

Based on a few assumptions behind the creation of utopias are utopias fundamentally created out of self-interest and self-gain or are they for the benefit of the mass of people? If created out of benefit for society is it always like that? Does society always have to be big enough to not consider these social interests?

There are a few assumptions that are common in many of the utopias and some assumptions that are key to only a particular utopia. The general assumptions when presenting and writing a utopia would be to have social equality, a fair justice and governmental structure, a common philosophy that people in the utopia abide to and establish a motive for common good. The motive in particular for common good is important and usually is mentioned in utopias. Moreover, people usually see and perceive utopias as the opposite of a dystopia because people can usually relate more to a dystopia than a utopia and therefore see utopia as a type of paradise in comparison. However, there are many kinds of utopias and the assumption of them as the opposite of a dystopia is not always fundamentally what utopias are.

Initial Claim - Negative view on self-interest for utopias

The behavior of people who join or are in utopias is motivated by some kind of return. There is a key assumption that utopian schemes are founded on the premise that individual self-interest must not be present for the greater good of the community. Branden states that "to seek the life proper to his nature, is to man's self-interest" (67) and it can be implied the physical act of joining a utopia to seek a proper life would be driven by self interest. Therefore there is always an underlying self-motivation in joining or participating in these utopias.

“only reason can determine what is, in fact, to his self-interest, that to pursue contradictions or attempt to act in defiance of the facts of reality is self-destructive”

In addition, In *Plato's Republic* the concept of Plato's five regimes mirrors this example.

The concept of Plato's five regimes states that there would be a progressive degeneration starting with Aristocracy, where man is not tempted to abuse power in his own advantage and thus is a model citizen in society, and ending in Tyranny where man is driven and consumed by pleasures in life and it becomes a fight for survival and therefore a man act in self-interest for the protection of himself. Assuming that this is what is going to inevitably happen the pleasures implied during Tyranny are through self-interest where the return is to satisfy one's pleasures. It can be implied from Plato's theory that over time utopias can become a place for self-interest and self-gain enough though they were initially were created for a motive.

Complicating Claim - Positive view for self-interest on utopias

On the other hand, this centralized motive that utopias are pushing to solve is a key aspect of something they want to subtract from the outside world from which they came. Is it selfish to have a self-interest in something you want to solve for the great society?

Common good can be transformed into self-interest which is how a utopia can function.

people have motivation to function and join the utopia. There is something to gain by each individual.

Moreover, people within a particular utopia are usually driven by the common good the utopia represents, and people who want to become a part of a utopia join them because they want to work towards achieving a motive the utopia represents for their own self-interest. In *New Atlantis* Bacon describes that the end of their foundation is “the knowledge

of causes, and secret motions of things; and the enlarging of the bounds of human empire, to the effecting of all things possible”, and therefore the society proposed in the *New Atlantis* are driven by a vision of a future in knowledge and in discovery. In this society individuals believe in “Salomon’s House”, and Bacon envisioned it as a modern research university. Individuals are also driven by religion as they miraculously received a copy of the bible, and this is significant because religion and a greater power is a big influence on utopias and play a key factor in determining the key philosophies of a utopia.

Consequential Claim - Takes both together, also considering the size of the utopia

Individuals in a utopia aren’t always willing to self sacrifice for the community and don’t usually have to.

The size of the utopia is important in determining the underlying assumptions behind it and most critiques don’t target the size that defines as utopia, we usually assume that utopias are large in size but do they have to be? Most utopian literature are large in size such as *More’s Utopia*, *Looking Backward*, and others. There isn’t evidence to support that utopias have to be small or large in size in the critiques or the books considered. Utopias can be small in size as a family or a group of people can be self-producing by earning and income, assuming that utopias can exist with the outside world, or starting an agricultural institution of their own. Stereotypically every family also has a governmental structure, their parents, a source of education, and a code of conduct or rules which are passed down through generations in their family. In addition, they also have a motive for common good which is to lead the family and to give the family the best outcome they possibly can. Every member of the family will act in a way to provide the family with the optimal situation for it may be through education or through earning an income or through growing and cooking food.

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Also to consider if family structure is optimal to survival in a utopia as they need a group of people within the utopia as well who follow the same thought of survival.