

**Uplifting and Social Reconstruction:  
A Study of *Looking Backward* by Edward Bellamy**



**الارتقاء وإعادة البناء المجتمعي:  
رواية التطلع إلى الوراء لإدوارد بيلامي أنموذجا**

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## Uplifting and Social Reconstruction: A Study of *Looking Backward* by Edward Bellamy

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#### Abstract

There is no doubt that with the advancement in technological aspects, civilization and modern lifestyle, many crises and social contradictions come into being. The spread of poverty, inequality and the absence of social justice, all these reasons led the philosophers and thinkers to look for solutions to the crises that society suffers from. People by nature always try to forecast the future and anticipate how the future will be. This anticipation of the future is full of eagerness to have a perfect one. This paper studies the concept of social and educational reformation in (*Looking Backward 2000-1887*) by Edward Bellamy. The novel is an uplifting and positive fiction. The study also sheds light on Reconstructionism and Utopianism. It transacts with them according to the ideas and perspectives on education by Theodore Brameld who is an educational philosopher. The study also aims to investigate the importance of education in changing personal and social life. Technological and scientific progress can make lofty life or can destroy

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life; it depends on the way that people use it. The only way for the utopian life is the perfect and global educational philosophy.

### المخلص

قد صاحب التقدم في الجوانب التكنولوجية والحضارة وأسلوب الحياة الحديث ، ظهور العديد من الأزمات والتناقضات الاجتماعية، وانتشار الفقر وعدم المساواة وغياب العدالة الاجتماعية ، كل هذه الأسباب دفعت الفلاسفة والمفكرين للبحث عن حلول للأزمات التي يعاني منها المجتمع. يحاول الناس بطبيعتهم دائماً التنبؤ بالمستقبل وتوقع كيف سيكون المستقبل. هذا التوقع للمستقبل مليء بالحماس لامتلاك مستقبل مثالي. تتناول هذه الدراسة مفهوم الإصلاح الاجتماعي والتعليمي في رواية (النظر إلى الوراء 1887 - 2000) لإدوارد بيلامي، تعد هذه الرواية رواية يوطوبية وإيجابية. وتسلط هذه الدراسة الضوء أيضاً على إعادة البناء واليوتوبيا (المدينة الفاضلة)، وتتعامل معهم وفقاً للأفكار ووجهات النظر حول التعليم من قبل ثيودور براميلد وهو فيلسوف تربوي. كما تهدف الدراسة إلى التعرف على أهمية التعليم في تغيير الحياة الشخصية والاجتماعية. يمكن للتقدم التكنولوجي والعلمي أن يصنع حياة نبيلة أو يمكن أن يدمر الحياة ؛ ذلك يعتمد على الطريقة التي يستخدمها الناس، وان الطريقة الوحيدة للحياة المثالية هي الفلسفة التربوية الشاملة والعالمية.

### Introduction

Although more than five centuries have passed, since the term (utopia) was used by Thomas More in the sixteenth century, which means the ideal and happy society, the word has remained widely used in our modern era, especially in philosophy and literature. It has not worn out or been replaced or died. It will most likely remain in use for many coming centuries, for a very simple reason, because utopia is difficult to be achieved. It is perhaps impossible in the picture which the philosophers and thinkers have portrayed.

The difficulty of achieving it in life and in reality will make it a renewed goal, because people, in every time and place, need that society that brings them happiness and stability. "The word is based on the Greek 'topos' meaning place or where, and 'u' from the prefix 'ou' meaning no or not. But in six Lines on the *Island of Utopia*, More gives the reader a poem that calls Utopia 'Eutopia' (Happy Land, or good place). As a result, the word 'utopia', which simply means no place or nowhere, has come to refer to a non-existent good place." (Sargent, 2010, p.5) The word was first used in a book by the philosopher Thomas More of the same name: (Utopia) in the year 1515. Since that time, this word has echoed





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and has not lost sight of successive generations, even if its descriptions, characteristics, meanings and interpretations are numerous and varied, from one philosopher to another and from one writer to another.

The Greek philosopher Plato (347-427 B.C.E.) was the first to talk about this society in his book *The Republic*. Plato in his famous book identifies the features of an ideal, virtuous society. Plato sees in his republic that this happy city should be ruled by a virtuous, fair and wise ruler: “..the ones who possess it are those rulers we just now called complete guardians.”(Plato, 2004, p.113) The philosophers, by virtue of their extensive knowledge of life and community issues, and their extensive knowledge, can manage this republic and spread justice in it, stop injustice and give justice to citizens.

The formula of utopia does not remain at one constant pace over time, but rather it is renewable. People can add from the results of their new experiences in different ages which are based on the experiences and issues that arise from one era to another.

However, there is a consistent interpretation of utopia, which is, in its general concept, the best and most appropriate way for achieving happiness for all. There is no doubt that the dream of a utopia is as old as human societies on earth. It appeared in eras that witnessed development, civilization and modern states. In cities and countries where life began to enter the realm of social contradictions, class differences, the spread of poverty, the tyranny of states and rulers, the absence of justice, equality and the spread of absolute rule, the longing for the perfect community is the prominent feature.

All of this prompted people to search for a better formula, in which the evils and contradictions that would lead to conflict, chaos and wars would vanish: “All utopias ask questions. They ask whether or not the way we live could be improved and answer that it could. Most utopias compare life in the present and life in the utopia and point out what is wrong with the way we now live, thus suggesting what needs to be done to improve things.” (Sargent, 2010, p.2) Therefore, it is primarily an ethical pursuit; the philosophers take its responsibility, whose goal is to find the most appropriate solutions for an uplifted life. We will find from this that a society that mitigates the extremism and evils of the absence of social justice in our present age, if we want to approach utopia, requires a successful and well-organized construction of political and social justice to reach a virtuous and happy society. Social justice cannot be achieved in the absence of political justice, which is represented in the model democratic system. The absence of democracy and political justice



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implies the existence of a class system dominated by a class that directs laws and the country to serve its interests rather than those of society.

After many centuries since utopia began to appear in many books, it is still far from being achieved. The advanced Western model of societies in our time with liberalism and globalization suffers from sharp class contradictions after the decline of the middle classes in the West. The majority in the world is still far from the happy life that people dream of.

### 1- *Reconstructionism*

Theodore Brameld (1904-1987) was an educational philosopher. He received his doctorate in philosophy from the University of Chicago in 1933. Brameld focused on how education in school could be used to develop social changes within the country and also the world. He wrote many books that focused on topics such as social changes through the classroom and cultural perspectives on education. In 1965, he published *Education as power, End and Means of Education: Midcentury Appraisal* in 1950, *Cultural Foundations of Education: An Interdisciplinary Exploration* in 1957 and *The Teacher as World Citizen: A Scenario of the 21<sup>st</sup> Century* in 1976.

Brameld, in *Minority Problems in the Public Schools* which was published in 1946, addressed social inequality such as economic exploitation, discrimination and racial prejudice. He called for radical philosophy that constructed on the weaknesses in the structure of the politics, economy and society. "...the reconstruction of the economic system.....Utopian, salvationist spirit". (Berkson, 1953, p.61) He placed considerable faith in the common individual. In his educational philosophy, he considered democracy the core of his reconstructional philosophy. In his book *End and Means of Education: A Midcentury Appraisal* in 1950, he asserts that education requires a reconstructed step. His philosophy was appropriately distinguished by Reconstructionism. He derived his ideas from his experiences in applying his philosophical principles to school setting when he was in Minnesota.

Reconstructionism as term was "developed in 20<sup>th</sup> century out of John Dewey's ideas and the issues facing this country following World War II" (Stern, 2001, p.2), like the crises of the depression all over the world, the development of the Soviet Union and Communism. One of the main beliefs of Reconstructionism is that education can be used as a





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method to create cultural and social change in a country and the world. The reconstructionist examines the “relation between school curriculum and the political, social, and economic development of society.” (Reed, 1999, p. 4). In this method of education the learning of students is derived from everyday lifestyle to make them think and question the social matters. Reconstructionism has students “combining education, philosophy, sociology, history, psychology, and economic theory with real-life observation.” (Gidley, 2017, p.8). Within Reconstructionism, students are directed to distinguish goals, needs, methods and problems and to achieve radical strategies for influential changes.

Living and working during a time of social unrest preceding and following World War II, Brameld realized that the United States was at a crossroad on how to move forward during this world tension. He believed that education should be used to promote social and political change through curriculum that had students investing and taking action on current issues. “classroom learning should involve inquiry, debate and authentic learning tied to real life issues that should be used to promote this change.” (Conrad, 1976, p.1)

Beginning in 1950 with the publishing of *Patterns of Educational Philosophy: A Democratic Interpretation*, Brameld disclosed his social understanding of four ways of thinking of schooling: perennialism, progressivism, essentialism and reconstructionism. He saw perennialism as fixating on the traditional idea of old Greece and middle age Europe; progressivism as the way of thinking of liberal, empirical schooling; essentialism as an instructive way of thinking concerned basically with the preservation of culture; and reconstructionism as an extreme philosophy of imparting of knowledge acting in response to the current crisis. “... essentialism and perennialism are much older philosophies in the history of education.” (p.89) All through the 1950s in his writings, Brameld kept up with that reconstructionists -like progressivists- went against any hypothesis that saw values as unchangeable or perpetual. Values should be tried by proof and grounded in social agreement.

Education plays two significant parts: to convey culture and to change culture. At the point when American culture is in a condition of emergency, the second of these parts that of changing and improving turns out to be more significant. Reconstructionism, Brameld asserted, is a philosophy of crisis; the reconstructionist is “very clear as to which road mankind should take, but he [or she] is not at all clear as to which road it will take” (Brameld, 2000, p. 75).



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Brameld's idea of the utopian soul as a feasible vision of what could and ought to be accomplished was influenced extraordinarily by researchers like Lewis Mumford whose extensive natural, environmental, and humanistic way of thinking had impacted Brameld's reconstructionism. "Since the first step toward eutopia is the reconstruction of our idola, the foundations for eutopia can be laid, wherever we are, without further ado." (Mumford & Miller, 1986, p.227) A few critics found Brameld's instructive way of thinking too objectively focused and idealistic while others were upset by his support of instructors as activists of social change. Brameld's disagreeable responsibility in intercultural teaching and schooling for a world society during the 1950s was all the more broadly embraced as multicultural and worldwide instruction 50 years later.

Brameld was looking for a society that fits his utopian community "..... an ideal society that fulfilled human needs and aspirations... curriculum for social change would incorporate utopian reflection, social analysis and democratic deliberation." (Thomas, 1999, p.4). This utopian society can be achieved by the right and suitable curriculum which helps students to realize and question the world around them. In such society citizens can get learned equally and have the right way to criticise their social matters and injustice.

The results which Brameld came with were students learned how to work cooperatively with others and were excited to learn the facts behind different issues. Students also "learned how to express their own view and listen to views different from their own." (Thomas, 1999, p.10). Students should be learned about democratic values and ideas in their country. Brameld's passion for and interesting in cultures and the post war tension led him to take a more international view on reconstructionism as his career progressed. He wanted to have a global curriculum that would help examine and solve the problems facing the world. He believed in social self- realization. "Students should learn that they can achieve success by developing the community and the community can only develop through each individual's achievements." (Weltman, 2002, p.10). Everyone is involved in the success of the community. The relation between the community and individuals is mutual. The success which is achieved by people is the elevating of the community that they are part of. So the concentration on the individuals to be successful is to make a successful society.





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Brameld also advocated for a global curriculum that would promote the protection of cultural and environmental values at the highest international level and the implementation of society and economic programs at the lowest feasible local levels. He wanted every level of education and government involved in creating solutions to the international issues. Brameld wanted education to focus on learning history through examining the future instead of “idealizing the present through the past.” (Weltman, 2002, p.10). While the ideal of reconstructionism is not mentioned regularly in education today, the strategies and ideals are still present. Education has always and still is used as a method for changing the individual as well as the community. Also, with the shift to authentic learning and the push for students to develop critical thinking skills, the concepts of reconstructionism are being applied in the quest to create informed and global students. Learning, today, is not isolated within one country because students are living in a global age. Education can be used to prepare the learners for the diverse challenges that the future holds.

### 2- Utopian Social Reforming

*Looking Backward: 2000-1887*, by the American author Edward Bellamy, describes the American society in the year 2000. This society is under a perfect social system where brotherhood, cooperation and the industry aims to fulfil the human needs. The novel intends to compare the past life of the capitalist society in the nineteenth century to the imagined 20th century lifestyle. The narrator, Julian West, sleeps in 1887 and wakes up in 2000.

The novel is categorized within the old style of utopian fiction, that type of fiction which tries to depict an ideal human community. The plot is not so complicated, solely an instrument for Bellamy's thoughts for social reforming. Bellamy was sure about his readers, in nineteenth century, who were totally hostile to the idea of probability of an economy dependent on common capital, the chief fundamental of socialism, a berated political evolution in the 19<sup>th</sup> century. Consequently, Bellamy had a duty which was not easy to convince his audience to accept his suggested ideal community. He keeps himself away from the more revolutionary political ideas of the anarchists and socialists.

The public authority is still regarded the strong power to keep community under control. Individual freedom isn't menaced, but upgraded. An individual specialist's evaluation is perceived and esteemed through a complicated positioning framework dependent on the military.





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The idea of obligation that every citizen can contribute his / her military service to protect the nation is equal. Every citizen has to contribute his / her allotment of intellectual or industrial services to defend the nation. However it was only after the nation turned into the chief owner of work that people had the choice to give this kind of service with any pretext both of universality or equity. ““That is,” I suggested, “you have simply applied the principle of universal military service, as it was understood in our day, to the labour question.”” (Bellamy. 2008 .p.32). User’s decision is improved in order that each shopper request is met, and everyone has simple admittance to the full domain of the products of the government. People are encouraged to have the professions which are more suitable for them. In general, Bellamy addresses his imagined utopian lifestyle as a pliant community with a more extensive domain of individual freedom on account of openly controlled capital, not despite it.

Bellamy also tries to get his beliefs more acceptable to the readers through Julian West, a person of the nineteenth century who is brought to the 20<sup>th</sup> century after more than one hundred years of trance. Since Julian resembles them, Bellamy's readers could all efficiently agree with him, an eager advocator of Bellamy's utopian social reforming. Bellamy, via Julian, foresees the inquiries and reticence of the readers. “I really think that the complete absence of chimneys and their smoke is the detail that first impressed me...what impresses me most about the city is the material prosperity on the part of the people which its magnificence implies.” (Bellamy. 2008 .p.24) Via Doctor Leete who reasonably and deliberately reacts to these inquiries and reticence. The kind retired father, Dr. Leete is the mouthpiece for Bellamy's thoughts on the reforming of the society. Bellamy’s relationship with his readers is reflected by Dr. Leete’s relationship with Julian. Bellamy wishes that Julian's hard and embarrassing transformation to the philosophy of Dr. Leete will be reflected in the audience. “..the cities of that period were rather shabby affairs.....the general poverty resulting from your extraordinary industrial system would not have given you the means.” (Bellamy. 2008 .p.24)

Nineteenth-century community was in amazement of its modern system of capitalism. Contrasted with a feudal, rural community, a modern economy dependent on private capitalism was an undeniably more effective way of production and making money. It authorized the manufacturing of simple, mass-made merchandise, so that it increased the expectation of living. In this situation, the abundance production was



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focused firmly in the possession of the special minority. Bellamy focuses on the problem of over productivity and lack of consumption at that time. They wasted more than they consumed. "Could they be reasoning beings....when the product is made and ready for use, waste so much of it in getting it to the user? If people eat with a spoon that leaks half its contents between the bowl and the lip, are they not likely to go hungry?"(Bellamy. 2008 .p.130)

Bellamy tries to convince his readers to his point of view by discussing a matter of an economy dependent on freely dominated capital could upgrade the advantages that 19<sup>th</sup> century community admired most about their new technology. He furthermore asserts that his utopian lifestyle could be immensely more perfect; work would not be inactive, and equipping could be undeniably more intently coordinate interest. Bellamy assures that the continuous overabundances in productivity, strikes, lacks and business frustration within a financial system run on rivalry are huge dissipations that would be overcome through a system dependent on collective collaboration.

Though a lot of individuals in the 19<sup>th</sup> century community were aware of the huge hole that separated the rich and poor people, most of them saw that there could be no authentic way to eliminate that gap. Some were heartless, since that they believed that the poor were and would still be in the second rank by comparison to the rich. "Equal wealth and equal opportunities of culture...have simply made us all members of one class."(Bellamy.2008. p.70). Bellamy portrays the unfair division of the classes of the 19<sup>th</sup> century as a moral shock; however he is aware of the risk that his audience will be taken away and dissatisfied by the implicit critique pointed at them. He presents the ways that are used to make the society of one class. The equality in education and wealth is the solution of the class problems. He refers to the importance of education for making the desirable society. The assurance of comfortable life is the primary responsibility of states;" The nation guarantees the nurture, education and comfortable maintenance of every citizen for the cradle to the grave."( Bellamy.2008. p.42)

Hence, Bellamy mollifies the impact by attributing this moral shock to obliviousness. "The folly of men, not their heart heartedness, was the great cause of the world's poverty. It was not the crime of man, nor of any class of men, that made the race so miserable, but a hideous,



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ghastly mistake, a colossal world-darkening blunder.”(Bellamy.2008. p.135). He clarifies the main cause of the suffering of human beings is not by their nature but by the way of dealing with the circumstances. Instead of accusing one another, we have to change ourselves to change the world we live in.

Thus, Bellamy intertwines the entreaty of sane rationale and ethical demands to draw his readers’ attention to his point of view. Despite the fact that his utopian society actually presently can't seem to appear - and however the merciless conduct of 20<sup>th</sup> century socialism may cause it to appear to be gullible or old. Bellamy's story was, in its own specific manner, a triumph. In addition to the fact that it was a public blow, however it likewise impacted popular social, economic and political theoreticians like Veblen, Thorstein, William Allen White, John Dewey and others.

“Their misery came, with all your other miseries, from that incapacity for coöperation which followed from the individualism on which your social system was founded, from your inability to perceive that you could make ten times more profit out of your fellow men by uniting with them than by contending with them.” .”( Bellamy.2008. p.55) While the nineteenth century philosophy valued individualism, the 20th century prizes sociality and collaboration. So everyone feels that it is his/her obligation to add to the public benefit through his/her work. Also, the 20<sup>th</sup> century doesn't really administer altogether with individualism. All labourers are respected with unique acknowledgment for their commendable activities through a normalized positioning framework, so the 20<sup>th</sup> century has simply adjusted individualism. It respects singular endeavours that add to the public benefit, also empowering an arrangement of each man for himself. It is a framework that rewards selflessness individualism instead of the narrow minded individualism of the nineteenth century.

### ***3- Enlighted Mentality***

Reconstructional thoughts in some structure have existed since the beginning of time. Plato in his book *The Republic* declares a way for a state where education is the material of building a better and new society. Their being part of the Industrial Revolution, Edward Bellamy and Robert Owen esteemed the utilization of technology to further developing humankind all through the world other than for increasing wealth. As indicated by Marx, teaching has long been utilized to manoeuvre





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individuals toward tolerating the perspectives of the ruling classes. However, the hidden educational plan in school life can be utilized to oust the interests of the ruling class. Hidden educational plan is characterized as all exercises that happen as learners acquire the school topics, and the activities that those different exercises convey about the importance and the value of what the learners are realizing. “..students critically examined the state of the American society, identified basic human needs and considered how these needs could be met through social planning.”(Thomas, 1999, p.6) John Dewey considered education to be an instrument for continuous and immediate prompt of change in the life of people as well as the social orders. His philosophy, during the 1920s and 1930s, became recognized with extremist social change and guidance.

Bellamy, in his novel *Looking Backward*, advocates the use of education as an effective means of change at the individual and social level. He sees that people should have equal and better educational opportunities and this was the demand of working class at that time. He believes that the lack of this demand is the main reason for what was happening of the continuous strikes. The labourers were upset of the injustice “they preferred demands for higher pay.....better educational advantages, and a share in the refinements and luxuries of life, demands which it was impossible..”(Bellamy,2008, p.14). In the nineteenth century, education was for the noble and the rich only. The working class was not allowed to have such opportunity of learning. It is one of the most important matters that Bellamy criticizes in his novel. He sees that citizens must have education before allowing them have a job. The youth is the sacred period of education. He believes that people are strong if they have the right education at the right age. “but we hold the period of youth sacred to education, and the period of maturity,..” (Bellamy,2008, p.33). He assures that the youth be watched by the parents and the teachers from the early age to indicate their aptitudes to help them have their own specialties. The educational system must provide the youth with the essential knowledge and familiarity of the methods and tools of the national industries, agriculture and mechanics.

“For the nation guarantees the nurture, education, and comfortable maintenance of every citizen from the cradle to the grave.” (Bellamy,2008, p.42) As an activist, Bellamy calls for the change of the social system. The government has to take care and support people. It should make sure that everyone in the state has the suitable level of

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living, education and the type of work that suits his / her ability. Bellamy concentrates on having the chance of education. If the government is the only employer and guaranties the employment to all, citizens will be permitted to choose their avocations. Julian West, the narrator, declares the deprivation of the poor from their right of education causes the failure of ninetieth century in any effective and systematic way to utilize and develop the natural aptitudes of citizens for the intellectual avocations. People were unhappy because they were forced to have and do work which they were inefficient and naturally unfitted for it. Bellamy sees that equality in giving the opportunity and education to everyone is the only way to have the change in the social system. “All these things now are changed. Equal education and opportunity must needs bring to light whatever aptitudes a man has,..” (Bellamy, 2008, p.62).

Through the character of Dr. Leete, Bellamy criticizes the social system of ninetieth century. The inequality in distributing the wealth, the opportunities and education led to the division of the society into classes that considered the other as different races. One of the benefits of the universal education that Bellamy calls for is that the popular will be able to judge the work of art and the writers all have the same facilities to bring his / her work before the popular. “as in literature, the people are the sole judges.” (Bellamy, 2008, p.73). As for the relatively small class of violent crimes against citizens, unconnected with any notion of profit, they were almost entirely confined, even in your day, to ignorance and beastliness; and nowadays, when good morals, culture and education are not the preserve of the minority, but rather universal, we rarely hear of such atrocities. Bellamy assures that education is the key factor for the social reformation. Before there were crimes in the community, even not for gaining anything in return just, because of ignorance and brutality. “...when education and good manners are not the monopoly of a few, but universal, such atrocities are scarcely ever heard of.”(Bellamy, 2008, p.87)

Through the strolling down the utopian city that Bellamy portrays in his novel Dr. Leete and Julian make a comparison between the 19<sup>th</sup> century and the utopian 20<sup>th</sup> century. While visiting the schools and colleges, they compare the educational system and how it becomes more effective than before. In Julian’s time, the education was so expensive and most of population could not pay for it. The higher education was for the infinitesimal part of the citizens who enjoyed and took its advantage. The main difference between the utopian modern educational system and





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the old one is that the modern is free-like system and everyone has the same opportunity of education. Bellamy focuses on the principle of equality in the educational system. “..but the main difference is that nowadays all persons equally have those opportunities of higher education..” (Bellamy, 2008, p.93) Mandatory education has been added to the public school system, about six higher grades, conveying the young to the age of 21 and providing him what was to be called the education of an honourable man, rather than setting him free from learning at fourteen or fifteen with no mental development, other than the multiplication table, writing and reading.

The dialogue, between Dr. Leete and Julian about the application of the higher education, its differences and the change of the population, shows the great change in the utopian society. Julian is doubtful of the result of applying this kind of education because the professional men will set themselves against the manual avocations. Dr. Leete explains why that was in Julian’s time. It happened because the manual labour was associated with the primitive, rough and ignorant class. In the utopian city, which Bellamy looking for, there is no such a division of classes. In the utopian community, the higher education is devoted to support the man how to live and all sorts of labour have the same portion of concentration. “..when the highest education is deemed necessary to fit a man merely to live, without any reference to the sort of work he may do, its possession conveys no such implication.” (Bellamy, 2008, p.94)

To teach some to the most significant level, and leave the mass entirely crude, as was done before, made the hole between the populations practically like that among various living species, which do not have means for correspondence. What could be crueller than this outcome of a fractional satisfaction in schooling! Its widespread and equivalent happiness leaves, without a doubt, the distinctions between men as to natural abilities as set apart as in a condition of nature, however the level of the most minimal is immensely raised. Brutishness is completely rejected. All have some notion of the humanities, some enthusiasm for the things of the brain, and adoration for the still higher culture they have not yet reached it. They have become able for getting and giving, in different degrees, however all in a few measure, the delights and motivations of a refined community. The extent of people who are fit for refined intercourse or scholarly feelings, to the mass of their counterparts, used to be so tiny as to be in any expansive perspective on humankind barely worth focusing on. “One generation of the world to-

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day represents a greater volume of intellectual life than any five centuries ever did before.” (Bellamy, 2008, p.95)

### Conclusion

Humanity has always been looking for the ideal community and the utopian lifestyle. The philosophers and thinkers have set ideas and features of that perfect society. Plato, for example, has put the principles and methods for the utopian society in his *Republic*. The concept of utopianism is not the same through different times, that is because the development and advancement in scientific and cultural aspects. In every era people can add new concepts that are based on their experiences. The dream of the utopian society becomes bigger and urgent with the crises and injustice that people face. Since utopia is the way of living happily and perfectly, philosophers and thinkers take their role to question the present life situations and compare it with the utopia to point out what is wrong and suggest what is needed to be done.

Theodore Brameld calls a radical educational philosophy which considers democracy its core for his social reconstructional philosophy. He believes that education in schools is the only way for the social change in America and the world. So he focuses on reconstructing education as the first step towards social improvement. He sees that students should learn from real-life observation to be able to criticise the problems and social matters. People should learn how to work cooperatively with each other. Success can be achieved by developing the community and individuals' achievements are the only way for the social change.

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