CHAPTER III

UTOPIAN PERCEPT OF EDUCATION IN LITERATURE

"For if you suffer your people to be ill-educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them, what else is to be concluded from this, but that you first make thieves and then punish them." — **Sir Thomas More**, Utopia

Since antiquity, from the very beginning of the social organization, the question of a 'perfect society' has preoccupied philosophers and writers thinking. These concerns have resulted in the emergence of a utopian philosophical and literary current that has developed since Aristophanes and especially Plato, in Ancient Greece, continued during Roman antiquity in the works of Ovid, Virgil and Horace, gaining an unexpected flowering in Renaissance and especially in the Italian Renaissance. This trend has never disappeared, emerging in various forms in the centuries that followed until now through the appearance of a communist society in Russia, China, Cuba, Vietnam and others. The main cause is the fact that in the subconscious there remained myths that refer to a "lost paradise" that should be found and reconstructed. All works aimed at creating new "perfect" utopian societies targeting the organization, management, ownership of the goods and their distribution, family and status of women, education, labor, defense, etc. Of these, without exception, education is given particular interest, considering it the main factor of balance and harmony in society. This is a postulate that is true even today and, for this reason, we intend to identify the structural elements of education in the utopian works of ancient authors and those of the Italian Renaissance and to identify which of them kept their permanence until modern times.

The term utopia was coined by Sir Thomas More in the early sixteenth century. It derives from two Greek words 'outopia' meaning 'nowhere' and 'utopia' meaning 'somewhere good'. This combination suggests living in a world that does not exist but where one wishes to be. Utopia is an ideal that has attached mankind since the beginning of time. It is possible to encounter varied

explanations related to utopia as a literary term. A good general definition of utopia appears to be that of Moritz Kaufman (1879:v):

'What is a Utopia? Strictly speaking, it means a 'nowhere Land', some happy island far away, where perfect social relations prevail, and human beings, living under an immaculate constitution and faultless governments, enjoy a simple and happy existence, free from the turmoil, the harassing cares, and endless worries of actual life.'

While J.C. Davis (1981) presents much the same characterization, in which utopia is defined as a method of envisioning social perfection in a way that distinguishes it from alternate ideal social structures, Berneri (1969:2) asserts that utopia is 'synonymous with a happy, desirable form of society.' Utopia, therefore, simply represents mankind's dreams of happiness, its secret yearning for the Golden Age, or, for its lost Paradise. Eurich (1967:vii) agrees with Berneri in stating that utopia is 'man's dreams of a better world.' Hence, utopia can be thought of as dreams or stories which reflect an ideal world with no pretence to reality. Fry's definition of utopia is different from that of Eurich. Fry regards utopia as a 'speculative myth' that is positioned as a counterpart to the myth of the Golden Age which can be easily seen in various cultures. (cited in Klaic 1991:37) Thus, utopia does not exhibit what presumably happened once, but what could happen in the future; in this sense it is a speculative myth, a myth in a predictive form. According to Morton (1969), utopia is an ideal commonwealth in a work of fiction created with the aim of assessing, criticizing and satirizing existing society. Thus, it can be claimed that the utopian spirit revealed through the written words of men who were critical of the day they lived in. Therefore it would not be wrong to say that utopias are the critiques of the present condition. Moreover, they can easily be considered as a magic mirror that reveals injustice, ugliness, that is to say, ills of the world where we live. Dragan Klaic (1991) agrees with various aspects of Morton's belief that utopia is held up as a mirror reflecting the ideal against the insufficiencies, backwardness, and squalor of reality. Utopia then becomes a critical tool, which exposes and ridicules the real world through distancing and distortion. Thus, the purpose of utopia is not only to create an ideal world and a happy life but also to criticize the existing order in a state. Even though different definitions exist, there is a significant connection between all of these definitions. The two fundamental points shared by people who define ideal society models or utopia are that they all define a non-existent place as well as creating an ideal society

while defining this non-existent place. Man's vision of a better world has been a sustaining and dynamic force in his history from earliest times. It is possible to see the mark of utopia in various areas starting from the primitive myths belonging to the earliest times of humanity to legends of various cultures. However, according to a widely accepted thought, the development of utopian style, the dream to create an ideal society starts with Plato's 'Republic' which dates roughly from the time of the long war between Athens and Sparta. It was written in the midst of defeat and Plato must have had the feeling that something was radically wrong in a state that could be wrecked by war. Furthermore, he had seen the death of Socrates, his teacher, and had found well of the presence of corruption and tyranny in the state. There can be no doubt that these events motivated him to construct the ideal commonwealth of 'The Republic'. Although 'The Republic' of Plato is accepted as the first written example of utopia by almost all of the studies and research on utopias, another and more important point underlined in those studies and research is the view that the great outpouring of utopian literature came after More. It was Sir Thomas More who thrust the word utopia in the canon of modern language. His book entitled 'Utopia' is not only an ideal state written under the influence of Plato, but also a novel written for the purpose of social satire and one of his most important attacks in his novel is on education. When classical utopias giving importance to education are compared, there is no doubt that after Plato it is Thomas More who deals with the issue of education elaborately. Having thus established a suitable working definition of what Thomas More meant by 'Utopia', the system of education in which More presented to his reader as an ideal or utopian system within a utopian society can now be analyzed.

RELATION AS BETWEEN EDUCATION AND UTOPIA

Education is a pervasive preoccupation of many utopian writers. Due to this, many utopians wrote a great deal about education, and this clearly played a significant part in their picture of future society. The utopian point of view is an approach that could achieve some goals through some institutions. One of these institutions is education. This is why the utopian approach is inclined to realize most theories through education. As Hertzler (1922) stated in her book called 'The History of Utopian Thought', the fundamental leading instrument in realizing societal peace is education. Rather than a simple role, education receives a very special meaning in utopian literature. It is considered as an element having a progressive role towards a perfect state and society. Most

utopian thinkers and writers believe that the existing societal institutions are the source of societal malice. Therefore, it is rather difficult to get rid of this malice without experiencing an appropriate change in our societal institutions. When most utopias are studied, it is seen that education has received a paramount *significance in realizing societal change and solving societal problems.* According to Howard Ozman (1969:ix)

'(As utopians believe) ... that the great social problems of a society cannot be solved without changing the entire structure of the society within which these problems reside... they saw a twofold necessity for education, first, for the purpose of educating man to the need for great and important changes, and secondly, they saw education as a vehicle for enabling man to adjust these changes.'

Education is an essential instrument which is used to enable man to reach a better future and a better world. The writers go after the goal of creating an ideal world by using education. The desire for perfection lies within the nature of utopian tendency. This is the reason why the designated function of education and the expectations of utopias from education intersect at the point of reaching an ideal future and a more effective society.

According to Öztürk (2006:7) in utopias, which are envisioning a perfect life and a perfect future, the concept of education has a fundamental function of arranging this environment. Utopias rely on education for the continuation of institutions. The concept of education presented in utopias, functions as a projection in order to understand the interpretation of society in utopias. Thus, the type of education necessary for an ideal society is presented because a utopian writer is a good observer of his society and will try to eliminate the reasons and find solutions for the wrong doings observed by him in the society through educational institutions. Although purposes of education and societal objectives have been expressed differently in different utopias, the case presented in these utopias is that a perfect society and future can only be achieved through education. Therefore, it is important to study utopias with their educational dimension and to understand their message properly.

AIMS AND PRINCIPLES OF EDUCATION IN MORE'S UTOPIA

More's masterpiece is written in two parts. Book 1 of Utopia takes the form of an imaginary conversation between a fictitious voyager called Raphael Hythloday and a real-life civil servant whereas Peter Gilles which contains a diatribe on the social ills of England, Book 2 is a description by Hythloday of the various customs and institutions which make up this new island he has discovered. Among the key themes Hythloday discusses is the educational system on the island of Utopia. With words of More, Hythloday gives a detailed outline presenting the aims and principles of education in Utopia. To begin with, the first aim of education on this land is to provide an equal education to all citizens by eliminating class differences. In More's Europe, only the rich and powerful could hope to get an education. Therefore, the entire society did not have the opportunity for an education. More, thinking that class discrimination in education was unfair and a mistake, was defending education for all socio-economic levels. In More's opinion everyone is equal in value. This is why there is no division of people into classes in Utopia. All citizens are equal, there is no privileged class and education is open to everyone. In addition, on the island of Utopia education is not reserved solely for men. Women are viewed as equals and are given the same educational opportunities as are men. Thus, gender discrimination is eliminated in the issue of education. Furthermore, More strongly believed that men and women should receive an equal education with no discrimination. Following his belief, More puts into real life practice his philosophy on education and provides his daughters with an excellent classical education, at a time when such learning was usually reserved for men.

'More's children were compelled to master not only Latin and Greek literature, logic and philosophy and the works of Church Fathers but also mathematics and astronomy. This education experience, in contradistinction to the rest of English society at that time, was offered to both men and women.'(Halphin, 2011:305)

The Philosophy of Education in Utopia is not reserved to a formal education but is an education continuing a lifetime. In Utopia, education in a formal school environment is not explained in great detail. Therefore, we can talk about the concept of a lifelong education rather than a traditional education delivered within the school system of the state on the island. Indeed, the biggest novelty of the Utopians is the fact that their education does not end at a certain age. According to Urgan(1984:66) in our age it has only recently been realized that education is not a process starting at the age of six or seven and ending at the

age of twenty or so. However, More was aware of this fact, as early as those days, that education is a life long process and should continue until death. In order to provide continuous education in Utopia, we see educational activities such as morning lectures which start in the early hours of the morning and are open to everyone to attend before they go to work. This form of education also means to free the arts and sciences from the hands of the rich and the noble class and make it available to the public masses. What is more, it also shows that the system does not make any kind of differentiation on the basis of gender and provides an opportunity for education for women as well as men. In addition to this, the objectives of a life long education are being realized on the island of utopia. That is to say a person can find his profession and happiness only by stretching his limits. Everyone on the island can find the chance of continuously improving himself and make use of this opportunity. None of the individuals see education as a means to obtain a higher status in society or to obtain material gains.

'It is Utopian practice that public lectures are given before daybreak. Attendance at these is obligatory for those who have been specially chosen for the pursuit of learning. Nonetheless, people of all classes, both men and women, generally come in droves to hear these lectures, attending those which suit their fancy. But if anyone should prefer to give his time to studying his own craft (if they are of minds that are really not much given to intellectual activity), they are praised as being useful to the commonwealth.'

One of the primary objectives of education in Utopia is both intellectual enlightenment as well as to give a deep understanding of virtue and in turn instill a virtuous character in individuals. Education in Utopia places enormous importance on virtue and moral values which they believe will control the behavior of its citizens within the social structure. This is an education realized both through state institutions as well as through personal experiences of individuals during their lifetime. In this ideal state, teaching a trade is an essential subject since it has paramount importance for the individual to strengthen character which in turn will help the individual avoid committing a sin and living a life of inactivity. More tries to improve moral maturity by motivating the individual to work. The suggestions given to children at an early age help them to respect and protect the state. One of the fundamental principles of More's educational program is the protection of the nation and national state. The thoughts that spoil societal order in Utopia arise from bad morals as well.

This is the reason why the education and training of children and the young is closely connected to moral education. In terms of the efforts exerted to have children with both knowledge and moral values More gives an example of moral education in showing how the Utopians create a culture in which the vanity of precious metals and gems are despised. They utilize psychological conditioning giving gems to children as playthings in the knowledge that they will be tossed aside as the child grows up.

'In the first years of childhood, they are proud of such decorations and take pleasure in them. But when they grow up a little, they put them aside through a feeling of shame. Thereafter they see these decorations as belonging to small children and reject them as our little people do when they grow up and throw away rattles, marbles and dolls.'

The goal of education in Utopia is to prevent unwanted behaviours while teaching desired behaviours. The way to achieve this goal is to eliminate the factors causing the unwanted behaviours. At the time More wrote Utopia, England was struggling with unemployment, hunger, theft and hangings due to theft. More, as an individual living among these problems, had the opinion that the laws issued and applied by the state were both unfair and useless.

'On this matter you, along with much of the world, seem like bad teachers who prefer beating their students to really teaching them. They set up heavy, terrible punishments when they should work at providing ways of making a living so that nobody has to steal and then die for it.' (More, 1989:20)

According to More it is better to eliminate the circumstances causing crime instead of punishing a person who commits a crime.

'unless you first find a cure for this evil, your boast that you are acting justly in punishing theft will be vain and misleading rather than true and beneficial. First you allow men to be brought up so badly that the gradual corruption of their character starts with their earliest years. Then you punish them for committing as adults crimes to which they have been inclined since childhood- what are you doing, I ask, except making them into thieves and then punishing them for it?' (More, 1989:24)

Therefore, in Utopia every effort is explored to find a solution to eliminate corruption which can invade society resulting in immoral behaviors by individuals. The definition of the concept of education also expands at this

31

point. Education is considered to be an endeavor directed not only to create desired behaviors in individuals but also to form a barrier to undesired behaviors and attitudes. The prevention of undesired, destructive and bad behaviors and attitudes that are possible to develop in individuals are dealt together with the underlying factors and causes. Utopians work to eliminate these factors and causes. The objective of having virtuous, honest and knowledgeable individuals can not be achieved only with the education programs prepared for this goal. The main issue is to get rid of the conditions that prevent the realization of this goal. For instance, in a Utopian society in order to prevent bribery of judges and administrators, the instruments of the bribe such as gold and money are reduced to zero. Thus it will not be possible to see any cases of bribery because the factors causing corruption have been eliminated. In Utopia gold which represents the ambition to own material goods and estate, the source of societal corruption, is degraded by decorating criminals with gold earrings on their ears, gold chains around their necks and gold rings on their fingers.

Ozmon (1969:15) states in his book 'Utopias and Education' that More believed that education was the greatest tool to eliminating crime which is one of the reasons he gives considerable attention to the education of the Utopians. He discusses the importance of environmental factors and felt that the kind and quality of education which children receive is directly responsible for the ideas and actions which they hold as adults. Following this rationale, it is therefore the State who is responsible, either directly or indirectly, for its citizens being ill educated, thus the State has no right to try those citizens for crimes committed because of a lack of education or an improper or inadequate education. He strongly believes that the early formative education which a child receives should stress, above all, the futility of pursuing wealth and vain honors.

In order to identify the modern elements of education in the utopian works, the research focused on the content of Plato's works - the Republic and the Laws from Ancient Greece. and for the Italian Renaissance we stopped especially on Campanella's work - City of the Sun, but also on other Utopian writers such as Doni, Patrizi, Agostini, Thomas Moore and Zuccolo. Through a contrastive analysis, we sought to identify common elements but also those of differentiation in the content and methods of education in the works of authors from the two historical periods, and finally, the elements that have kept their freshness throughout the centuries until now.

After analyzing the works of the utopian writers mentioned above, the educational process was structured on nine elements that, in the author's conception, show the importance of this process. They refer to: level of expansion of education among inhabitants, who has the responsibility of education, organization of this process, status of women, if there are differences between the sexes regarding the acquiring of education, content of education, who is in charge of educating, its main goals, connection between education and religion. Regarding these issues, there were established elements of similarity and difference between the two historical periods and we identified those elements that are available even nowadays.

Level of expansion of education among inhabitants

Of the ancient authors, the first in Greek Antiquity to show the importance of education in building a harmonious and perfect society was Plato. It believed that all people should be educated and that this process should begin in childhood. He appreciated that education should be done differently, dividing citizens into three categories: ordinary citizens, guards, and the ruling class.

Among the authors of the Italian Renaissance, except for Patrizi, with his La citta` felice and Zuccolo (Repubblica d'Evandria), all the others appreciated that it is necessary for all the citizens to receive an education. Both Campanella, in La citta` del Sole , as well as other authors such as Doni - Il mondo savio e il mondo pazzo, Agostini - Repubblica Immaginaria show that education is no longer reserved for a minority but is extended to all children who continue to study to obtain a qualification.

Responsibility for education

The problem of education in the utopias has been tackled by many critics. For example Servier in his History of utopia shows that the republic ensures the conditioning of his future citizens through education. First and foremost the gymnastics, due to which the ephemeral body becomes stronger and more harmonious; then music, without being science, contributes to the harmony between body and soul; the rulers of the city have to be first initiated in the universal sciences: arithmetic, geometry and above all, logic .Plato says that education should be provided at all levels by the central authority to ensure coherence, unity, uniformity and to impose a proper behavior to all citizens. The

utopian authors of the Italian Renaissance the public education is offered by the state, either from birth at some authors, Campanella and Doni, who explicitly mentioned the abolishment of the family, or from a certain age, such as at Zuccolo, starting with the age of 10, takes the obligation to ensure a specific level for each society. Only at Patrizi there may exist illiterate citizens , as Bonaiuti implies that it has gone as far as to become a model of society for philosophers thus transforming the way of life of citizens.

Organization of education

In his works, Plato shows the need for education to be comprehensive, combining both intellectual and physical training, the state being interested in the people to be healthy and then educated, thus ensuring harmony and balance in the perfect society. Plato in the Republic proposes to organize the education on categories and cycles. The citizens of the Republic were divided into three categories corresponding to the three classes of society, i.e. ordinary citizens class, guard class and the ruling class. Whichever category the mature citizens will choose, in Plato's Republic education starts early in childhood, based on the idea that a good soul with character is built through education and training. The well-educated character essentially requires harmony of soul, elevated speech, a beautiful outfit and a balanced life rhythm.

For those who will have positions of a leader, especially philosophers, the education lasts longer. Taking into consideration that in order to achieve a high degree of knowledge they need to acquire solid knowledge of mathematics (geometry, arithmetic), but also knowledge of astronomy and dialectics, as the latter is the top science of knowledge of nature. As authors of utopias from the Italian Renaissance, the organization of education varies depending on the different social classes existing in their imagined societies. In Campanella's City of the Sun, since there are no social classes, all inhabitants receive the same education (moral, professional, artistic and military), whether at maturity they will become useful citizens, scientists or enlightened rulers. Later, after a certain age, they will improve to reach higher stages. The philosopher Negulescu, referring to the education of the youth in the city of the sun shows that preparing the future generations is a superior interest of the state, especially because this training encapsulates the progress which cannot be left adrift. ṛ(Negulescu, p.439)

In all utopias, be it Greek antiquity or Italian Renaissance, the citizens are educated by professional teachers from early childhood. In Campanella's and Donirs societies children are taken immediately after weaning and given in the care of specialized trainers. The practical training begins with the age of 3 years and is organized by cycles: 3-7 years, 7-10 years and after10 years, when it is considered that they have mastered basic training and then are taken up by authorized instructors who trained them according to their skills. The brightest of them will study the difficult sciences: prophets and astrology. For them the duration of studies will be longer, but will know in advance who will be the Sun and will not be able to reach this level before thirty-five years: The people of Evandria pay much attention to education, as it cements the social harmony (De Boni, 2012). Thus Zuccolo explains that the children of rich families are given to Pedonomi at the age of ten, to be taught everything that is needed in order to become good and civilized citizens.

Status of women

The status of women in society has been a point for debate both for ancient authors and Renaissance ones, considering the women's role in ensuring the continuity of the human species. For the first time in philosophy in the works of Plato there appeared the idea of communion of women and children in the guard class, showing that women wardens/ guards must belong all in common to these men, and not to live separately with one, and the parent should not know his own child and neither the child, the parent. In the Republic, it is pointed out that the duty of the rulers of the city is to match the pairs fortress in view of procreation based on specific attributes. It is shown that... " they do would be an unhallowed thing in a happy state and the rulers will not suffer it," and it continues... "Obviously, then, we must arrange marriages, sacramental so far as may be. And the most sacred marriages would be those that were most beneficial."(Plato, 458 e).Young people that stand out in battle through bravery acts will have to reward the most beautiful and brave women. Among the authors of utopian works from the Italian Renaissance, Campanella was the one who pleaded for the communion of women, given that the family was nonexistent at the solar citizens.

Another writer in the same period, Doni, advanced the idea that shared ownership of women is beneficial, it represents a form of social liberation, considering that elements such as strife, envy and violence are associated with the family. Subsequently, over the centuries, this idea was considered

scandalous. However, during the early Bolshevik revolution from Russia and during the Nazism in Germany there emerged an attempt to introduce women communion and elements of eugenics.

Education according to gender

Plato advocates for the joint education of boys and girls for all classes of citizens, but especially for the class of guards who, in his view, is the most important class for its role in the city and which require innate physical fitness, and especially special instruction. Given that women have equal rights to men but also obligations, the gymnastic exercises will be common, without clothing, considering that virtue is the one that covers both men and women.

At Campanella in the City of the Sun (p. 72), as there are no social classes, education was commune for all citizens, regardless of gender. On the contrary, Doni considers that education should be made according to gender:

"si levava dalla madre subito che era grandicello, e si dava a governo degli uomini, e le femine ad altre femine che insegnavano." (Doni, p. 165)

This education extends to the arts of war, considering that women must learn military arts under the guidance of the master, to help men in wars near the city. In all utopian works of Italian Renaissance, it is considered that women should be well prepared to have an active role in society. These ideas had a strong, innovative character for that period, and the credit is that many of these ideas regarding the equality in the education of women have proven their durability to the modern age.

Content of education

In order to have an educational process as complete as possible for the citizens and to fully satisfy the interests of the society they live in, the authors of utopian works from the two eras also provided appropriate "programs" for their goals. All authors consider that the education in utopian countries believes is not made in the interest of individuals to ensure "equal opportunity" as it is currently considered, but to ensure the stability of the state. The education also aims to provide, in addition to the moral and specific training, the physical education, as all the citizens to be healthy and strong. The education in Greek Antiquity, among other things, fosters artistic skills such as painting, embroidery art, all providing a beautiful and useful behaviour for the individual and the society.

These elements are found currently in kindergarten and primary school programs, being useful for the harmonious development of individuals.

Finally, another component of training in the utopias of the Italian Renaissance is represented by the physical training. Campanella believes that young people need movement and exercise to create healthy bodies in which to have a harmonious spirit (p.72). Also, he sensed the value of the games for children from an early age. It is a concept still valid today when it is demonstrated that the games are meant for entertainment but also for learning. A particular aspect is the education for preventing drunkenness, especially for the guard class, this scourge being considered particularly harmful, a thing that is very topical even today. Plato advocates a balanced education, having in view the skills and defects meant to encourage and promote those who have special qualities. The identification of those with special skills who can become potential philosophers must be accompanied by a special training programme that would ensure a high degree of knowledge. This concept exists even today, and that presupposes that those who want to occupy high positions in the state need to graduate university courses and some additional specializations. In the Renaissance utopias there appear important elements, even revolutionary ones on how education is to be accomplished in terms of content. The methods based on memorization and learning by heart of the grammar and logic of Aristotle are criticized and abandoned. In terms of content, the focus is mainly on several new disciplines such as chemistry, physics, botany, anatomy, but also some older ones, such as astronomy, mathematics and astrology. There are left in the background the study of Greek tragedy, grammar, rhetoric, logic, and learning of foreign languages because there are sufficient translators to facilitate contact with strangers.

All citizens receive the same moral, physical, professional and military education. The education of the superior level is no longer reserved for the elite but is extended to all children, so the overall level of education is high. Campanella emphasis on the visual means through the graphical representations of all knowledge the children need to assimilate to complete the study cycle. They are to be found on the circular walls of the City of the Sun. And, as Campanella says, that children only by watching the images and playing, they learn without getting bored.

"...ṛdopo li tre anni li fanciulli imparano la lingua e l'alfabeto nelle mura, caminando in Quattro schiere; e Quattro vecchi li guidano ed insegnano, e poi li fan giocare e correre, per inforzarliṛ."(Campanella, p. 72)

The educational system proposed by Campanella at first involves acquiring some general knowledge and then specializing in a particular field. Direct learning on the basis of images was new for its time and to a great extent, even nowadays, especially for the first phase of the educational cycle. Apart from this training based on images, each citizen receives four kinds of education: moral, academic, vocational and military. In moral education, all Renaissance authors include the religious component. A special feature is presented in Agostinis work where the young doctors, after finishing their studies, have to practice medicine together with an older doctor for five years:

"Ṛtutt'i medici giovani siano ubligati per cinque anni continui andare assistenti ai medici vecchi" (Agostini, p. 99)

During the training that children receive, a part is represented by agricultural training. The residents of the city of the Sun take part in agricultural works performed outside the city, especially during the harvesting season and, at Agostini, there are specialized persons that offer their knowledge about agriculture to the inhabitants. Regarding the military training, it is provided to all residents in the Renaissance utopias. The exception is Patrizi's state, where the guards forming the army receive this kind of training. Also, in Doni's work there appears the idea that the spirit of moderation, that the residents should have, should prevent them from the feeling of envy and from the desire to seize among neighbours, leading to the elimination of armed conflict, making unnecessary the military training .

Who makes education

In all the utopian works, the education of the youth is entrusted to specialized people(trainers) to handle the different segments of the educational process. They are chosen from leaders and serve to shape the characters and to train young people to become citizens capable of ensuring the stability of the state. In Plato's work, physical education is provided by a gym instructor. This instructor had vast knowledge in training and, at the same time, he was a doctor, a hygienist, and a nutritionist. By training young people, the young were ensured a healthy body, able to withstand all the difficulties. In Campanella's City of the Sun, one of the three Princes, Sapienza (Wisdom) is responsible for the

education of all the inhabitants. He subordinates the scholars and instructors of the liberal and mechanical arts, those who provide training to young people.

Means of education

The main purpose of education in the utopian works from the two analyzed periods is the preparation of perfect citizens for the perfect social state. For this reason, the state has ownership of the process; safety is not left to the individual educational process. In Plato's Republic, the state is primarily interested in ensuring the health of the population, considering that, in order to achieve the perfect society it is necessary that its members be first healthy and then be educated. The same goals were sought by the leaders of the utopian societies from the Italian Renaissance. Education aimed to ensure high standards of perfection for both enlightened leaders and ordinary people.

The analysis of the utopian works of Greek Antiquity and Italian Renaissance outlines a set of components of the educational process that are of surprisingly high modernity being implemented in the current school and university curricula. These elements refer to the fact that the educational process is extended to the entire population, and there is no discrimination on social origin, gender or religion. It is also proposed that the state is in charge of the entire educational process, providing specialized personnel in training areas. Also, we noted the importance given to physical training, cultivating maybe even more than nowadays the idea of having first a healthy body and secondly educating and training it. Last but not least there are many modern elements regarding the content of education. They refer to visual methods close to the current content of the experiment, the organization of education and instruction by age groups, and special groups for the elite, the emphasis on formative and not descriptive disciplines, nurturing artistic skills by drawing, crafts and games as methods of learning in the early years of school etc. We appreciate that since ancient times until now there have been ideas and methods in education which have not become obsolete with time because they encompass the fundamental elements of the complex phenomenon represented by the educational process.

Conclusions

1. Starting from antiquity, the education of the citizens has been considered as one of the pillars in ensuring stability, security and harmony of the state.

2. Throughout history, many works with utopian character have appeared that had gathered new innovative visions, on the organization and leadership of city-states. A particular attention was paid to youth education.

3. In Greek Antiquity and Italian Renaissance, the educational process presented in the utopian works includes, surprisingly, many innovative elements whose validity is preserved these days.

4. Among the modern innovative elements we mention: the need for all people to be contained in a system of instruction and education; the state is the guarantor of education and deals with its organization; educational process is non-discriminatory, being equal for all, irrespective of religion, gender, social status; attention is paid to physical education; education is done by trained personnel for various specialized areas; grouping by age, etc.

5. We consider that even now the works with utopian content are a source of innovative ideas aimed at setting up harmonious, prosperous, based on equity and justice societies, where people have a high level of education.