The Growth of the Utopian ideal:

How it stemmed from an ideal to an economic reality
Since the beginning of philosophy with Socrates, there has been a continuing idea haunting every state, society, and citizen. This idea, of the Utopian state, has been around since the 1st century B.C.E. A Utopia can be described as a society that is an “ideally perfect place, especially in its social, political, and moral aspects.” In Plato's "Republic", Plato critiques the forms of government, concluding that all forms of government are evil. He then continues on with the idea of a Utopia, although he never uses the word Utopia, which was coined later by Sir Thomas More, he describes the foundation of what it would be. Plato created the essence of a Utopian state. However, Plato did not see this state as a possibility or reality, but rather was describing his thoughts on government. From this foundation Sir Thomas More wrote "Utopia" in 1515. He used the essence of the Utopian state created by Plato and continued on the idea of a Utopian state. More moved the Utopian idea from an essence to a formal state structure. Describing it in great length he showed its communistic democracy, religious practices, and how it would operate. More wrote "Utopia" because of the great political turmoil in Europe at the time. More did not look to the Utopia a possibility or reality, but rather looked to it to stir the minds about European politics in the 16th century. There Marx picked up the idea and turned it to a revolution and reality. Marx looked to More's Utopian ideas as a possibility, a way to fix the political and economic problems of the 19th century. Marx looked to commercialism and capitalism with hatred and looked to a Utopian state as the answer. He elaborated on More's imaginary land Utopia, and created the Utopian idea into a reality through communism. Marx believed that through a revolution against the proletariat the suppressed society could rise up and form a commune. Marx saw a revolution as the leading pawn to a victory of the working class. Marx believed that it
was a possibility and could become a reality. The working class could revolt, form a commune, create large industries under a state, and then live in a commune with one another. Marx responded to the environments of the 19th century with communism as his solution. In the 20th century communicative technology was on the forefront of every mind. Technology was spreading into every household, every child, and every mind. Through the new avenue of communicative technology H.G. Wells and George Orwell looked to describe a modern Utopian state, a utopia in the future. They saw that through technology a utopia could be formed. Wells looked to a modern Utopia as a possibility, as a reality, but Orwell looked to use "1984" to show how the unification of a state under one party destroys the ability of one having human and natural rights. Wells looked to technology with a positive outlook for the creation of Utopia, but Orwell looked to technology with hesitance. Orwell was greatly impacted by his life in battle and the totalitarian politics of his time. These writers all used the idea of the Utopia to create in the reader’s minds a new idea of society that could be used to solve social, political and economic problems. These writers made an impact not only on what man now thinks of a Utopia, but also on the creation of new government forms and new economic ideas. They created the Utopia of the present and through them welfare, socialism, communism, and economic ideas are what they are today.

Plato's Republic is one of the most foundational books for philosophy, government, morals, and life principles of right and wrong. Plato's Republic covers the important area of the "Forms of Government". Here Plato writes that there is a human tendency that leads to corruption by power. From this Lord Acton will form his famous "Power corrupts, and absolute power corrupts absolutely". In Books V-VI the forms of
government are covered till the realization that all forms of government result in evil with
the exception of the philosopher-king model, in that there are philosopher-kings ruling
the state not for enjoyment, pride, or power but rather for the common good of the state.
The Utopian idea, although not yet called Utopianism, but rather the criterion for the
Utopian is stated through the idea of Eugenics.¹ Here Plato describes the idea, as if he is
thinking on paper, rather than stating a possibility of a state structure, of the destruction
of money and exchange of a monetary system in the guardian class. This is the start of the
creation of the abandonment of the family. The goal is to destroy the family to where no
one child knows their parents, but rather each child is parented by every adult within
society. This would result in the creation of a tight community because everyone values
everyone else for their life and survival. This will help in the destruction of private
commodities such as food, property, and belongings so that everyone works for everyone
else. The result of this, along with the new ideal of no private goods, creates the essence
of the "Utopia".²

Plato's foundation of the essence of "Utopia" created an idea that would later be refuted
in Book X, in his destruction of the forms of government. However, this did not stop
More over a thousand years later from writing on this idea of this society. More would go
on to call this society Utopia. If it was not for this Platonic idea of Utopian thought, it
would not be what it would later be created into being. Plato created the fundamental
ideas of the Utopian state that More would later expound upon in 1515.

¹ “Plato’s Republic: The Forms of Government” http://en.wikipedia.org/wiki/Plato%27s_Republic
² The term "Utopia" was not coined until 1515 with Sir Thomas More's book Utopia, in which Utopia was
an island in his book.
Plato's idea of the Utopia state was never implemented into Greek society. However, the writing of "Republic" had an existential outcome on future philosophical, governmental, and economical literature. The "Republic", as a hole, was dissected by Plato's student Aristotle. Aristotle spent long periods of time thinking about the entire "Republic". Other writers in the Roman Empire were greatly affected and wrote extensively on the ideas of Plato's "Government Forms". The most famous of these writers to look to Plato's "Forms" was Cicero. Cicero wrote during the high point of the Roman Empire. Plato's main effect on society was constructing the backbone of the idea called Utopia.

More lived a life full of politics. He held many different positions in London and under Charles V. He also married and had children. He believed in teaching both his sons and daughters equally. He was a scholar and writer. He was seen as a Christian Humanist. All of this affected his writing of "Utopia". "Utopia" was written in 1515 during his 18 year span in politics. He worked in many facets of government and therefore it can clearly be seen why he was writing on a new society in which every man lived in freedom and community. Because he was such a scholar, he was well versed in the classics and therefore would know Platonic ideas and theories well. With this degree of knowledge and background "Utopia" was written. More knew the society described in books V-VI and its communal state. These ideas by Plato would shape More's Utopia. However, in contrast to the Plato’s Republic, More's society is a communistic democracy and not an aristocracy with communism confined to the ruling elite. This communistic democracy could be from More being a devout catholic and the Bible's influence on his

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life. In Acts 4 the Disciples sell all their possessions and live as one body. This communistic idea would also come from More being influenced by the Stoics, from which he got the notions that mankind will look to form a community with others and the idea of natural law and its existence. This is a major difference, for this distinguishing difference from Plato would later lead Marx into writing the Manifesto, based on More's Utopian society, in which it is based on the commune rather than an aristocracy. This would seem like a small distinction, but it really would cause a huge bend in the "Scientific Socialism" that would later be created by Marx. Out of this difference Marx would form communism, a government form based not on an aristocratic form of government, but rather on the community. More's movement to communistic democracy would create the community of communism that Marx looked to as the solution to the Industrial Revolution in the 19th century.

"Utopia" is a fictional story in which Raphael Hythloday would describe the island of Utopia to More and Peter Gilles. Utopia was an island with a different type of government, a different lifestyle. The overriding idea of the beginning half of the book describes the idea of common property. More and Giles do not understand how common property can work, because, as More describes it, there is no longer an incentive to work one’s land to its fittest. This can be seen as a direct correlation between More and Giles trouble with the benefits of common property to Sir Thomas More’s struggle in the understanding of common property. Sir Thomas More studied at Oxford and was close with Erasmus, a firm believer of “freedom of the will”. He spent time studying to

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4 http://oregonstate.edu/instruct/phl302/philosophers/more.html  
5 Plato’s ideal form of government was an Aristocracy.  
become a monk at a monastery, a place where common is in everything. Every article in a monastery is communal, from property, to food, to shelter. This could also possibly reflect Vespucci and the communal lifestyle put into place by the settling of the Spanish Americas and how knowledge of this back in Europe was creating a plethora of new ideas.\(^7\) The island of Utopia is based on the idea of no private ownership of anything. Houses are rotated every ten years so no attachment is made to any particular housing arrangement. Men and women are treated equally and therefore both work the fields for a minimum of two years at a time to produce food for the island. Everyone is required to work if they are able to, therefore destroying the concept of unemployment. Everyone is educated with the ability to farm and at least one other trade. But only those who are exceptionally gifted in learning go on to higher scholarly work. Those who go on to higher schooling levels became priests and ruling officials. All those who are not elected to this education job are highly encouraged to learn in their time not spent doing their job for the community. Everyone wears the same type of clothing and there is no form of money, rather everyone takes from the warehouse, as they personally need. Because there is no need for money precious medals such as gold are used as weights to weigh down criminals from escaping. This results in the people looking down upon gold and other medals that would be high in value outside of utopia. The law is also defined clear and simplistic so that every man is able to understand the laws provided for them, which results in Utopia not needing lawyers or courts because the penalty is always enslavement and the laws are clear and defined. A welfare state exists on the island of Utopia with free hospitals and community eating halls for everyone to eat together. Everyone is required

to carry an identification card on them and the penalty for getting caught without it is enslavement.

The most interesting characteristic of Utopia is its ideas of morality and religion. The exceptional learners will continue on to become priests, which would stand true to More's Catholic religious views. However, Priests can marry and divorce is an acceptable alternative to marriage. But pre-marital sex and adultery is punishable by a lifetime of enslavement and celibacy. And the only religion not acceptable is atheism. The ruling officials approved worshiping the sun, moon, planets, and ancestors. This seems intriguing to think a devout catholic would write such views, especially More who was known for punishing others not of the catholic religion in his Under-Sheriff position in government. The toleration of all religions but atheism, Raphael says, is due to atheists who will only use the communistic-state to benefit themselves because there is nothing beyond themselves or this world, whereas those with a religious belief work not for their good but the good of others because there is something beyond them. Sir Thomas More brought together, in Utopia, these ideas of religious tolerance. As a devout Catholic, and later in life a punisher of Protestants as Lord Chancellor, one would not expect an idea as such to come from such a man. Thomas More devoted himself to the monastery, until he was overcome by the calling of politics. He viewed the acts of Henry VIII as against the Catholic religion and was against his divorce of Katherine of Aragon. This can clearly be seen in Utopia, with the harshness of divorce. In Utopia one can only be divorced because of adultery or abuse, and then the adulterer is forced into slavery. This harshness is seen in his disdain of Henry’s actions of divorce from Katherine. In Utopia a whole

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9 Ibid.
chapter is left to religion on this island. Hythloday describes the tolerance between all religions on the island and how they use the same building. Utopian priests are men but women could become a priest. This gives great insight to Sir Thomas More and his traditional church views. Along with Tyndale he was against the ideas of allowing females to be clergy and priests.\textsuperscript{10} This has a great modern application to the modern church and allowing females to be senior pastors. Although like on Utopia they could, just like today they can, most do not because of a traditional, conservative idea of the church. This conservative idea was exactly what Thomas More was raised on in the monastery and believed in. More’s closest friend Erasmus also preached this toleration idea. Erasmus spent most of his life preaching against what he believed. He was a Roman Catholic, but spent most of his writings preaching against the sacraments, and rather on faith in Christ to guarantee eternal life. Therefore it is no surprise that Erasmus was known for tolerance and brotherhood, because he himself tolerated the people, Catholics, that he preached against.\textsuperscript{11}

Utopia ends with More giving his thoughts on what Hythloday has described for Giles and himself. Hythloday concludes his ideas of a Utopian society by saying that Utopia focuses on the public rather than private interests and private good; and that utopia pursues public welfare. More concludes that he does not believe all of Hythloday’s ideas are correct; he disagrees with his ideas of religion and most of all property. The conclusion can be seen as the conclusion of Sir Thomas More’s journey of ideas. The conclusion makes it clear through the character More that Sir Thomas More was battling with the ideas brought by the Spanish, common property and anti-traditional religious

\textsuperscript{10} Ibid.
practices that some clergy looked to bring in. Just in the same way More battled with the ideas of religion and property with the ideas of tolerance and commonness of society. In the end the journey of both More the character and Sir Thomas More conclude that Utopia is not the best governmental form, although philosophically like Plato, he is tempted by its idealism.

Sir Thomas More's "Utopia" is a book discussing his ideas of Utopianism. Rather, More was not looking to get "Utopia" published, but his friend Erasmus edited and published it for him. More had been executed before the book even made it into English. But his ideas through "Utopia" did have an impact. More looked, whether to contemplate these ideas alone or with fellow Englishmen, to discover the truth of the Utopian state in hopes to open eyes about England at the time. "Utopia" did exactly that; it stirred in the minds of Western Europe about Religious beliefs and tolerance, Monarchial politics, and a feudal economic society. After all, More did spend many years at a monastery, which held commune beliefs. More could be looking to the monastery for answers about England, he could be looking to stir the minds about the commune lifestyle, or he could just be looking to have a dialogue with himself through this story, one will never know, but we do know the outcome. More did have great influence on the minds of Western Europe, such an influence that individuals were still contemplating his ideas 350 years later. Marx looked to More as a starting point to his communistic state. The foundation that Plato built was expanded through More and resulted in Marx's Communism government. "Utopia" had a direct influence on Marx and his "Manifesto". This is More's economic impact, an impact that he did not have, but rather one that he would create.
The 19th century stemmed a new idea of “Utopian socialism” out of the disruption in commercialism and capitalism movement. Marx wrote on this Utopian socialism and was a harsh critic of other Utopian socialist writers. He wrote the “Communist Manifesto” on economic Utopian ideas and socialist reforms in 1848. Marx's central idea in the Manifesto, his cry to the working class, is to create a classless and stateless society. This idea stems from true Utopian ideas. Part two of the Manifesto goes on to demand certain ideals for this new state to form: abolition of land ownership and right to inheritance, universal education, centralized transportation and communication system under the state, centralized credit, national banking, equal liability of all to labor, creation of industrial armies for agriculture, abolition of town and country, the creation of equal population distribution, and expansion of means of production owned by the state. Under these beginning principles, Marx believed, a stateless and classless society would arise. Marx was about the working class, he wanted them to rise up, unite, and over throw the standing government to create this new form of utopia, Communism. Marx changed the ideas of the utopia by going against the other socialist writers of his time and identifying himself with the working class. He looked to rise up over the Bourgeois and have a Communistic revolution. His ideal utopia was a commune of the working class all sharing the means of production.

Marx believed that his Scientific Socialism or "Utopian Socialism" would give man true human freedom. It would allow him to work at what he thought was best at and live in peace within his country getting all his needs met by the community. No one person would need to rise up over others and therefore no exploitation would arise, resulting in

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12 Karl Marx called his Utopian ideas “Utopian Socialism” from which stemmed his Communism doctrine. It is founded on More’s democratic commune and altered to become “Utopian Socialism” which created Communism.
Marx's true human freedom. Although Marx's first step to Communism was a revolution, he looked to Communism for peace for the working class. He was writing during the Industrial Revolution and saw the poverty that was happening in the working class, due to what he said was because of capitalism. He believed capitalism was at fault of poverty and that man's true original state, the hunter-gatherer, was a property free society. In the Hunter-gatherer man lived in harmony and true freedom within his community. Capitalism was distorting this freedom in the 19th century and therefore Marx looked to a Communistic Revolution to overthrow capitalism. After this communistic Revolution a switch from capitalistic means of production to communal production in the Communistic state could take place. Then could true human freedom exist, when man was brought back to his hunter-gatherer stage in life, because each man did what he was good at, division of labor, only it was for the community. And because each worked for the community no man would rise up and exploit the other man. This movement of means of production would happen through the state, a state would be put in place in the first stage to help move capitalist production to communistic production, and then after this, the state would no longer be needed. This is what Marx looked to, the Communistic state, to save his working class where they could live in true human freedom in a communal society, lacking a Bourgeois over the working class.

Marx's ideas, of human freedom through the commune, stem directly from More's Utopia. More and Marx both looked to the dismissal of private property and looked to build a communal state without a Bourgeois ruling over man. The major difference in religious practices is where More looked to any other religion besides atheism to guide

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13 Marx finished the “Manifesto” with “Working men of all countries, unite!”, the sum of his ideas. It shows the necessity for Communism to work; the proletariat must unite and revolt.
the island of Utopia, Marx looked to the religious practices of atheism. Other than the religious aspect of the communal state, Marx's ideas of a Utopia are the same ideals that More held to. More's Utopia, in 1515, was the same communal state Marx would write about in 1848. Marx looked to expand on More and looked to show how capitalism was evil and the necessity of the working class to rise up over capitalism to form a communal state. This addition to More's Utopia would help the Utopian idea, now referred to as Communism or "Utopian Socialism", rise up and spread throughout Western Europe in the 19th and 20th century.

Marx's Utopia, which became his commune society or Communism form of government, did result in real changes in the political arena. Although Marx was not around to see his impact on government and its forms, the "Communist Manifesto" became the Communist League's ideology. Marx created in the government system of Communism, which is an ideological system built on a classless, stateless society. Its foundational beliefs are based on the original ideas of a Utopia. Communism believes in the destruction of private property and the creation of the common ownership of all means of production and property. From the tree of Communism stems Leninism, Marxism, Stalinism, and Trotskyism. All of these governments looked to implement the Utopia that Marx created called Communism. Not all of Marx's ideas have been implemented into one society; rather countries have taken the Communist idea and amended it to be implemented into their country. The greatest example of Communism is Russia. In the Russian Revolution in 1917 the proletariat, the Bolsheviks, rose up over the bourgeois and took control of Russia and formed it into a Communist government.

The head of this movement was Lenin. Marx wrote that the change from capitalism to communism would have to go through a stage where one of the Proletariat became a dictator until all means of production became that of the commune. Lenin was this leader, however, he never gave up power to make the complete Communist change to a commune, stateless, society.\textsuperscript{15}

Marx is the one who made Utopia’s greatest influence fulfilled in its role in economics. Utopia had its birth through Plato, grew and formed through More, and became a reality through Marx. Marx’s communist ideas did become a reality. Easter Europe after World War I no longer had a capitalist society built on personal freedom, but rather a communist state built on the role of no property and all means of production belonging to the state. The destruction of man's freedom to act in accordance to his values or preferences and the destruction of private property go directly against an Austrian Economist. While Communism looks to promote the working class, destroy man's choice and therefore action, and private goods, Austrians clearly show how private property, man's ability to act in terms of his values, and social statigraphy are a necessity to a growing economy. Communism makes every man equal and everyone works for the commune, but there is no division of labor. Man does not do what he is best at doing because the commune decides what he should do, which limits production and therefore shrinks the economy. In Communism man receives what the commune sees necessary to his existence. He receives shoes; he does not pick what kind (because there is only one kind in a commune to produce equality), nor the color (because the color is decided for the entire commune). He does not act on his preference scale and say, "shoes are on sale today, and I love blue,

therefore I will buy blue shoes today”, no; he receives shoes when the commune sees it necessary. The result is the destruction of human action, for he can no longer act on ideas to achieve an end through means, but rather the decision is done for him. Marx looked to create equality of the working class, but without social statigraphy the economy grew. Social statigraphy allows the high class to gain wealth, once they gain wealth they invest that wealth, wealth that is invested turns into new jobs, and new jobs go to the working class. Without social statigraphy the state will decide where to invest and open new jobs. For we all know that the state knows what man A wants or needs better than himself. No, rather the destruction of social statigraphy results in the destruction of the Trickle-Down Theory, resulting in the government deciding what each man needs and not himself. Marx looked to destroy private goods, and therefore private property. The destruction of private goods destroys the sovereignty of a human individual. The result is each human in the commune is now the property, and therefore because all property is owned, they are property of the state. Private property gives man rights, it gives him rights over goods, but in Communism man does not have rights, because he is assigned to a job and assigned to the commune. Communism destroys competition. Competition keeps an economy growing, it allows man to strive to become smarter and better at his job, it forces man to become efficient because a good business grows through efficiency. Competition forces companies to compete for each man's purchase. Competition allows companies to grow, expand and therefore create new products. But Communism destroys competition by forcing each shoe to be identical to the next. Because Communism is about the equality of the working class there is never unemployment, man does not have to compete with another for a job. Man does not compete for the job but rather waits for
the state to assign him one. This slows efficiency and destroys the creation of new products.

Therefore Communism's economic effects are not for the better, but rather, in the end, destroy their country's economy. This is why most of the Eastern European Communist countries have already collapsed. The countries that still are considered communist are not full communist societies, but rather partial communist states. Marx's influence of his Utopian called Communism greatly impacted the world. It created governments that were destructive and destroyed man. It created economies that were destined to collapse. Its influence on reality was not for the positive, but rather for the negative. It destroyed division of labor, private property, private goods, competition, social statigraphy, Trick-Down Theory, preference scale, and most of all human action. The principles and ideas that Communism would destroy are the essence of what defines a growing economy and therefore a striving, growing state.

Remember that a Utopia can be described as a society that is an “ideally perfect place, especially in its social, political, and moral aspects.”¹⁶ This society is usually seen as lacking poverty and misery. This is a society that everyone is equal and works for a common good. There is no such idea as private, rather everything is common property. The term utopia was coined by Thomas More in the early 1500s, as he used this term to describe one of the first Utopian states; an island where everyone is equal to the government and where there is no poverty, war, or tyranny, and therefore ultimate harmony. More’s idea of utopia stems from Plato’s original ideas of a state in Plato’s Republic books V-VI. In these books Plato goes into much detail of the forms of

¹⁶ http://www.answers.com/topic/utopia
government, and the idea of an aristocratic state where there is no private goods is created. He concludes all forms of government are evil because power corrupts. From the foundation that More creates on Plato's ideas Marx comes and builds it into a reality. Marx continues on More's idea of communistic democracy and creates it into Communism in the 19th century. Now in 1905, H.G. Wells looked to continue the thought of a utopia with "A Modern Utopia" in which he looked to take Marx's equality of the working class, More's Utopia, and Plato's Republic and build on them. Although almost nothing has been written on Wells' Modern Utopia, much still can be learned about his input into a Utopian society. To Wells' a Utopia is built on “human freedom, in the undying interest of the human power of self-escape, the power to resist the causation of the past, and to evade, initiate, endeavor, and overcome.”

The foundation that More built onto Plato’s idea of a perfect society was created into modern times by H.G. Wells’ "A Modern Utopia". This text takes a look at a similar story to More’s to look at a modern utopia and how it would exist. Wells’ society however, is based on his ideas of socialism. Although Marx was the individual who was the idealist of communal societies, Wells looked to separate himself from him and his "scientific socialist" ideas. He believed in socialism but saw the necessity of education and economic principles that other socialists never saw. Wells looks to collect the Utopias of More, Plato, and Marx in a modern rendition to describe the modern Utopia's ideas of science, technology, and spiritual life. He maintains the ideas of More in the idea of communal property and that as the basis of the Utopian structure.

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Wells tells the story of two men, the narrator and his colleague, and their visitation to this parallel planet to Earth. They go on throughout the book arguing over its benefits and negative repercussions. The first idea that Wells brings forth is that of toleration, and its necessity in a modern society. He believes that through toleration a world state can be formed. This toleration idea not only builds off of Plato and More, but most importantly off of his life growing up as a child. His parent never got along and at the stem of this problem was religion. His mother was Protestant and his father was a free thinker. This toleration idea is the foundation in which Wells’ World State rests.\textsuperscript{19} The World State idea comes from Wells’ own beliefs in socialism and how each country will eventually, over time, dissolve into one World State with one government. This state is rooted in the idea that the world is orderly, knowable, and controllable.\textsuperscript{20} The World State he wanted would be in the League of Nations, a state that would eventually fail, but would be the first start to his idea of a one government planet. The rest of Chapter II gives the most insight into Wells’ childhood, it discusses liberty within the World State and how a utopia does not allow for individual liberty but rather breaks liberty into “shall” and “shall nots”. The key importance of this section is how individual liberty defined his early life. His parents forced him to apprentice many different jobs to make money once his father fractured his thigh. His individual liberties had been stripped away for a common good, the family. This is a parallel between his own family, with its communal structure and one government, and the World State in which he develops in A Modern Utopia.

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\textsuperscript{19} As Wells’ says in Chapter 2 page 1.
\textsuperscript{20} “A Modern Utopia- Science and Technology” British Library Board
http://www.bl.uk/learning/histcitizen/21cc/utopia/reasonreligion1/science1/science.html
Most importantly Wells’ greatest developments are in the areas of science, technology, and spirituality. In the World State the narrator discovers that people live healthy happy lives in which all needs are met. Needs are met because of technology and innovation. The morality and spirituality stems from that of Plato’s Guardians, or in the World State, Samurais. These individuals live a moral and spiritual life and rule in that way. They are governed by the Rule. They fulfill their duties by developing new science and technology to help the common good. A worldwide network of transportation, agriculture, production, and industry maintains the Utopia. Technology is used to grow these areas. This reflects Wells’ life and his lack of technology to help him. Throughout his life he did work that could not be done by technology at the time; teach, paint, write, or argue politics. Wells looked to technology in the World State to interact with all forms of life to make it more efficient and therefore more equal for everyone to coexist with an overabundance of resources.

Lastly, Wells believed the World State would make everyone be tolerant of everyone else’s religion. Religion was a personal need, like atheism in Utopia was seen as an evil to society; the narrator describes religion as a necessity to life like food and water. Religion in the World State seems to be that of a monk, spirituality through solitary life and silent reflection. 21 Religion was a time, not a lifestyle, in which man connected with God or a mystical something above himself or herself. Therefore the culture of the World State is rational and scientific, based on technology, however, it has stemmed from an idea of a power above oneself and the necessity of spiritual discipline. The religion of the World State seems to reflect Wells’ thoughts on his father’s, rather than his mother’s,

21 This is possibly a connection to More’s time spent learning at a monastery and the monk lifestyle. H.G. Wells would have known More’s history very well and was greatly influenced by him.
beliefs. His father, a free thinker, would connect with something above himself, while his mother would define it as a religion, a lifestyle around Christ.

The work of Plato with the ideal state grew into More’s Utopia and was clearly outlined and defined through his work. Man knew, because of More, what a utopia was and how it evolved. Marx went on to show man how Utopia could become a reality through a revolution of the working class. H.G. Wells picked up what More had created and took it to a new level with "A Modern Utopia" by describing, in the same type of adventure of men, what a modern version would look like. The rough construction of a Utopia was rounded off by More and Wells put the final touches on a future image of what it would be. Although More clearly could see that a utopia would never exist, Wells looked to the World State, clearly outlining what he thought the world would become. He did this as a result of seeing how Marx's communism became a reality.

Wells looked to what Marx had created through Communism and disagreed. Wells looked to the Utopian idea and from it concluded that Socialism was the true result of the reality of the Utopia. He looked to a welfare state through socialism as the answer. He saw what was created through More and Marx and looked to develop it into his socialistic World State. Rather instead of a stateless society, which defines More's Utopia and the real Communistic idea of Marx, Wells looked to Plato to find his rulers. Wells believed that just as the Guardians of Plato, so would other leaders of the future take control for the better of the commune. Through them, technology would be used to make life efficient. He looked to this ideal through the result of World War I. Wells believed that Wilson's creation of the League of Nations, would be the beginning of the World State. He saw that the leaders of the League of Nations as his Samurais in the World State and
believed in the League of Nations to eventually form the World State. But his dreams of the future ended when the League of Nations was disassembled in 1946, the same year he passed away. However, his ideas of socialism did eventually come to hold in Europe. Although modern Europe is not and does not consider itself "Socialist" it has many characteristics of reliance on the government for every need. Although European governments still do not have control of the means of production, like in socialism, they do control many facets of life. The welfare state in most of Europe today and in America is the start of a movement to Socialism. The government is in control of its citizen’s welfare. They regulate and provide for their citizens as if they were their property resulting in creating equality for all the citizens, just as Wells looked for ultimate harmony in his Modern Utopia. The welfare state of today is the start of socialism and therefore would be what Wells would look to for his World State.

Eric Blair’s, or George Orwell's, childhood, like Wells, greatly impacted his writing of "1984". Orwell grew up not seeing his father, because his father worked for the Department of the Civil Service. As a result, he grew up having the community and his schooling being the parental roles in his life. Orwell was a very bright child and spent many years at the top preparatory schools such as Saint Cyprian, Wellington, and Eton. Eventually he became a King's Scholar because of his great mind and aptitude in his studies. He went on in life as an Imperial Policeman, which led him to grow in his hatred of imperialism. After quitting he did menial jobs until he was completely impoverished. He spent many of his years fighting whether as a policeman, in war, or fighting to make a living. Along with his job with the Imperial Police, his life of poverty made him a

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22 "Biography of George Orwell" Copyright 2003. George-orwell.org
staunch hater of imperialism and capitalism. The result was Orwell becoming a Leftist, a socialist. This is best seen as when he returned from fighting within the Spanish Civil war and Stalin's Communistic suppression of the revolutionaries. All of these events shaped him and therefore shaped the creation of "1984". Most importantly Stalin's Soviet Union is created into the state in "1984".

"1984" is a novel about the life of Winston Smith, a working man in the Ministry of Truth, and his thoughts on the totalitarian government of Oceania. "1984" was written about the future, the future of states and totalitarianism. It shows a state called Oceania and its structure of a Utopian state, a state that is about the commune and the government controls all facets of life. Oceania is a country where all communication aspects of life are controlled by the state. Therefore, the state has the power to say what reality is, and what it is not. Oceania uses media, and mainly television, to control the thoughts of man to ensure the preservation of the collective good, to preserve the commune, the state. The state uses communication to be the eyes and ears for "Big Brother" to ensure that every individual stays in a "loving state" towards Big Brother. Big Brother is what the government is called. Media is used to wash the minds of the state's people so they are always subservient to the state. The media is used as the controlling factor over every man’s life. One is controlled from birth and is taught not to even think negative thoughts against the state.

Winston story takes place in Oceania, where he states that he keeps a journal about negative thoughts against Big Brother. He works for the Ministry of Truth, where he creates a history of the country that means the standards of Big Brother. He moves in

\[24\] Ibid.
with Julia, a girl from work. He becomes interested in the real past of Oceania and they move into an apartment that is thought to have no media control. Over the course of his relationship with Julia, he questions Big Brother, Ingsoc. He eventually meets O'Brien, who Winston thinks is part of the Brotherhood, the party against Big Brother, when in reality O'Brien works for the Thought Police. Winston reads the secret book given to him and learns of the party's slogan: War is Peace, Freedom is Slavery; Ignorance is Strength. Winston and Julia are eventually captured by the Thought Police and interrogated. They are tortured and eventually convict the other for the Police. After being brainwashed by the Police they are released. One day the meet in the park and are apathetic about their actions towards each other, they are both subservient to the Ingsoc once again and are happy that they live under it.

The plot of "1984" is as important as its implications and analysis of it, in the implications and analysis one can see Orwell's ideas of the future utopia. Orwell criticizes totalitarianism by showing what a future state run completely by the government would look like. Although he does not call it a utopia, Oceania is a future utopia. Oceania is under complete control of the state, from industry to media. Because Oceania is a futuristic state technology is a major role player. Oceania has four ministries that rule every aspect of life: Peace, Plenty, Truth, and Love. Each plays an important role; peace conducts the everlasting war that Oceania is a part of, Plenty rations food and controls good, Truth is in charge of propaganda and writes literature to ensure the continuation of the state, and Love monitors every citizen's life to make sure it conforms with Big Brother and so every individual stays subservient to Big Brother by using brainwashing. The state, or Party, governs the people. It implements laws to promote the Party. Citizens
have no right to life or thought; rather it is a gift from the state. Therefore anyone against
the state, its ideas, and its values is subject to execution.

The Party uses propaganda and mainly three slogans: "War is Peace", "Freedom is
Slavery", and "Ignorance is Strength". These three phrases are the key to understanding "1984". "War is Peace" is the exact opposite of what human knowledge would normally think, but in Oceania the everlasting war is used to unite the people under the Party. It allows the continuation of the Party and the continuation of a strong economy during the war. The idea is that during war, a state will not create factions within itself, but rather have great nationalism and create unification under the Party in the sake of war. In a state of no factions equality is thought to be grasped and nationalism will promote unification under the Party. "Freedom is Slavery" is a promotion of the destruction of natural and human rights. "Freedom is Slavery" is used to promote man to give his life to the Party, to shed the ideas of property, ownership, and choice. Rather, under slavery to the state, one would be able to receive all that is needed to live. It looks to promote equality through everyone being a slave to the state. For through freedom an economic class system will originate. Out of slavery man will be equal with every other citizen. They all serve the commune; they all serve the Party. "Ignorance is Strength" is used to show that man needs to rely on the state for all its knowledge and not look to reason or logic for information. Rather the state will provide man with everything he needs to know and understand, for when one knows too much they have to go to the Ministry of Love and be fixed or brainwashed, to be allowed back into society. These three slogans are completely against what man would think, but in a Utopian state are key principles. Man must be
slave to the community, to the common good. Man must be ignorant and only believe what he is taught in school for the commune to continue.

Marx and More both look to the detachment from society to achieve their communistic state, where Orwell looks to fighting the outside society to continue the commune. This is most likely due to when Orwell was writing. He was writing in the 1940s with the new developments in technology, where Marx and More had no idea of technology. Orwell looked to technology to make the citizen believe in the state, where Marx and More believed man would look to a Utopia and choose to serve the commune. Orwell also looked to write in the same form as H.G. Wells with his "Modern Utopia". Orwell looked to continue the idea of a Utopian, or totalitarian state with the modern influences in communication and the use of media in the state. However, where H.G. Wells believed his "Modern Utopia" could take place and idolized its occurrence in the League of Nations, Orwell did not see Oceania as a possibility, but rather wrote "1984" because of his great influence by Stalin, Spanish Civil War, his early years, and English capitalist society.  

Where Wells wrote his with a positive outlook, Orwell looked to highlight the negatives of Oceania. The progression from Marx to Orwell is interesting. Marx believed that the working class would rise up and choose to create a communistic state of equality. Marx believed that eventually the state would be destroyed and that the commune would exist on its own. Orwell moved to believe that through war a state would rise up and force the people of that territory to become subservient to it, making the Utopian idea a reality. Through communication the state can continually verify that the commune is for the Party, that each man's thought is always positive about the state.

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25 “Biography of George Orwell” Copyright 2003. George-orwell.org
This is a far stretch from More's idea that in Utopia man could leave if he so chose. The difference is the time when they wrote. More wrote during peace, while Orwell wrote after his experiences in wars, war of the worst kind, World War II. More looked to each man's own desires and own reason to see that the commune was the ideal state. Marx looked to man to choose to revolt and then form a collective body. But Orwell looked to the forced subservient of the people, to brainwashing, to constant surveillance, to ensure the continuation of the commune. Clearly "1984" is a big step from Marx, from More, from the original idea of Plato; but it is however clearly related to "A Modern Utopia" by Wells. Both looked to communication and therefore both made a big step in the creation of the Utopian state as a result of technology.

Orwell wrote right after the ending of World War II. He saw the destruction that "Communist" states, states that professed that they were communist even though they were not communist societies but rather totalitarian states, brought upon Europe and Asia. He feared the revisitation of the communist idea in the future and therefore looked to write about a future utopia, in "1984". He looked to show the negatives of the communist totalitarian state called Big Brother. He did this to show how technology could bring a revision of communism and to hesitantly look to technology. Orwell's impact was not on political or economic policy to be implemented, but rather use a fictional piece of literature to show what could happen in the future if large governments use the technology against its people. This technology that he uses was just being put into homes in the 20th century. "1984" was published after a war that put a bad taste in the

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26 Merriman, C.D. "George Orwell" Jalic Inc. Copyright Jalic Inc. 2006
http://www.online-literature.com/orwell/
Western world mouths about communism and helped in distinguishing the idea of communism and therefore Utopian ideas.

The ideas of the Utopian ideal grew with time. As these ideals grew in the minds they stemmed into reality. In the 19th century Utopian ideas, through Marx's Communism ideas, turned into a reality in Eastern Europe. The Utopian idea in the 19th century grew into two realities: Socialism and Communism. Socialism became a reality with party members as political parties wrongly saw capitalism at fault for the poor classes in society. Communism grew in the minds of the people and would become a reality in Russia through Vladimir Lenin in 1917, when the Bolsheviks seized power in Russia through the Russian Revolution. This was a revolution that Marx would be proud of, the proletariat rising over the bourgeois to take control for the working class. Lenin saw his result in Stalin, who completed the overthrow of capitalism and took complete control of all facets of Russian life, mainly the economy. Mises said this in regards to the economic ideas of this time, “To abolish private property in the means of production, to make the means of production the property of the community, that is the whole aim”. Under Stalin the Bolsheviks were in control and changed Russia into the Union of Soviet Socialist Republics and by this name they looked to repeat what they did in Russia, install a single-party regime of communist ideals, in other countries. He became sole dictator of the Communist Russia. This is where true Utopian economics

\[\text{Colton, Timothy J. “Communism” Microsoft Encarta Online Encyclopedia 2007 http://encarta.msn.com} \]
\[\text{Marx would be greatly upset by Stalin. Marx looked to communism to create not a new bourgeois but rather a classless, stateless commune. Marx looked to the destruction of the bourgeois and not the recreation of it.} \]
can be seen. After World War II there was a spread of Communism in China, which would start the Eastern Asian switch to Communism; Eastern Europe, through USSR and its satellite countries; and in the Middle East. The USSR’s post World War II effects would be the creation of a Communism construction, state controlled economy and destruction of Western Capitalism.

Russia would be forever known as the start of Communism in the world and therefore the reality of Utopian ideas. At the end of World War II, communism ruled over 200 million Russians. The Communist idea would eventually become master to 900 people. Here the Utopian ideas can truly show economic realities. Russia installed War Communism under Lenin, a series of economic policies in which the government nationalized banks, companies, railroads, factories, destroyed private commerce, destroyed private property, and destroyed individual farming. This is the result of Communism economics, and therefore the reality of Utopian economic ideals: inflation, devastation, destruction, poverty, and fear. The writers who created the Utopian ideal did not see in their stories, in Utopia, in the Commune, in Oceana, or the Modern Utopia, this result. But it does not matter if they predicted the outcome or not, reality will always be reality. The reality is, in Russia, inflation skyrocketed, production in the government run factories plunged, and as a result, citizens began to starve. The result of the destructive economy would be famine, disease, destruction, and deprivation. After the Russian Civil War and seeing the destruction of the War Communism policies, Lenin created the

30 True Utopian economic ideals are the destruction of private property, communal society, complete reliance on each other to survive, destruction of person freedom, creation of universal equality, and complete reliance on the Commune for existence.
33 Ibid
New Economic Policy. Lenin gave freedom back to the entrepreneurs to engage in trade and production. Lenin broke apart his Communism Economic policies to give individuals freedom to choose what to buy, sell, and to whom. The result was turnaround of the Russian Economy. But in January of 1924 Lenin died and Stalin took over. The quick glimpse of economic freedom quickly died with Stalin’s New Economic Plan. This plan looked to make the USSR a complete state socialism and eventually a classless communism. The New Economic Plan looked to create huge industries, force collectivization of labor, forced labor on government agricultural plantations, and create factories to serve as the producers of everyone’s consumption needs. The entrepreneurs were once again forced out and collectivization, through the community, was the goal. Stalin looked to state planning to fulfill the needs of the commune; state planning through production status quos. Stalin also looked to the destruction of all of those not in favor of his communism, arresting over 10 million and executing over 1 million. Stalin died in 1953 and Khrushchev became the new leader of the USSR. The economic results of the great USSR commune were slowly showing up. During the Cold War it was clear that Russia could not compete on the 1st Tier platform against America. And by the 1980s the Russian economy was coming to a grinding halt. Gorbachev created Perestroika, a program that once again, like Lenin, gave back some economic freedom. By this time the people became sick of Communism and by the 1990s anticommunism ideas were all

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34 This is one of the best examples of how government control and coercion of the market does not create a better state or economy, but rather destroys it. Therefore, only through freedom of humans to act according to their subjective value will the market grow.
36 Ibid.
37 In a commune no individual has freedoms or natural rights. Therefore everyone is a slave of the state and can be terminated if not in accordance with the commune’s ideology. Here millions were punished for not aligning with the commune, the commune ideology being created by Stalin’s complete dictatorship.
38 Ibid.
over the Russia and its satellite countries. On December 8, 1991 the USSR disintegrated and the countries that made up the USSR became independent states.\textsuperscript{39}

Russia, a country that holds the one of the world’s largest supplies of natural resources, went from being a super power comparable to Germany in the 19\textsuperscript{th} and early 20\textsuperscript{th} century to a country that can no longer compete on the world market. This is the result of one ideal: Utopian, or Communism, Economics. A Utopia, built on the destruction of private property, destruction of personal freedom, reliance of the commune, and sacrificing the self to the commune always result in the same outcome: the destruction of the economy. Therefore, when these Utopian economic ideals are implemented into forms of government, Communism and Socialism, one should only expect the same outcome. One does not bite into an apple and expect to get an orange inside, nor should one implement Communism and expect that in a few centuries they will have an economy that is at the same level or better than what they started with, but rather an economy that is in midst of total destruction. Lenin created his economic plan, War Communism, which was an implementation of Communism economics, which led to the destruction of the Russian economy. Only through retracting policies and giving back economic freedom did the economy start to make a turnaround.\textsuperscript{40} But Russia obviously did not learn that economic freedom results in economic expansion. Under Stalin the New Economic Plan was instituted. This plan again moved all means of production to state control and forced “communal” labor was used. Again the same result happened, the economy collapsed. Gorbachev then gave back economic freedom through Perestroika, which resulted in the start of a turnaround in the economy.

\textsuperscript{39} Ibid.

\textsuperscript{40} Russia did not give complete economic freedom. But rather gave back a very small ability to buy, sell, and trade.
They still did not understand that economic freedom results in economic expansion. By giving back one’s economic freedom to buy, sell, and trade one gets back the ability to act according to his subjective value. Under the Utopia one cannot act according to his subjective value because he works for the good of the commune. Therefore how does the producer know what to produce if the consumer cannot choose? Only through economic freedom can one act on his subjective value and buy a product that is in accordance with his value scale, showing the producer what to produce. Without this ability to act, the producer has no ability to know what the consumer needs. The producer knows everyone needs food, clothing, and shelter, but they do not know which type of shirt, which size, color, fabric, or how many to produce. Without the consumer acting in the market the producer can only produce with uncertainty. The result is a lack of some goods and the overproduction of others. This result is an inefficient economy and one that is destined for destruction. No economy can last when it inefficiently produces goods that are not even needed. Resources, means of production, time, labor, and producer goods are scarce. If they are used for the wrong ends then this leads to a very inefficient economy. An inefficient economy cannot last. One cannot have an economy producing goods never to be used, using resources for the wrong ends, and producing inefficiently. This economy just described is the economy of a Utopia. That is why Utopian economics cannot work and therefore why a Utopia could never exist. Although one can look to the Utopian ideal with hopes, it can never become a reality. Its economics, as a reality, made up the Communist and Socialist ideology. Communism cannot last and its economy will eventually fail, as it did in Russia.
Together, all the writers were impacted by their society’s social, political, and economic issues at the time and therefore wrote on a society where social, political, and economic issues did not exist. Together they all helped in the formation of the Utopian idea. Together they impacted the culture, politics, and economics of today. Those who wrote about the Utopian idea wrote under their worries about the politics and economics to come. The Utopian idea was created out of worry about the politics or economics of each writer's time period. They looked to a Utopia as a new idea, whether a possibility or not, as a solution to their problems. Their writings impacted the societies around them in great ways that changed the politics and economics of their societies. Plato looked to this new idea, although not as a possibility, but as an idea against the evils of government. More looked to the Utopia to stir ideas in England's mind about politics and social issues. Marx looked to the Utopia as a reality to change the economics of the 19th century, which resulted in Socialism, Communism, Leninism, and Stalinism. And Wells looked to the Utopia of the future and worked for its formation in socialism; he saw the reality of socialism and Utopian ideas in the League of Nations. It is clear that the Utopian idea cannot be created in reality, but its ideas did create the Communism that man knows of today. The Utopian ideas greatly impacted Europe. Both World Wars were fought as a result of communism; the Soviet Union fell due to the false doctrines of communistic economics, and most of all, countless numbers of individuals lost their lives to their state due to the communist, Utopian ideals. Utopia is not the answer to social, political, or economical problems. The Utopian writers created the ideas of socialism, communism, and positions of government that man debates today. “If the free world with

41 With the exception of Orwell, who looked to make man distinguish the idea of Utopianism after World War II and Eastern Europe's Communism.
its way of life is to be conserved, its ideas and ideologies must be conserved. The foundations of our civilization, the freedom and dignity of the individual and his right to property, must be preserved through steadfastly living and promoting the world view and ideology that furthers such freedoms.”42 Man has greatly been impacted by these ideas and it is up to the present man to restore the world back to the ideas of the free market.

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