

MENTAL ROOTS OF UTOPIAS AS REPRESENTATIONS OF SOCIAL FANTASY UTOPIAS IN ANCIENT TIMES

Didem ÖZCAN¹

Ali ÇİMAT²

ABSTRACT

Research Paper

The search and the wish for an ideal, with a historical and societal insight, have always occurred in various forms since the oldest times of human history. To figure out the motivation for utopias as representations of societal fantasy, the roots of individual wishes and societal needs must be analysed. Even though, a state of complete happiness for the individual and the society is impossible; utopias, setting an allegory to define the defects of the era and the society in a unique way and manner, offers a vision to transform the social setting. With a similar insight, pioneering stirrings are encountered from the first modern utopia works backwards, to change the social setting. When the relation of utopias to the past and future is discovered, utopias make sense.

Ancient Age works though cannot be defined as utopias, can be counted as sources of thought for utopias. These works are the first examples of thoughts that have influenced utopias handling the themes of social gender issues, education, economic structure, urbanisation and give clues as to the social life. The first experiences of morality, religion, battles, justice, types of government, and intercommunal affairs of the Ancient Age and the their effects of mental crises and revolutions and the imaginary collection of these reflected in utopias have made it possible for efficient works to come out.

Key Words: Utopia, Utopias, Utopias in Ancient Times, Vision of Utopia, History of Utopia

Jel Codes: A13, A14, B10, NO1

Article Info

Received: 26.11.2020

Accepted: 25.12.2020

¹ Doktora Öğrencisi., Muğla Sıtkı Koçman Üniversitesi, Sosyal Bilimler Enstitüsü, didemozcan@hotmail.com, <https://orcid.org/0000-0002-7970-9025>

² Prof. Dr., Muğla Sıtkı Koçman Üniversitesi, İktisadi ve İdari Bilimler Fakültesi, İktisat Bölümü, acimat@mu.edu.tr, <https://orcid.org/0000-0003-4423-4696>

TOPLUMSAL BİR ARZU NESNESİ OLARAK ÜTOPYALARIN DÜŞÜNSEL KÖKENİ: ANTİKÇAĞDA ÜTOPYALAR

Didem ÖZCAN³

Ali ÇİMAT⁴

ÖZET

Araştırma Makalesi

Tarihsel ve toplumsal perspektifle ideali aramaya ve ideal olana duyulan arzu, insanlık tarihinin bilinen dönemlerinden itibaren farklı şekillerde tezahür eder. Toplumsal bir arzu nesnesi olarak ortaya çıkan ütopyaya duyulan ihtiyacı açıklamak için, tarihsel süreçte bireysel istek ve toplumsal ihtiyaçların kaynağına inmek gerekir. Birey ve toplum açısından tam bir mutluluk hali imkânsız olsa da, ütopyaların çağın ve toplum düzeninin açıklarını bambaşka bir yöntem ve üslupla dile getirme noktasındaki alegorisi, toplumsal özyapının dönüşümü açısından vizyon geliştirmeye olanak sağlar. Aynı düşünce sistemi ile ütopyanın ortaya çıkışından geriye doğru yapılan yolculukta ise toplumsal özyapının değişimine yönelik öncü niteliğinde huzursuz kıpırtılar görülür. Ütopyanın geçmiş ve gelecekle olan bağlantılarının çözümlenmesi ise ütopyayı anlaşılır kılar.

Antikçağ eserleri bütünlüklü olarak ütopya tanımına uymayan unsurlar içerse de ütopyanın fikir kaynakları olarak kabul edilebilir. Bu eserler, toplumsal cinsiyet ilişkileri, eğitim, iktisadi yapı, kentleşme gibi alanlarda verilen ütopyaların yanı sıra toplumsal etkileşimi dönüştüren birçok fikrin ilk örneklerini yansıtır ve sosyal yaşama dair ipuçları sunar. Ahlak, din, savaşlar, adalet, yönetim biçimleri ve uluslararası ilişkiler bağlamında ilk deneyimlerin yaşandığı Antikçağ, ussal krizlerin ve devrimlerin şekillendirdiği düşünsel zenginliğin, ütopyalara yansıtılması ile verimli eserlerin ortaya çıkmasına ortam hazırladığı görülmektedir.

Anahtar Kelimeler: Ütopya, Antikçağ Ütopyaları, Ütopyan Bakış Açısı, Ütopyaların Tarihi

Jel Kodları: A13, A14, B10, N01

Makale Bilgileri

Alındığı Tarih: 26.11.2020

Kabul Tarihi: 25.12.2020

³ Doktora Öğrencisi., Muğla Sıtkı Koçman Üniversitesi, Sosyal Bilimler Enstitüsü, didemozcan@hotmail.com, <https://orcid.org/0000-0002-7970-9025>

⁴ Prof. Dr., Muğla Sıtkı Koçman Üniversitesi, İktisadi ve İdari Bilimler Fakültesi, İktisat Bölümü, acimat@mu.edu.tr, <https://orcid.org/0000-0003-4423-4696>

INTRODUCTION

Humans in pre-historic times passed around their impressions of contact with nature and objects and their collection of experiences – traditions- through lively narration. Gestures, appearance, intonation and expressions of the narrator created images on the mind of the person narrated. Creation of mental pictures, narration, and fiction processes became a unique feature that transformed and separated humans from other beings. This complex nature of communication through narratives did not only function as a tool for social cooperation and an alarm for potential dangers but also as a compass to direct the society towards common aims. Until the onset of historic eras with the advent of writing, societal transformation occurred through social construction, imagery, narratives, myths, legends and social rules.

All the collection of practices having resulted from a societal consensus both contributed to the formation of a society and facilitated the interactions and the reactions for the society's expectations being conveyed through deep-rooted and real narratives. Humans' the ability to adapt their behaviours to the changing circumstances and needs conveyed their experiences through narration to younger generations brought about social construction. Social structure was changed by the involvement of the humans who have the ability to adapt their codes of behaviour. Human interaction, such as subsistence, networks of commerce, and code of distribution were organized through a spectrum of mental pictures.

Mental designs and pictures which lie at the center of social transformation granted humans the ability to transmit more information as to their environment, their social affairs and abstract concepts. This ability both facilitated the chance to plan and practice complex social practices and to cooperate; and in addition, improved social and cognitive conduct. Y. N. Harari in "A Brief History of Humankind" in which he discusses the history of humankind, claims that to discover the interaction between genes, hormones and organisms is not enough to explain the occurrence of events and phenomena and to relate these forward and backward in time, but we must also consider the role of thoughts, dreams and fantasies (Harari, 2016). The ability to create fiction enabling humans to have increasingly complex networks of communication paved the way for humans to transform and develop the society, though living in similar settings, to express themselves with different values and rules and to suggest various concepts of the reality.

Communities, with the same motivation but through different methods continue searching for means of the ideal management, ideal city, ideal society, ideal geography and the ideal production. Utopias are centered around this motivation. This article, beginning with definitions of utopia as a term, discusses the mental roots of utopias in terms of handling societal needs; and analyses the social wishes and needs in the ancient utopia examples, made prior to the modern utopia works. This article aims to contribute to the literature by, through scientific method, studying the historic-explanative interrelatedness of societal transformation in ancient times and utopias.

1. Mental Roots of Utopias

Around 1000 BC, the first philosophical movements known as the Ancient Age Philosophical Movements emerged having resulted from thousands years of human thinking tradition. The first thinkers of the Philosophy History, the Ancient Greek philosophers educated themselves by the Egypt and Babylonian materials, just as Hammurabi, inspired by Lipit İstar, produced and reshaped laws. Mythological and pagan belief systems which were products of human thinking were replaced by mathematics, astronomy and observation and interpretation of the natural phenomena which also are the products of human thinking. The search for the meaning of life, the effort to determine the observational and calculational nature of the natural phenomena and a questioning attitude through human reasoning took the place of myths and legends which sought to explore death and afterlife. After settling in sites with increasing numbers, humans got organized in tribes and began commerce. They utilized geometry, astronomy and mathematics to solve their daily life problems so as to increase the amount of their commercial goods. This radical change in human thinking laid the foundation for today's scientific disciplines. Humans achieved all this development through their ability to visualize systematic thinking and to pursue pleasure.

A lot of changes have taken place in the way humans lived and organized in states since the first age. Today, the proceeding course of the human history is running in favour of government systems where human equality, common consent, democracy and justice are trusted and state organisations will continue to exist on these assets until human thought will settle on another ground. Myths, legends, laws, stories and the advent of writing were the major factors that stimulated and conveyed this accumulation and transformation. The invention of the alphabet, money, calendar, and the

development in mathematics, astronomy, geometry and medicine, the emergence of religions, first great states and empires can be regarded as factors which generated and globalised social construction. Throughout the course of this development and transformation, humans who have the ability to create mental pictures and who were inspired by their experiences were in need of utopias to give a shape to their future ideals. Utopias emerged during the course of human history as an effort to substitute the distresses of societies with ideals for happiness.

The term utopia is encountered in Thomas More's "De Optimo Reipublicae Statu deque Nova Insula Utopia" or "Utopia (u-topos)" (2016). The term etymologically derives from "topos" which means land, country, region in ancient Greek and the prefix "ou" meaning non-existent or "eu" meaning the ideal. With the affixation of the suffix "ia" which means region, "outopia" derived the meaning "nowhere, non-existent region or land" and "eutopia" derived the meaning of the "ideal land". Even though Thomas More used the Latin version of the term "Nusquama" which means non-existent land consolidates the conviction that utopia derives from outopia, the fact that utopias, in terms of content and context, search for the ideal and the good and define the fantasy as perfect, and the term meaning the undiscovered ideal land associates the term with "eutopia".

As a genre of literature, utopias are society designs where its citizens live in a perfect order. A commonly-agreed meaning of utopia is a fancied and imagined social order which comprises equality, righteousness, happiness and beauty. Thomas More, in his letters to his friend Peter Giles, remarks "Utopia is a fantasy, like the fact dipped into honey, that can penetrate into the minds of the people nicely." (Akdemir, 2016:24). The fact that utopias is an interdisciplinary genre and approach that encompass disciplines like sociology, philosophy, economics and history has led to its being given various definitions. Considering these definition, Sadık Usta, with an analysis of Arnhelm Neusüss' "Utopie", suggests the essentials of a utopia (Usta, 2014:30):

Utopias, discarding the medieval suppositions, must contain a secular awareness and must not point to the afterlife for the address of the humans' wishes and fantasies. They must, by hinting at the problems of their subject matter society, pose certain critiques, underline the dilemmas of the society and propose an alternative model and must possess a literary taste and a perspective to dislocate the existent human affairs and to surpass them.

In this sense, utopias reflect the humans' future fantasies with a critical attitude towards the existent social dilemmas of the era. As a result of living in a perfect society, individuals are happy with longing for the past or their hopes for the future gone; live in in a complete satisfaction and fulfilment. The fact that utopia is impossible and unattainable is because the individuals and the society is in a state of complete happiness and satisfaction. Even though, a state of complete happiness for the individual and the society is impossible; utopias, setting an allegory to define the defects of the era and the society in a unique way and manner, offers a vision to transform the social setting. E. M. Cioran, defining utopias as "land of nowhere" and commenting "throughout the history, dreaming of a different world", states: "In time, living without utopias makes it difficult to breathe; that is the case for the masses. The life needs a new delirium, otherwise, it will pause and fossilise. This is the only bare fact that results from the analysis of today." (Cioran, 2013:28). Cioran comments that lack of utopias is "lack of promises" and warns that masses start with "the spell of the impossible" and if a society cannot create a utopia and devote itself to it; they will corrupt and face destruction.

Another claim as to the derivation of the term utopia is "aitiope" which is encountered in ancient age fragments and which means the citizens of the land of happiness. It is another claim that the word Ethiopia derives from this word. Diodorus of Sicily, the ancient age historian (90- 20 B.C.) writes about Ethiopians in his History of the Ancient Greek Literature and states that they are one of the oldest people; after the flood, they built a civilization and lived in unity, freedom, and harmony from all eternity (Usta, 2014: 24). Homer, Herodotus and Strabon in their works frequently report of happy people living in the South and remarks that they are an embodiment of innocence, they live in seclusion, they have their own customs and traditions and slaves in this land wear gold and silver chains (Usta, 2014: 24-25). This viewpoint shows that the idea to design the ideal state dates historically older than Thomas More and Plato.

The seeds of ideas for utopias can be found before the humans settled in sites and the historic ages began. That humans can create mental pictures, generate ideas to shape their future, considering the faults in the past, estimate the results of their actions and conjure up these possibilities and make plans provide a basis for utopias. Humans thus can both improve and transform their living conditions and make plans for the future. They worry and hope about their future and take action. The search and wish for an ideal has always

occurred in various forms since the oldest times of the human history. If the underlying motivation for a society's needs and wishes is revealed the mental heritage for the ideal state is found. In this context, to be able to explain the underlying motivation to attain the ideal state, throughout the history, the wishes of the individuals and the needs of the society must be analysed.

To analyse the utopias during the course of history in their own historical context, is the simplest and the safest way to comprehend and interpret the utopia, to lay down the features of the era and to figure out the wishes and the expectations of the society. Because utopias depend on the past and the now and are composed in an attempt to design the future. There seems to be no revolutionary projects that did not foster utopic thoughts. That is exactly what Oscar Wilde was pointing out in his remark "It's a fault to look at a world map without a utopia island" (Usta, 2014:17). Here is Wilde's explanation: "When humans reach there, they look around and seeing a better land they resail. Progress is the realization of utopias." (Kumar, 2005:151).

The starting point for each utopia is the reaction of its composer to the problematic circumstances of its era and his effort to replace this negativity with wishes (Akdemir, 2016:9). Utopias poses critiques for classes in the community, inventions overruling production-consumption-distribution processes or the processes themselves, technological inventions, immigrations, battles, use of mass destruction weapons, failure to ensure the social justice, inequalities of income distribution, natural disasters, problems of urbanisation and social, psychological, and economical transformation and gain meaning with the features of the era they were composed. Just as the conditions that receive reactions and the conditions that are demanded differ, sometimes the same phenomenon might become the unwanted or the demanded at different times. In classical utopias, the society is regarded as a homogeneous entity and the individual differences and wishes are disregarded and the wishes of the society are an important and desirable feature. With the emergence of dystopic examples, the individuals begin to be described as being deprived of rights and freedoms as individuals and rejecting to be a member of community where individuals are stereotyped. Throughout the course of history, crossroads turns and emergency exits must be examined to turn the conditions of the community that receive reactions into a shape that is desired for the future. To categorize utopias historically enables a timeline for the reader. In this sense, the idea of utopias in the ancient age must be scanned.

2. Utopias in Ancient Times

Fascinating fictional stories, myths and legends through which humans passed down their affairs with each other and the nature and their experiences, their traditions in prehistoric times are the seeds that form the basis of utopias. The hunter-gatherers' practice of burying the dead with presents in the Paleolithic Age and the practices of burning the corpses and fastening them tightly due to the belief of resurrection in the Mesolithic Age, the belief in magic and evil spirits are the cultural indications for things that have not yet realized or of whose possibility to realize is not known. It is supposed that humans' ability to create mental pictures – or fiction- and its being conveyed through a vast network of communication has played the most significant role in the transformation of the humankind. Fiction, along with being a means of creating the essence of a community, directs humans towards a common aim. In this context, every work in the genre of utopia bears the characteristics of its own era. They have an impact on its time, passes on information about past experiences to design the future. The economic transformation that happened in the Neolithic Age as a result of cultivation of crops and animals – living in villages- is regarded as the first step of urbanisation.

After the flood around 3000 B.C. the written- unwritten materials and legends of the potamic civilizations of Egypt (Nile), Mesopotamia (Euphrates), India (Indus), and China (Hoang ho) show the fact that they were the results of occurrences that brought about societal upheavals, like climate change or drought. Confucius' religiously deep moral doctrine (551-479), the Tao creed, explaining the essence of every being and their source, one of the oldest sacred texts, India's Farewells and the Moksha creed, Buddhism's belief of Nirvana house utopic elements. Certain elements of the Gilgamesh of the Ancient Age (1998), the temple calculations, the laws of the clay tablets, rituals, fables, legends and myths resemble utopias in terms of their composition but not in terms of their messages. While utopias encourage a will and motivation; fables, myths, and legends warn and notice that the source of happiness is trapped in the days of the past, happiness can only be attained after life and chasing only happiness and pleasure might bring about calamities. Despite this difference, the comments, the elements of finding happiness at a time, warning against and noticing about the dangers of the times and featuring an effort to manage a social unity and resulting from social traumas make it possible for them to be considered as an under-developed version of utopias.

Even though Thomas More's (1516) *Utopia* (2016) is considered the first example of the genre in literature, from the emergence of the humankind to the start of the Great Migration of Tribes and the Ancient Age (...-375 A.D.), written and spoken utopian materials can be said to exist. Though these materials can completely not be classified as examples for the genre they are the source of utopic thoughts. Certain fables, myths and legends featuring desired but not current ideal rulers, geographical conditions, commercial affairs and production techniques do exist. Gilgamesh, the king of Uruk is portrayed as a king who gods competed to gift virtues and wisdom is portrayed as an ideal king (Kollektif, 1998). Pre-Christianity pagan beliefs left behind the thought of the ideal city. The thought of the ideal city of the Hellenes were tried to be embodied in their first ancient city (Pala, 2015:28). The Golden Age, which is believed to have existed in the early phases of the human history when needs were limited and the sources abundant and thus conflicts and battles were scarce and which to certain religions believe to have ended with Adam and Eve's committing the original sin is described as an era of comfort, abundance and peace. It is also probable that the theme of longing for the past generating from the legendary life of the Golden Age comes from the time of Urgakina who is reported in the Sumerian tablets to have reconstructed a period of happiness in the society through social reforms.

Hesiodos of the Ancient Greece (700s B.C.), the composer of *Theogoni* (2019) about gods and myths of Zeus and *Works and Days* (2019) about humankind's destruction and advice for the villagers relate in his work where he mentions about his longing for the past that mortal humans were first created from gold, the line were carefree, cheerful and lived in abundance and uberty and were restful in old age and death. This line pass away and with their rate of happiness lessening in proportion to their order follow the lines of silver, copper, bronze and iron when Hesiodos lived. Hesiodos relates that each age shifted, social deformation happened gradually with certain indications. Hesiodos' time was a period when the Greek society was getting more strongly divided into social classes, colonization began and social distress intensified as a result of growing population and political immigrations occurred and villagers got into debt. Hesiodos, believing in the justice of the divine judge Zeus was advising a formula for salvation (Hesiodos, 2019). Roman poet Publius Ovidius Naso (43 B.C.-17 A.D.) also describes the Golden Age as the first creation age in *Metamorphosis* (1994), written between 2-8 years.

Aristophanes who is famous for his political satiric comedies during the Peloponnes Battle of thirty years composed in 392 B.C. the utopia "Women in

Government” (2017) which portrays women at the top of the government and an order of equality where everything was shared by everybody excluding the women and the children. It is a timeless ancient age work. Aristophanes seeks formulas to cease and replace the social disorder that had befallen as a result of the Battle of Peloponnes. Aristophanes who Hegel would describe in the 19th century as the person who had “women establish a communist order” (Usta, 2015: 149) bestowed an important work to the category of feminist utopias which comprised works that handle social gender affairs; and has contributed from the antiquity to today to make the woman’s social place open to debate.

The founder of the Ancient Greek Philosophy Socrates’ (469-399 B.C.) apprentice and Aristoteles’ tutor Plato of the Ancient Greek city Athens (384-322 B.C.) who lived 427-347 B.C. developed an idealist understanding contrary to the materialist visions of his predecessors. While his predecessors sought for the laws of the nature, Plato sought for the laws of the nature, morality and the life of a community. His tutor Socrates had determined that “Knowledge is virtue”, Plato revealed the prerequisites of knowledge and virtue. For him knowledge was two kinds: world of realities coming from true supposition and world of ideas where everlasting ideas lie. For both Plato and his tutor Socrates, the purpose of philosophy is to provide humans happiness and maturity. Like Gilgamesh’s quest of immortality, the Babylonian Tower’s being built to reach God and Urgakina’s belief to accomplish a competent society through law, Plato judged that humankind’s happiness can be accomplished through a virtuous community and an ideal state organisation. He argued that a virtuous community can be comprised of citizens living under an ideal state and the conflicts can be solved through philosophy. He believed virtue lied in knowledge, his self in ideas and life on earth in the state organisation. In 380 B.C., considering human cases of goodness, equality, power and fairness composed the Republic (Plato, 2017) of his fantasy state. This heritage of thought having been commenced by Plato’s Republic reached a peak in the Renaissance- nineteen centuries later than Plato- and reached a maturity in Thomas More’s “Utopia” where he directs critiques to his time, make suggestions, and relates his longings and desires over the predicaments of the society and points out to a promising ideal community organisation. Thomas More’s novel which actually portrays a non-existent and not to exist a near ideal community order gave rise to the literary genre of utopias.

In Plato’s The Dialogues (2009) which is believed to have been written around 360’s B.C. by Plato and which mentions the existence of Atlantis for

sure, the name of Atlantis, an island civilization in the Atlantic is related. Plato portrays Atlantis as an island of abundance with social classes of artisans, fathers of families and warriors and governed by five pairs of twin rulers and consisting of one king and nine princedoms where everything is present for education, a great climate and abundance- a utopic centre. Each king owns their own people, possesses an ultimate rule and has the right to punish and kill anybody he wills. In Atlantis, the governing principle of which is explained in detail, the king owns an ultimate power over his citizens; but he also has to consider and respect the opinions of the majority among his kins. But, due to the corruption of the morals and improper behaviours which Plato describes "as the saturation of the divine allocation" the subjects of Atlantis lose their values and precious gifts. Once ideal state of Atlantis, boasting about wealth and reign is defeated in a battle against the state of Athens. Because the subject of Athens would live a communal life without right to personal properties, value wisdom over combativeness and lead a life of strict devotion and philosophy (Pala, 2015: 40-60).

Scholar Jambulos' of the Ancient Ages' life time is not surely known. In his work The Sun Islands, which has been related by Diodorus of Sicily who is believed to have lived in the first century, the life of equality of a community where everything is shared by everybody is described. The details of Jambulo's so-believed description in his report of India belong to a journey in the Southern ocean and present headlines of desired and fancied issues. Human groups of 400 hundred comment that their organisation must depend on an order and that abundance and produce from an amiable climate and the turbulence in the amount of the produce from climate conditions disrupt the welfare of the community. That the inhabitants of the island lives up to 150 years of age without getting ill, determining their own moment of death and passing away peacefully without agony; the despair against death and illnesses that is perceived in the Legend of Gilgamesh, the wish to gain control on the cycle of life and death, and the practice of "eugenics"- forcing the crippled and the paralyzed to death- stand for the early findings. It is again Diodorus who related the utopic elements in the sacred writings of Euhemeros of Messene.

Jambulos' Sun Islands gives courage and vision to the King of Pergaomn II Eumenes' illegitimate son Aristokinos to achieve considerable success (Malay, 1992). After his brother III Attlos' death, his brother and the legal heir to the throne who had declared in 132 B.C. that he was going to hand the rule over to the Romans, Aristokinos, winning the support of the slaves with promises of freedom who he was addressing as "members of the land of the sun" and had

encouraged them into an uprising against his brother was the first embodiment of the desires and faith of an utopia being realized (Malay, 1992). Plato had tried to realize his design in his Republic- though it was to be turned down- by going to the palace of King Dionysius but had been expelled. Though Plato was calling onto the scholars to stay away from the affairs of the government, Thomas More can be said to have been influenced by the motivating power of the utopia, considering his remarks- Writing it, my spirits is lifted up!"

The clues in the ancient age works which seemed impossible to realize but were desired by the community, become the issues which the humans were focusing on in the following centuries and had covered a range in. Utopias cause similar works in the same eras. Each conveys sparks of opportunities for change in times of social depression and crisis. They had been centered on to have control on the nature, live in a communal society, and to find cures for illnesses and death. Usta comments that " All the utopias in history had been written shortly before revolutions", meaning utopias come about through a social setup of suppression and exploitation, and a complete social regression and a severe crisis must happen for a political or philosophical thesis to realize (Usta, 2005:13). Plato's dialogues on an equalist state, Phaleas' design of an equalist state sourced by Aristoteles, the communal city of Hippodamos of Miletus, Likurgos' laws of Flawless Community of Sparta are the sources of today's utopia canon and constitute the heritage of the ancient age's rational structure, social upheavals and wishes and desires. 750-500's B.C. are the years when Ancient Greek colonies were established, artisanship and sea commerce enlarged, villagers got into debt, with a swift rise in population and political immigration social incompatibility increased. These were also the years when Homeros of Ionia composed the epics of the Illiad and the Odyssey (2016) -the relations of the Battle of Troy- Thales, Anaksimander, Anaksimenes, Ksenophanes of Kolophon and Pisagor,' the father of numbers of Samos search for the original matter, the archaea began. The so-called Enlightenment or The Renaissance of the Ancient Ages, B.C. 5 and 4th centuries, are not only periods of flourishing of philosophy, science, art and politics, but also periods of social and political depression (Usta, 2005:12). In this sense, the cycle of crisis-utopia-transformation begins to form automatically from the Ancient Age.

CONCLUSION

It is obvious that fiction that is created through human ability to create mental pictures have been started to have been conveyed through stories,

myths and legends from the early phases of the Ancient Age. Utopias as a genre of fiction contribute to social construction through their influence on the social communication network. Utopias bring about social transformation through humans' ability to adapt their behaviours to the changing conditions and needs. The composition of utopias is designed on the seemingly unchangeable but desired and wished phenomena of the current era. Utopias thus emerge as a consequence of a desire to attain the ideal which forms the basis of social transformation. It is a fact that utopias reflect the predicaments, dilemmas, and social desires of a given era. The desired but seemingly impossible social descriptions set directions to define and solve the predicaments of the era. In this sense, utopias when analysed historically, are significant in that they represent the characteristics of the distress and desires of the era.

Ancient Age works though cannot be defined as utopias, can be counted as sources of thought for utopias. These works are the first examples of thoughts that have influenced utopias handling the themes of social gender issues, education, economic structure, urbanisation and give clues as to the social life. The utopias of the Ancient Age which are described through mythological elements and pagan belief systems undergo a transformation with the incorporation of belief systems with philosophical movements. The processes of giving meaning and reconstructing the future progress through reasoning based on observable and calculational outcomes. Communities, with the same motivation but through different methods continue searching for means of the ideal management, ideal city, ideal society, ideal geography and the ideal production. Utopias are centered around this motivation. The Golden Age description of certain belief systems and the moral doctrines are variations of utopias. The Legend of Gilgamesh (1998), Hesiodos' Theogoni-Works and Days (2019), Aristophanes' Women in Government (2017), Plato's Dialogues (2009), Diodorus of Sicily's report of Sun Islands (2019), Euhemeros of Messene's Sacred Texts (Usta, 2005), Phales' design of equalist state-sourced by Aristoteles (Usta, 2005), Hippodamos of Miletus' communal city (Usta, 2005), Likurgos' Ideal Community in Sparta (Usta, 2005) must be considered as basic forms of utopias. It is apparent that the first experiences of morality, religion, battles, justice, types of government, and intercommunal affairs of the Ancient Age and the their effects of mental crises and revolutions and the imaginary collection of these reflected in utopias have made it possible for efficient works to come out.

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