opportunity to live in a warm, loving, cooperative environment free from stress and worry. Achieving a sense of collectiveness, rather than maintaining individuality is what makes Walden Two work. For example, no one individual is seen as special and the Code reinforces that mindset. The educational, communal living, political and economic systems all work together to the same end. In addition to all of the above, Skinner has the advantage of screening potential community candidates on the bases of their compatibility with this value system.

The citizens in all three utopias suppress their individual conscience to acquire a communal conscience. The disappearance of the nuclear and/or extended family is instrumental in giving birth to the communal family. Members of this family eat together and ensure their future by making sure they each fulfil his/her duties. Their purposes are clear. In Plato's city all classes pursue the Good within the limitations prescribed by their nature. Herlanders are committed to the proper development of their children and try to improving their race. This means that they also adhere to specific practices which perfect the art of human motherhood. Walden Two is committed to behavioral engineering as the means for improving quality of life.

The authors believe that their respective utopias are achievable because they have eliminated potential causes for failure and because they believe their goals are the right ones for their

respective communities. In spite of all their commonalities, it would be very difficult, if not impossible, to interchange membership between the three societies and have it work. The reason for this, is that even though these societies have similar methods of achieving their unity and even some common goals (such as peace and harmony), some key values are quite different.

Social and Physical Structures Pertaining to Communal Living

The Republic

The communal living that Plato creates for Guardians is characterized by lack of physical comfort, shared facilities and communal functions. Together, Guardians live, work and exercise in barracks located in open spaces. Their concept of physical fitness is achieved with rigorous exercise. They share spouses and children (which are raised in nurseries) and mate at specified times with partners approved by the Philosopher Kings.

Their lifestyle serves to reinforce their sense of duty towards the state and even though they lack material rewards, this is more than made up for by their elevated social status as noble defenders of the state. Plato firmly believes that the absence of private property reduces the potential for conflict. He also believes that serving the state, as Guardians do, is rewarding on its own right and brings Guardians closer to the Good.

Herland

Herlanders live in shared communal apartments that offer some privacy and a greater degree of comfort than do the living quarters of the Guardians. However, like the Guardians, they do not own private property and their duties are considered honorable and fulfilling. They work towards the common good. For example, non-mothers accept not having children as part of their duty to their country. Children are raised in nurseries as part of their socialization.

Walden Two

As in Herland, residents of Walden Two live in shared apartment style quarters that offer some privacy and are reasonably comfortable. Again, there is no private ownership and accumulation of material possessions is discouraged. Children are raised away from parents in nurseries, and are taught communal values from an early age.

The physical structures in all these utopias are characterized by their cooperative housing. Communal living becomes a primary tool in the creation of a community conscience. This, combined with an absence of private property, shared childcare, and a sense of worth attached to all work, reinforce the importance of "we" rather than "I".

Even though a mother from Herland would see things differently than a female Guardian from Plato's city or a Manager from Walden Two, the systems in which they all live have a remarkable number of similarities.

Conclusion

As demonstrated by this summative analysis, even though there are differences between the three utopias in terms of philosophies and values, there are many structural and functional commonalities as well. It is these commonalities which prove this study's hypothesis.

The Republic, Herland, and Walden Two are utopias which are characterized by, (a) complementary educational methods for the young, (b) gender equality, (c) high degree of role specialization based on individuals' intrinsic aptitudes, (d) lack of political conflict, (e) unification by the pursuit of common goals, and (f) social and physical structures pertaining to communal living.

Final Comments and Personal Observations

All three utopias represent a search for a better life and their visions of a good society are reinforced by a complementary theory of education. The lack of conflict in these societies is derived from the citizens themselves. This harmony is not achieved with threats or enforced by law. Education is, in my opinion, their most effective method of behavior control. As an educator, it is important to be able to discern that although no aversive techniques are used to guide the learning in these utopian constructs, their respective curricula are, in fact, pervasive. Individuals are fully functional in their respective societies but unable to appreciate, much less respect, ideological or human differences. This lack of tolerance and lack of understanding seems counterproductive to the aims of education in general.

In my opinion, an obsession with individual self-control and general social order seems inappropriate when discussing utopias. Yet, in these works, I find that the individual is a virtual prisoner of a theoretical construct which allows very little freedom of expression if it is not within the confines of the theory. Deviance is immediately eliminated or assimilated. Furthermore, extreme emotions of any kind (positive as well as negative) are considered anomalies and detrimental to the mental health and self-control of the individual and by extension detrimental to the well being of society as a whole.

Immigrants to these utopian societies would be forced to adhere to the collective conscience. If this process is done without their conscious awareness and approval, education becomes indoctrination. Pluralism and diversity would be lost.

It is important then, to be fully aware of the role we, as teachers, play within the educational system. I initially formulated this study in the hopes of finding answers which would work for everyone, much like Plato, Perkins Gilman and Skinner did. I realize now that this is not the role of a teacher but the student. These answers will inevitably vary because of the diversity of the students' values and backgrounds. To aim for a uniformity of conscience, in my opinion, is morally incorrect and is not necessarily synonymous with harmony.

Perhaps this is why these utopian societies, to this date, have not been fully realized on the scale envisioned by the authors. Their definition of human nature has been too narrow to encompass the full breadth and scope of humankind. While the argument can be made that

small groups of like-minded individuals have achieved their own version of utopia on a limited scale, no universal value system or philosophy has emerged that has appealed to all. Unless this happens, we are probably destined to live in a society where individualistic tendencies and political and social conflict will continue to flourish.

In fact, I view education as a social agent which has the role of facilitating the integration of all these differences into a harmonious society by increasing individuals' tolerance and understanding, rather than reinforcing or creating prejudices. The objective of my paintings relates to this concept. If students have the opportunity to integrate new knowledge guided by their own uniqueness, meaningful and varied learning occurs. In this sense, I am not interested in a uniformity of learning for all but in individual learning which, if shared and analyzed without judgment, can be used to increase our own understanding. As an immigrant, I believe that it is this increased tolerance which facilitates the successful cultural integration of individuals to any society.

Chapter 8 : Visual Interpretation Guide

The objective of this chapter is to provide the reader with a guide to interpreting the visual representations which contribute part of the analysis of this thesis. The contents of the visual representations follow a specific spacial arrangement. The lower half symbolizes the three authors' philosophical orientations in support of their respective utopian construct. The writer's overall critique of each text as presented in this study's analyses constitutes the upper half. A mountain chain which links the three paintings serves as the divisory line between the upper and lower levels. The absence of buildings in the paintings is done purposely in order to emphasize through people (and their interactions) the three utopian lifestyles.

The Republic

The lower level illustrates the three classes of Plato's just city. The Philosopher Kings are represented by the three main figures (semi and fully clothed). This wearing of clothes is intended to emphasize the fact that Philosopher Kings are more concerned with the training of the mind than the body. The Philosopher King who is sitting (in a pensive mood) is intended to depict his love of wisdom while the center figure represents one who knows what is just. The third man to the right has a document in his right hand symbolizing that he is in charge of the written laws as well as the educational curriculum in the city. Together, these Philosopher Kings represent the properties and roles which typify this class.

The Guardians' need for constant physical training is represented by the three naked men who are exercising behind the Philosopher Kings. The Guardian with the horse depicts the aspect of their training which has to do with equestrian skills. The psychological properties which most characterize this class are portrayed by the Guardian who has a dog by his side. This is in reference to Plato's comparison of this class to excellent guard dogs which have the ability to differentiate between friends and enemies, and act accordingly.

The presence of the woman reaching for the arrows behind her illustrates the fact that Plato thought women capable of becoming Guardians or Philosopher Kings, but considered them physically weaker than men. As opposed to the male Guardian, this female Guardian lacks the physical strength which would prevent her from getting cold, therefore she is semi clothed. In fact, the clothes she is wearing reflect this perception of Plato that women require more protection than men.

At the back, the female and male Guardians are sharing a meal in an open space. This is intended to portray the Guardians' communal living. The food is simple, consisting of fruit, bread and water, and is designed specifically to satisfy the Guardians' body needs. Again, some of the women are covered to demonstrate the aforementioned perceived gender differences.

The Guardian holding the infant symbolizes the discrepancies found in the text regarding the education of the young. Although the infant born to a Guardian is supposed to be brought up

in creches and separated from his/her parents, he/she is also supposed to receive riding lessons as early as possible. This parent is waiting for the nearby horse, to ride with the infant. I chose the male to be the parent because Plato did not correlate the role of woman with the role of mother. In fact, the state nurses who care for the young can be of either gender.

The Workers are represented by the man engaged in a specific trade. This man is outnumbered by the members of the other classes merely because this study focuses more on the other classes. In fact, Workers are numerically a superior class, but they clearly have a subordinate role in Plato's hierarchy of intellect. Nevertheless, their manual labor is indispensable for the proper functioning of Plato's utopian society. Without it, The Republic would not exist.

Because Plato's philosophy has been referred to as organic (Koyre, 1945. p. 72), the lower half of the painting has been accommodated as part of the theoretical backdrop. In this scheme, Plato's theory of forms takes over the whole painting. The lower half becomes the world of appearances and shifting beliefs, while the upper half represents the world of eternal and unchanging Forms. Superimposed in the latter, one can see the eternal city configurations with respect to its classes and their roles. The Worker, the Guardian and the Philosopher King are placed in ascending levels of cognition. The color illustrates the degree of profundity. From the light blue of eikasia which the worker sits upon, to the pink of pistis where the Guardian is resting, one finally arrives to the more profound blue and purple

shades of daianoia and episteme where the Philosopher King resides. He is sitting closer to the Form of the Good, and overlooks the world of appearances and its inhabitants. The purple of episteme extends upwards in yet more pure shades to envelop the Form of the Good but only the Philosopher Kings can see them.

The concept of the Good is depicted by the sun, which in this case embodies Plato's ideal state itself. Within this figure is the writer's critique of Plato's city. By dividing it into different shades, the writer wishes to show that this city, formed from different classes, may not attain the unity Plato claims happens in The Republic. This same critique is represented in the world of appearances by the tree which is divided into three main foliages but never becomes one.

The tripartition of soul is depicted by the three characters, in the upper left quadrant, who appear to be struggling. Each individual represents the different drives which constitute the soul. The appetitive element is depicted by the clothed individual and the spirited element appears with a face resembling that of a lion. The center figure rises in rational superiority over the other two in its search for the Good and its own conquest within this soul.

Particularly important is the cloud formation. It surrounds the soul's tripartition to illustrate the effort and difficulty which usually accompanies the soul's path towards the Good. Due to his/her nature, the Worker is in more danger of not arriving near the Good than the other classes, and these "tormented clouds" follow the Workers at all times as a sign of this eternal

danger. This is the reason why the Worker appears to be seated on a shade of red instead of the light blue of eikasia.

Herland

The lower half of the painting illustrates the two classes in this community; mothers and non-mothers. Except for the pregnant woman, these classes are not readily distinguishable because all Herlanders share the role of mother. These women are in excellent physical shape as they lead a very active life.

The lower left shows Ellador as a forester while a toddler is left to learn experientially by exploring nature on her own. The teachers and her mother are not far. One of the teachers is suggesting that a child go back to gather more nut samples, as she gives the girl the appropriate container (far right). The other is nurturing two children while she explains to them facts about Herland's cats. She is seizing the moment as the cat recently crossed their path. This type of interaction is designed to demonstrate that education happens almost casually in this culture, as children become educated within the natural process of living.

The two women chatting to the right of Ellador are mothers. The pregnant one is very happy about having her first child and asks the toddler's mother how difficult it would be for her to revert back to the communal mothering customary after the "baby-years". She is reassured that communal mothering is as rewarding as the experiences of the baby-years. Seeking

advise from a woman with experience in the particular field of inquiry is most common in Herland. Those who possess the most experience form the Herlanders' council.

The council is represented by the seven women who are engaged in a processional performance. They are thanking the Gods for giving them the gift of Parthenogenesis. In fact, they are commemorating Herland's first mother who is being played by the woman sitting at the right. She is the eldest in the council. In her hand is a type of wand with five leaves, symbolizing the five births that started this country. The other women are bringing food consisting of fruits and nuts grown in Herland. These are another proof of the women's wondrous fertility. The music is provided by instruments and melodies that they create themselves. The children are always included in these celebrations and they join in at will. The depiction of this particular event has the purpose of demonstrating the importance of motherhood in Herland. These women literally live for the well-being of their children and celebrate it joyously.

The woman standing between the teachers has been trained in the defense of her country. Her posture hints at her specialty. However, her interests are broad and in her spare time she learns about the soil from the other foresters (like Ellador). This pursuit of knowledge is fully endorsed by Herlanders since women are allowed to follow interests outside of their specialties.

The scene at the back is intended to illustrate the communal dining which is typical in Herland. Meals consists of fruit, berries, nuts, biscuits, juice and milk. Herlanders eat simple but nutritious foods. They eat and by extension they work and live in great harmony and cooperation for the welfare of their young. Their garments may not be considered beautiful but are comfortable and practical.

The upper left figure shows a woman being liberated by Perkins Gilman's utopian design. The face shows a subjugated woman whose hair is pink. That is to say, she suffers from societal stereotyping. The painful pink inhibits her mental growth and keeps her confined to household chores and the caring of children. This condition was exactly what almost drove Perkins Gilman into a state of mental depression. Nevertheless, breaking free with precisely that which female stereotyping inhibits (her brain), she can be born again and live a fulfilling existence. It is this path and hope which the liberated woman can leave as the best legacy to her children, especially her daughters.

Although Herland's unity appears substantial, the writer is concerned that Perkins Gilman created a utopia which is completely isolated from outside influences. The mother and daughter in the upper right represent the concept of motherhood which is not within a universe but literally out of it.

Walden Two

The four classes in this community are represented by the people in the lower portion of the painting. However, the observer will notice that there are no distinctive characteristics between the classes based on appearance. The people in this community have no interest in involving themselves in politics and have shorter hours of work and more free time. Therefore the majority are portrayed as engaged in leisurely activities. This is intended to demonstrate the quality of their lifestyle in general. Frazier is represented by the character on the lawn chair talking to a Planner. To their left, a couple of Scientists are taking a stroll. A female Citizen is jogging and feeling quite satisfied with her life. She has finished her reproductive cycle and is trying to get back in shape. She does not worry about her children because she knows the community nurseries are efficient at their task. She is looking forward to starting working again. Her friend (also a Citizen) chose to do hard work that morning and is resting while admiring Walden Two's landscape from above a rock. The man on his way to the river is a Manager and greets everyone as he goes to have a swim. Being jovial is something that comes naturally in his occupation. Managers have a real knowledge and concern for people's welfare and have acquired social skills which facilitate interaction and communication with individuals.

The lady with the red dress is a teacher administering the ethical training of the two infants by her side. She is purposely ignoring them in order to build up their tolerance level. These children are being forced back upon their resources (they have found comfort playing with

their toys) and in the process they are dealing successfully with their negative emotions by eliminating them.

The woman to the left (with one foot on a rock) is a Planner and as she was observing the people in the community another woman passed by. Following one of the rules of the community's Code they did not wait to be introduced in order to begin interaction. The Planner in this manner learns that her interlocutor is also interested in painting and was on her way to paint the apple she was carrying. They agree to paint together at a later date. One of the benefits of living in Walden Two is that finding partners for artistic endeavors is a relatively easy, casual task.

The couple dining at the table have been married for almost fourteen years. Although they have chosen to live apart, they enjoy each other's company a great deal. Life in the community has allowed them to maintain a successful marriage freed from economical burdens. Their three sons are almost ready to join the community as adults and have been trained to be safely on their own. They are on their way to their quarters after a fun-filled swim at the river. The father had spent some quality time with them (swimming) prior to meeting the mother for supper. This is a portrayal of a typical family in Walden Two. Although they live apart, they seem very content.

To maintain this level of success, Scientists make a careful study of a couple's compatibility and instruct the Marriage Managers to act accordingly. For example, the other couple dining

at the back are being discouraged by the Marriage Manager to marry. Knowing how to deal with negative feelings, this couple will not suffer any long-term ill effects from this advise. With the support of the community they will in time find more suitable partners.

The children who have just finished eating at the back range from three to six years of age. They are eating on their own without supervision as a way to transfer control back to them. This is a common technique in the behavioral training of Walden Two. Another common practice is that children start working in the community at an early age. The girl watering the plant has chosen gardening to earn her labor credits.

The dining facilities are intended to portray the communal interactions which occurs in Walden Two at any given time. These interactions are illustrated in an effort to explain the communal ambiance. Life in Walden Two is simple and peaceful.

Looking at the upper portion of this visual representation, the left portrays a man and a woman separately. This is intended to demonstrate that this utopian construct has liberated both men and women from traditional societal roles. Each can claim autonomy and be self-sufficient. This in turn allows for the couple to have an idealized, more romantic, marriage; one where love and respect take precedence over economical and emotional burdens. This freedom is represented by the couple within the sun. The fact that it is a sunset, is intended to relay a romantic notion as well.

The writer's critique is illustrated by the puppet whose strings are being pulled by an unknown puppeteer. While the people in this community perceive themselves as autonomous and free, the writer believes that they have relatively little power of decision regarding their lives. Decisions are taken by those who design and implement the overall living environment of Walden Two. Since this type of managerial and planning machinery is deliberately concealed from the majority of members in the community, they are unaware of who in fact, controls their life.

Concluding Comments

As a single picture, the lower half of the three paintings is intended to support and illustrate the study's hypothesis. The continuance of the river and mountains, as well as the shades in the sky represent the fact that, although different in design, these three utopian constructs have indeed much in common. Their commonalities are all intended to create and continue to foster a collective conscience in order to achieve harmony in their respective utopian societies. The cobblestone which unites all three paintings is representative of this type of consciousness. Different rocks in terms of shape, size and color represent individuals who are placed together in order to look like one because at a distance, this cobblestone assimilates their differences. Their communal structures, such as their dining arrangements (placed on the cobblestone), reinforce its vision as one cobblestone rather than many rocks.

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