

A Chimeric Utopia Torn Between Two Lands: Is Autonomy Under Quarantine in The Dispossessed?

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ABSTRACT: Having written four collections of poetry, more than fifteen novels, short stories, and books for children, criticism, screenplays and edited anthologies, Ursula Le Guin is a renowned American science fiction writer. Le Guin's works are considered to change the notions of what fantasy and science fiction can perform and she is also considered to be a remarkable spinner of fantastic tales through which she can make the readers take note of the words and cultural assumptions. Through the lens of its narrator, Shevek, Le Guin crystallizes the difference between education and indoctrination in *The Dispossessed*. The aim of this study was to propose a critical analysis of indoctrination in the field of education and to analyze concepts of politics, ideology, culture, freedom, equality and their interrelationship with the concept of education. In the novel, both the Anarresti and the Urrasti's educational means to educate their people were revealed. The analysis clarified some factors that might be unstable for any utopian community and even threatening for democratic and other values in a given society.

Keywords: Democracy, Education, Ideological inculcation, Indoctrination

I. INTRODUCTION

Ideology may be defined as 'a system of ideas, beliefs, fundamental commitments, and values about social reality' and the term 'ideology' has been one of the most controversial concepts in social theory as there exist multiple ways of apprehending what ideology is (Nozakj & Apple 2002, p. 381). Education, on the other hand, seeks developing individuality and autonomy in people as well as equipping them with 'habits of equal respect and concern for others.' In terms of education, there are two kinds of perspectives suggested within utopias: the formal education of children and the informal education of adults, which aim at securing an autonomous, broadly educated, rational, knowledgeable, attentive and informed citizenry. What is more, through either 'civic education' or 'democratic education' some democratic values are instilled through informal means in a given society (Sabia 2006, p. 96).

The etymological investigation of the concept of 'indoctrination' means the implanting of doctrines. The fact that the Roman Catholic Church implanted the Christian doctrine and secured its autonomous control of the medieval European education in the Middle Ages reveal that teaching was associated with endorsing the doctrines at the time. Over time, indoctrination has come to refer to the entire educational system and it has become a body that incorporates an absolute authoritarian character, which, in time, has minimized the concept of education into a doctrinal implantation; thus, it has become synonymous with indoctrination (Snook, 2010, p. 8). The traces of indoctrination and related applications will be traced in Ursula Le Guin's *The Dispossessed* within the body of this study.

II. THE DISPOSSESSED AND PEDAGOGY OF DIFFERENCE: DEMOCRACY VERSUS IDEOLOGICAL INCULCATION

Alexander (2005) argues that ideologies are inculcated through education since all societies convey the customs and beliefs they maintain. Indeed, it is accepted by many people that education compulsorily involves an ideological character (O'Neil, 1981). The economic manipulation and the economic roles of educational institutions seem to be a determining factor in understanding the nature of education. However, in order to provide a more adequate picture about the outcomes of educational processes, through either formal or informal means, and observe the mechanisms of domination and power, the cultural and ideological orientations need to be considered so as to make sense of the complex social and economic ways. Thus, 'political tensions and contradictions' are also intervened in the practices of educators (Apple, 2004, p. 2). Indeed, Shevek reveals this intervention in the applications of the Urrasti when he describes the Urrasti and compare his society with them. Hence, he seems to believe that the people on Urras are not free due to the authoritative capitalist government, which constantly inculcates its belief system rather than freeing their citizens. Here you see the jewels, there you see the eyes. And in the eyes you see the splendor, the splendor of the human spirit. Because our men and women are free — possessing nothing, they are free. And you the possessors are possessed. You are all in jail.

Each alone, solitary, with a heap of what he owns. You live in prison, die in prison. It is all I can see in your eyes — the wall, the wall!” (Le Guin 1974, p. 110). Thus, a troubling paradox arises out of the intersection of democracy and education on Urras. In order for a state to be liberal, citizens should be involved in the process of self-government and make informed decisions as they mature. However, on Urras the educational system is depicted as an inherently authoritarian institution since it involves some agents who make use of some opportunities in order to shape some insusceptible people. Therefore, this government seems to resemble a totalitarian state which shapes the thoughts of its citizens and effectively inculcates its belief system by posing them into a serious threat which dictates the lack of freedom of thought (Redish & Finnerty, 2002). Therefore, this form of uncritical ideological inculcation is far from education in every aspect, and it gives rise to indoctrination (Snook, 1972). Indeed, Shevek emphasizes the role of ideology on Urras and makes this reality more tangible when he reveals his thought about the Urrasti when he says ‘Here on Urras, that act of rebellion was a luxury, a self-indulgence. To be a physicist in A-Io was to serve not society, not mankind, not the truth, but the State’ (Le Guin 1974, p. 129).

Indeed, in Le Guin’s *The Dispossessed*, there are abundant examples of indoctrination which are revealing in terms of moral education and ideological indoctrination. In addition, it must be admitted that all forms of inculcation which are portrayed in the practices of the Urrasti in order to control Shevek and take advantage of him and his studies are attempts to ‘dominate and even violate the individual’ (Gur Ze-ev, qtd. in Alexander, 2005, p. 2). Although the first impression of Shevek about Urras seems positive and full of hope initially, it turns out that the reality of Urras is not as it seems. The first sign of the difference between these two planets is revealed in Chapter 1, where Shevek, the protagonist, describes the ship on which he is taken to Urras. Through this description, Shevek is trying to compare Anarres and Urras. “No. It is not wonderful. It is an ugly world. Not like this one. Anarres is all dust and dry hills. All meager, all dry. And the people aren’t beautiful. They have big hands and feet, like me and the waiter there. But not big bellies. They get very dirty, and take baths together, nobody here does that. The towns are very small and dull, they are dreary. No palaces. Life is dull, and hard work. You can’t always have what you want, or even what you need, because there isn’t enough. You Urrasti have enough. Enough air, enough rain, grass, oceans, food, music, buildings, factories, machines, books, clothes, history. You are rich, you own. We are poor, we lack. You have, we do not have. Everything is beautiful, here. Only not the faces. On Anarres nothing is beautiful, nothing but the faces. The other faces, the men and women. We have nothing but that, nothing but each other (Le Guin, 1974, p. 110).

Although Shevek is deeply impressed by the outlook of Urras initially, his ideas change during his visit to Urras, and he reveals that this beauty is not long-lasting and is very superficial since he discovers in time that the people on Urras are owned by their state and they are never free to fulfil their potentiality. Le Guin (1974) points out this uneasiness of Shevek when he describes the mood of him as ‘He was sick of holding back, sick of not talking, not talking about the revolution, not talking about physics, not talking about anything (Le Guin 1974, p. 99). Moreover, Shevek’s conversation with Chifoilisk in Chapter 5 reveals Shevek’s dissatisfaction with the Urrasti in terms of the police, administration, laws, trades and particularly education. Upon the remark of Chifoilisk which suggests that Shevek has been bought by the state of Urras, Shevek starts to question the reality behind Urras. During the conversation, Chifoilisk warns Shevek to be careful against Pae, another physician on Urras, and adds that Shevek has ‘to understand the powers behind the individuals’ on Urras since Pae ‘is a loyal, ambitious agent of the loti Government’ (Le Guin 1974, p. 67). Besides, Chifoilisk adds that the manner of Shevek in approaching everybody on Urras ‘as a person, an individual’ will not work on Urras since it is based on a profit economy (Le Guin 1974, p. 67). Indeed, through the end of this conversation, Chifoilisk turns out to be one of the agents of the government on Urras. Thus, it is revealed the powers that direct Urras is not reasoning, but the ideologies and profit making.

Chifoilisk’s face closed down; then he turned suddenly to Shevek, speaking softly and with hatred, “Yes,” by said, “of course I am. If I weren’t I wouldn’t be here. Everyone knows that. My government sends abroad only men whom it can trust. And they can trust me! Because I haven’t been bought, like all these damned rich loti professors. I believe in my government, in my country. I have faith in them.” He forced his words out in a kind of torment. “You’ve got to look around you, Shevek! You’re a child among thieves. They’re good to you, they give you a nice room, lectures, students, money, tours of castles, tours of model factories, visits to pretty villages. All the best. All lovely, fine! But why? Why do they bring you here from the Moon, praise you, print your books, keep you so safe and snug in the lecture rooms and laboratories and libraries? Do you think they do it out of scientific disinterest, out of brotherly love? This is a profit economy, Shevek!” (Le Guin 1974, p. 67). Following this realization, Shevek later reveals the underlying reality of Urras in terms of its educational practices and the way they inculcate their belief system to their citizens. It is obvious in Chapter 10 that the main motive of Shevek in visiting the Urrasti is to abolish the walls which restrains people. Indeed, the wall is a recurring motif in Le Guin’s *The Dispossessed* and Shevek also has a number of dreams about walls throughout the novel. According to Benfield (2006), the Port of Anarres is surrounded by an extremely important wall, which Shevek has to overcome so as to get on the ship which will take him to Urras to further

his research. This wall presents a dichotomy based on two different points of view. First, it encloses the whole universe except Anarres; thus, leaves Anarres disconnected from the outside world. On the other hand, it also suggests boundaries surrounding Anarres, and leaving anyone living outside Anarres in quarantine. However, Benfield (2006) argues that this wall stands for the barricades that mankind create in order to limit the freedom of others. Therefore, Shevek, the protagonist, intends to eliminate these barriers and he clearly echoes his opinions in a conversation with Takver in Chapter 10, prior to his journey. “What are you going to do?” asked Takver, a thrill of agreeable excitement in her voice. “Go to Abbenay with you and start a syndicate, a printing syndicate. Print the Principles, uncut. And whatever else we like. Bedap’s Sketch of Open Education in Science, that the PDC wouldn’t circulate. And Tirin’s play. I owe him that He taught me what prisons are, and who builds them. Those who build walls are their own prisoners. I’m going to go fulfill my proper function in the social organism. I’m going to go unbuild walls” (Le Guin 1974, p. 157).

III. ANARRES: THE ANARCHO-COMMUNIST UTOPIA, HUMAN NATURE AND EDUCATION

Anarchism suggests a no-government system of socialism, which has developed over the course of the second half the nineteenth century. The anarchist hold that it is high time for private ownership of land, machinery and capital to disappear and that the ideal political organization of a society can only be achieved only when the functions of the government are reduced to a minimum, and the individual can recover ‘his full liberty of initiative and action for satisfying, by means of free groups and federations’ (Kropotkin, 1920, p. 3). This communist-anarchism theorized by Kropotkin is obvious in *The Dispossessed*, particularly in the novel’s mean setting, Anarres. From Anarres, Shevek plans a visit to the neighbouring state, Urras, which was separated by the anarchist revolutionaries about one hundred and seventy years ago (Jones, 2011).

Serving as foils to each other, Anarres and Urras illustrate the strengths and weaknesses of each governmental organization and social system in Le Guin’s *The Dispossessed*. Set in imaginary lands, both societies reveal the problems that constrain the liberty of the individual. Thus, the educational practices shaping the individuals in these societies will be clarified through the lens of Shevek. In the novel, Anarres, the moon of Urras, is portrayed as an anarchist society of refugees, who follow the teachings of the female philosopher Odo. Indeed, the Anarresti society seems to have been influenced by the philosopher and revolutionary Odo, whose teachings form the basis of culture on Anarres. For instance, the educational practices are revealing even in the word choice of the Anarresti people. Thus, on Anarres, there exist broad freedom and complete equality ‘without reference to gender or class distinctions’ (Marcellino 2009, p. 205).

For example, they do not have separate words for work and play (Le Guin 1974, p. 46). Moreover, in contrast to the Urrasti, the Anarresti are not required to do work they do not like doing, yet they freely choose what they would like to do. Indeed, Odo’s teachings clearly reflect the culture and society on Anarres in Chapter 8. A child free from the guilt of ownership and the burden of economic competition will grow up with the will to do what needs doing and the capacity for Joy in doing it. It is useless work that darkens the heart. The delight of the nursing mother, of the scholar, of the successful hunter, of the good cook, of the skillful maker, of anyone doing needed work and doing it well — this durable joy is perhaps the deepest source of human affection and of sociality as a whole.” There was an undercurrent of joy, in that sense, in Abbenay that summer. There was a lightheartedness at work however hard the work, a readiness to drop all care as soon as what could be done had been done. The old tag of “solidarity” had come alive again. There is exhilaration in finding that the bond is stronger, after all, than all that tries the bond (Le Guin 1974, p. 118).

Thus, Odo’s teachings, on which the Anarres life is based suggests that the organizational means of capitalism such as competition and property only diminishes the capacity of people rather than enhancing their potential capacities in realizing their highest potential (Libretti, 2004). Thus, personal interdependence and complementarity of individual compose the novel’s philosophical foundation in that a person can fulfil their potentiality supposing there exists free will. Indeed, Le Guin seems to be echoing the ideas of Marx and Engels to underlie the idea that ‘the free development of each is the precondition for the free development of all’ (Marx & Engels 1848/1972, p. 491). Throughout the novel, Shevek is trying to direct his individual creativity in the anarchic society of Anarres. Additionally, Shevek’s commitment to the Odonian principles of Anarresti society poses an act of rebellion. However, Shevek devotes himself to his own will and talents in order to serve his social interests as well as the community he lives in. In Chapter 10, Le Guin (1974, p. 129) states that ‘On Anarres he had chosen, in defiance of the expectations of his society, to do the work he was individually called to do. To do it was to rebel: to risk the self for the sake of society.’ Thus, it seems that Shevek realizes his own potentiality. Shevek had learned something about his own will these last four years. In its frustration he had learned its strength. No social or ethical imperative equaled it. Not even hunger could repress it. The less he had, the more absolute became his need to be. He recognized that need, in Odonian terms, as his “cellular function,” the analogic term for the individual’s individuality, the work he can do best, therefore his best contribution to

his society. A healthy society would let him exercise that optimum function freely, in the coordination of all such functions finding its adaptability and strength. That was a central idea of Odo's Analogy (Le Guin 1974, p. 157-58). Indeed, the individualism portrayed in Chapter 10 about the culture of Anarres does not refer to a competitive or a possessive struggle which poses an antagonistic relationship in which one individual tries to dominate the other like the Urrasti do. Besides, through this individuality the person is neither isolated from the society nor this society aims at eroding the individual in turn (Libretti, 2004). Instead, through this individualism on Anarres, Shevek provides congruence with his fellows from his society, through which Le Guin (1974) indirectly challenges the theoretical foundation of capitalism that in order for a society to develop some external motivation or coercive mechanism is a must.

All this Shevek had thought out, in these terms, for his conscience was a completely Odonian one. He was therefore certain, by now, that his radical and unqualified urge to create was, in Odonian terms, its own justification. His sense of primary responsibility towards his work did not cut him off from his fellows, from his society, as he had thought. It engaged him with them absolutely (Le Guin 1974, p. 158).

Anarres is depicted in Le Guin's *The Dispossessed* as an imaginary land which is built on scarcity, even deprivation of resources. Indeed, Anarres is a place with some serious shortages: frequent droughts occur, the vegetation of the planet is scarce and also there is a lack of animal life. Although being referred as an imaginary land, Anarres lacks the necessary conditions as it cannot support a genius to flourish. Indeed, Anarres is severely challenged by the physical environment: the land is dry and it is prone to drought (Jaekle, 2009). This holy community is sustained through its moral values; however, it is depicted as a land which is fundamentally inhospitable for human flourishing. In contrast to other utopias, Anarres poses insufficiency and in this respect it represents an ambiguous utopia (Bierman, 1975). Additionally, Nadir (2010) argues that *The Dispossessed* differs from other utopias in that every citizen living on Anarres is conditioned to be self-sacrificing about their individual desires so as to exist in the community in a modest way. In other words, the world in *The Dispossessed* is severely restricted by the environment, which suggests that the prosperity and happiness of individuals are also restricted unlike other contemporary utopias, where economy of happiness promises a prosperous future and infinite happiness.

However, among this lack of plenty, Shevek flourishes and all accounts of his developmental stages are presented such as his childhood, parental upbringing, and adolescent learning. However, Shevek's experiences on Anarres reveal the fact that his upbringing within the Anarresti society reveals the negative influence of Anarres on him. Indeed, even the teachers in the nurseries and learning centres on Anarres are preoccupied with inculcating their doctrines rather than fostering the ability in children to be autonomous learners and think freely. The remark of the history teacher in Chapter 2 portrays the fact that children on Anarres are taught imposed some notions rather than taught. The teacher states that 'Yes, he said, a prison was: a place where a State put people who disobeyed its Laws' (Le Guin 1974, p. 18). Moreover, the conversations of Shevek with his friends such as Tirin and Kadagv about imprisonment play an important role in Shevek's subsequent critiques of the Anarresti and Urrasti societies in the following chapters (Benfield, 2006).

Anarres, in this respect, can be thought of an ambiguous utopia since it portrays institutional bodies that are good in character, yet the settings of these good institutions impose 'an absence of goods- traditional means to fulfillment' (Bierman 1975, p. 205). According to Jaekle (2009, p. 75-76) through Anarres, Le Guin attempts to construct a highly anarchist society which lacks the three great enemies of freedom: 'the state, organized religion, and private poverty.' This land is presented with its complementary foe, Urras in the novel and through this difference between two different planets, Le Guin seems to be bringing two ways to see the unity in *The Dispossessed*, which reveals her complementarity that has its roots in the twentieth-century physics. However, one of the most striking moments which reveals the rationale behind the Anarresti society becomes overt in a conversation between Edap and Shevek in Chapter 6. "It's not the individuals posted to PDC, Shev. Most of them are like us. All too much like us. Well meaning, naive. And it's not just PDC. It's anywhere on Anarrea. Learning centers, institutes, mines, mills, fisheries, canneries, agricultural development and research stations, factories, one-product communities — anywhere that function demands expertise and a stable institution. But that stability gives scope to the authoritarian impulse. In the early years of the Settlement we were aware of that, on the lookout for it. People discriminated very carefully then between administering things and governing people. They did it so well that we forgot that the will to dominance is as central in human beings as the impulse to mutual aid is, and has to be trained in each individual, in each new generation. Nobody's born an Odonian any more than he's born civilized! But we've forgotten that. We don't educate for freedom. Education, the most important activity of the social organism, has become rigid, moralistic, authoritarian. Kids learn to parrot Odo's words as if they were laws — the ultimate blasphemy!" (Le Guin 1974, p. 81). Therefore, it is overt that Bedap, Shevek's friend and a frustrated educational reformer, takes Shevek to the point where he can see his problems more clearly. Shevek comes to realize the fact that Anarres has an invulnerable power structure and that this structure gives no chance to its citizens in accomplishing their goals. Thus, the people living on this planet have no chances of improving themselves. This view becomes more tangible through what

Bedap's claims in a conversation with Shevek in Chapter 6. Sabul uses you where he can, and where he can't, he prevents you from publishing, from teaching, even from working. Right? In other words, he has power over you. Where does he get it from? Not from vested authority, there isn't any. Not from intellectual excellence, he hasn't any. He gets it from the innate cowardice of the average human mind. Public opinion! That's the power structure he's part of, and knows how to use. The unadmitted, inadmissible government that rules the Odonian society by stifling the individual mind" (Le Guin 1974, p. 80).

IV. URRAS: INDIVIDUALIST-CAPITALIST UTOPIA AND EDUCATION

According to Friedman (2009) governments play their role in preserving the freedom of their citizens; however, when governments concentrate their power in political hands they pose a strict threat to freedom. Indeed, Urras in Le Guin's *The Dispossessed* resembles such a place in that the policy-makers on Urras are manipulated by the urge to achieve some organizational ends; however, these acts concentrate on rugged individualism and they are far from solidarity. It poses a situation which involves some struggles 'unrelated to the promotion of a genuine fraternity- a situation which augurs badly for the sick, the handicapped and the poor' (Peters & Marshall 2002, p. 29). In *The Dispossessed*, the people governed and educated by the government resemble these handicapped people, yet their disability lies in their free will instead of their bodies. In this respect, the education on Urras does not portray a democratic context.

Le Guin's utopian vision seems to suggest that the current repressive social structures are far from supporting people to achieve their full potential and on Urras; this view of hers seems to be concretized since individuals are portrayed as having been alienated from themselves. As a result, the conditions which hinder creativity, nature, work are fostered by social systems like capitalism, which diminishes the collective happiness, achievement of the ideal life and individuality of people in a given society (Libretti, 2004). Urras is depicted in the novel as an earth like planet on which a capitalist nation rests. Urras seems to have plenty of wealth and a level of human dignity when the community seems to move a step beyond subsistence living; however, it embodies a repressive government which dictates inequality for women and there exists a severe permanent suffering for the underclass (Marcellino, 2009).

Indeed, in Le Guin's *The Dispossessed*, the protagonist, Shevek, initially seems to be impressed by Urras when he gives a description in Chapter 3: 'It was a revelation, a liberation. Physicists, mathematicians, astronomers, logicians, biologists, all were here at the University, and they came to him or he went to them, and they talked, and new worlds were born of that talking' (Le Guin 1974, p. 37). Shevek even appreciates the students on Urras: 'They were superbly trained, these students. Their minds were fine, keen, ready... Their society maintained them in complete freedom from want, distraction, and cares' (Le Guin 1974, p. 62). However, through the end of the novel, it is clearly revealed that the only motive of the Urrasti is to exploit the knowledge of Shevek and use it for their purposes. The dialogue between Shevek and Keng in Chapter 11 is revealing in terms of this exploitation... And decisions could be made, and agreements reached, and information shared. I could talk to diplomats on Chiffewar, you could talk to physicists on Hain, it wouldn't take ideas a generation to get from world to world... Do you know, Shevek, I think your very simple matter might change the lives of all the billions of people in the nine Known Worlds?" He nodded. "It would make a league of worlds possible. A federation. We have been held apart by the years, the decades between leaving and arriving, between question and response. It's as if you had invented human speech! We can talk — at last we can talk together" (Le Guin 1974, p. 162-163).

Moreover, Shevek's response to the desires of the A-Io government is striking and it is clear that Shevek has understood the reality behind the scenes on Urras and, therefore, he explains the reason why he has come to Urras. Moreover, he lets them learn about his anger because of their motives. "Look," he said, "I must explain to you why I have come to you, and why I came to this world also. I came for the idea. For the sake of the idea. To learn, to teach, to share in the idea. On Anarres, you see, we have cut ourselves off. We don't talk with other people, the rest of humanity. I could not finish my work there. And if I had been able to finish it, they did not want it, they saw no use in it So I came here. Here is what I need — die talk, the sharing, an experiment in the Light Laboratory that proves something it wasn't meant to prove, a book of Relativity Theory from an alien world, the stimulus I need. And so I finished the work, at last. It is not written out yet but I have the equations and the reasoning, it is done. But the ideas in my head aren't the only ones important to me. My society is also an idea. I was made by it. An idea of freedom, of change, of human solidarity, an important idea. ... So that one of you cannot use it as A-Io wants to do, to get power over the others, to get richer or to win more wars. So that you cannot use the truth for your private profit but only for the common good" (Le Guin 1974, p. 163). It is clear from the above quotation that Shevek emphasizes the need to foster the learning of democratic skills on Urras. Indeed, as Sabia (2012) asserts that individuals need to learn how to debate, evaluate, negotiate, cooperate, evaluate and compromise and how to do these without giving harm to the autonomy of others. However, such notions are not depicted on Urras since the authorities in power and the

range of existing governments are preoccupied with oppressing its citizens. Indeed, the citizens are not skilled at judging arguments, existing practices, norms or proposals. There exists no democratic participation as described by Sabia (2012) and the collective self-governance of citizens is not fostered. What is more, it is revealed through these dialogues that the Urrasti struggle hard 'for mere external rewards such as money' (Benfield 2006, p. 128). Additionally, the novel suggests that when dominance is cultivated instead of individuality, the creativity of people are subjugated under the hands of repressive structures (Libretti, 2004). Indeed, the citizens living on Urras are not provided with information or knowledge about the community they live with or the far away communities and their associations with their past seem to be broken away, which typically suggests a non-democratic context for learning (Sabia, 2012). The conversation between the Ambassador and Shevek is revealing in terms of this non-democratic context and it clearly makes it obvious that the authorities who are in power on Urras do not care about the history; thus, the planet is cut-off from the rest of the world.

"It is very strange," said the Ambassador from Terra. "I know almost nothing about your world, Shevek. I know only what the Urrasti tell us, since your people won't let us come there. I know, of course, that the planet is arid and bleak, and how the colony was founded, that it is an experiment in anarcho-communism, that it has survived for a hundred and seventy years. I have read a little of Odo's writings — not very much. I thought that it was all rather unimportant to matters on Urras now, rather remote, an interesting experiment But I was wrong, wasn't I? (Le Guin 1974, p. 161-62). Indeed, Shevek reveals his dislike for the capitalist planet Urras as terrible and boring when he reflects on capitalism and its presumptions about the human personality. He could not force himself to understand how banks functioned and so forth, because all the operations of capitalism were as meaningless to him as the rites of a primitive religion, as barbaric, as elaborate, and as unnecessary. In a human sacrifice to deity there might be at least a mistaken and terrible beauty; in the rites of the moneychangers, where greed, laziness, and envy were assumed to move all men's acts, even the terrible became banal. Shevek looked at this monstrous pettiness with contempt, and without interest. He did not admit, he could not admit, that in fact it frightened him (Le Guin 1974, p. 63-64).

Moreover, Shevek's realization of the walls that surround him become more tangible when he is accused of betraying the Urrasti by the Urrasti revolutionaries in Chapter 7. According to Dewey (2004, p. 4) societies do not continue to exist by transmission, but also by communication since there exists 'more than a verbal tie' between community and communication. Therefore, within this community, men must have some beliefs, aims, aspirations, knowledge and a common understanding so as to form a real community since they are the means, which secure intellectual and emotional dispositions. Similarly, Le Guin maintains the view that 'human nature does not need to be transformed' and echoes the need for developing 'cultural institutions and values that foster the impulse to mutual aid as opposed to the will to dominance' (Libretti, 2004, p. 306-307) since the creative nature of humankind can only be actualized when the society fosters and cultivates the will of its citizens. However, this view of cultivation seems to be completely reversed for the sake of the authorities in power on Urras. Indeed, Shevek discovers that instead of fostering the intellectual and emotional states of individuals, the authorities on Urras seem to be diminishing the free will of their citizens through their practices. The individual cannot bargain with the State. The State recognizes no coinage but power: and it issues the coins itself. He saw now — in detail, item by item from the beginning — that he had made a mistake in coming to Urras; his first big mistake, and one that was likely to last him the rest of his life. Once he had seen it, once he had rehearsed all the evidences of it that he had suppressed and denied for months — and it took him a long time, sitting there motionless at his desk — until he had arrived at the ludicrous and abominable last scene with Vea, and had lived through that again too, and felt his face go hot until his ears sang; then he was done with it. Even in this postalcoholic vale of tears, he felt no guilt. That was all done, now, and what must be thought about was, what must he do now? Having locked himself in jail, how might he act as a free man? He would not do physics for the politicians. That was clear, now (Le Guin 1974, p. 129).

One of the most striking practices which bewilder Shevek is the examination system imposed by the Urrasti. The examination system entailed on Urrasti is appalling for Shevek and he finds this application as a great 'deterrent to the natural wish to learn' (Le Guin 1974, p. 62). Initially, Shevek liked his new students on Urras; however, he later states that he 'felt no great warmth towards any of them.' 'They were planning careers as academic or industrial scientists, or what they learned from him was to them a means to that end, success in their careers. They either had, or denied the importance of, anything else he might have offered them' (Le Guin 1974, p. 63). Indeed, the basic idea of democracy which requires decisions to be made following some informed and reasoned discussion, debate and argument is almost nonexistent on Urras. Instead of collective reasoning process, the system on Urras suggests might, wealth, power, status, ignorance and prejudice (Sabia, 2006). The fact that students on Urras become uncomfortable when they get the same mark with other students reflects this concern for only status and power in terms of education... this pattern of cramming in information and disgorging it at demand. At first he refused to give any tests or grades, but this upset the University administrators so badly that, not wishing to be discourteous to his hosts, he gave in. He asked his students to write a paper on any problem in physics that interested them, and told them that he would give them all the

highest mark, so that the bureaucrats would have something to write on their forms and lists. To his surprise a good many students came to him to complain. They wanted him to set the problems, to ask the right questions; they did not want to think about questions, but to write down the answers they had learned. And some of them objected strongly to his giving everyone the same mark. How could the diligent students be distinguished from the dull ones? What was the good in working hard? If no competitive distinctions were to be made, one might as well do nothing (Le Guin 1974, p. 62).

Indeed, Urras is presented in Le Guin's *The Dispossessed* as a place which portrays a better world and through this new planet; some solutions seem to be suggested as a complementary to Anarres. However, the vivid accounts of Shevek on planet Urras is revealing in terms of the fact that there has been a total break between both planets-Anarres and Urras- and the result is creeping for both since Urras has severely been deprived of human solidarity and it has also become a hopeless and soulless place (Davis, 2005). This was the Urras he had learned about in school on Anarres. This was the world from which his ancestors had fled, preferring hunger and the desert and endless exile. This was the world that had formed Odo's mind and had jailed her eight times for speaking it. This was the human suffering in which the ideals of his society were rooted, the ground from which they sprang (Le Guin 1974, p. 135). In conclusion, the role of education is to foster in learners the commitment to multiple visions and encourage engagement with other learners who are different. In order to achieve this orientation, learners should be equipped with critical thinking skills in order to make intelligent choices (Alexander, 2005). However, in Ursula Le Guin's *The Dispossessed* some dualities of good and bad are constantly portrayed on two lands- Anarres and Urras: oppression and 'dualism of division that destroys us, the dualism of superior/inferior, ruler/ruled, owner/owned, user/used' (Marcellino 2009, p. 212) and through these dualities, the concept of education reveals the existing systems in applying their oppressions for their citizens through different means. Le Guin seems to suggest the view that choosing either Anarres or Urras does not sound as an appropriate decision and both planets have some certain defects in ruling their people. Indeed, Le Guin's *The Dispossessed* seems to diverge radically from the static utopian tradition in that the worlds represented in the novel are genuinely dynamic and revolutionary. Moreover, Shevek's declaration in the last few pages of the novel that is echoed in the Pravic language as 'We are the children of time' (Le Guin 1974, p. 183) reveals that in this revolutionary utopia there is not a final shape for the past and there is always a probability in the future for change (Davis, 2005). Accordingly, Shevek's sophisticated nature urges him to take action among these two worlds and he is constantly seeking more active and dynamic relationships; however, each planet promises something what the other lacks. Thus, it fosters the motive in Shevek to go on searching.

V. CONCLUSION

In conclusion, the role of education is to foster in learners the commitment to multiple visions and encourage engagement with other learners who are different. In order to achieve this orientation, learners should be equipped with critical thinking skills in order to make intelligent choices (Alexander 2005). However, in Ursula Le Guin's *The Dispossessed* some dualities of good and bad are constantly portrayed on two lands-Anarres and Urras: oppression and 'dualism of division that destroys us, the dualism of superior/inferior, ruler/ruled, owner/owned, user/used' (Marcellino 2009: 212) and through these dualities, the concept of education reveals the existing systems in applying their oppressions for their citizens through different means. Le Guin seems to suggest the view that choosing either Anarres or Urras does not sound as an appropriate decision and both planets have some certain defects in ruling their people. Indeed, Le Guin's *The Dispossessed* seems to diverge radically from the static utopian tradition in that the worlds represented in the novel are genuinely dynamic and revolutionary. Moreover, Shevek's declaration in the last few pages of the novel that is echoed in the Pravic language as 'We are the children of time' (Le Guin 1974, p. 183) reveals that in this revolutionary utopia there is not a final shape for the past and there is always a probability in the future for change (Davis, 2005). Accordingly, Shevek's sophisticated nature urges him to take action among these two worlds and he is constantly seeking more active and dynamic relationships; however, each planet promises something what the other lacks. Thus, it fosters the motive in Shevek to go on searching.

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