Chapter V

Hope and a renovation without end

Ideals are the engine of progress

—His Holiness The Dalai Lama

Tomorrow will be better than today. This is the hope that sustains most of the humans in this world. They just pull on their life hoping that the future will be bright for them. Even the New Year greetings card that we send carries this message. We hope that the church bell rings out our despairs, disappointments and disillusionments and rings in fresh hopes, good luck and good will. It all underlines the fact that we are not satisfied with the present. We are not happy with our life and have been pursuing happiness. Alexander Pope says in his Essay on Man

“Oh, happiness, our being's end and aim ...

For which we bear to live, or dare to die,” (Epistle iv.)

We will be happy only when there is no struggle in our daily life or the problems are easily resolved.
In the foregoing chapters it has been attempted to show the different kinds of utopias envisioned by H.G. Wells, C.S. Lewis and Ursula K Le Guin, to compare them and to see whose utopia is more practical. In this chapter we will recapitulate the findings of the earlier chapters before we arrive at the conclusion and synthesis in the next chapter.

The introductory chapter presents the impulse behind utopian longing, a short history of utopia, the different ways in which utopia has been espoused and the aim of the present study. In the history of utopia literature we see the belief that utopia is a lost paradise or a future promise giving way to the belief that utopia is an actual, attainable state.

Man can be happy only in a state where struggle is absent, where the evils of society, such as poverty and misery, have been eliminated and where affluence, harmony and rest are found. At any given period in history it can be observed that society lacks these qualities that contribute to man’s happiness. Hence man begins to imagine that such a perfect society exists somewhere or such a society will become a reality in future. Such an ideal state is called utopia. Utopia means ‘no place’. Thomas More coined the word from the Greek words ‘eu’ meaning ‘no’ and ‘topos’ meaning ‘place’. Utopia is nearly always a synonym for total happiness and many writers implicitly equate ‘Utopia’ (the good place) with ‘Euphoria’ (the good feeling). Descriptions of a
perfect society (utopia) abound in the archives of the world. Retrospectively the term 'utopia' was applied to a garden or an island or a valley where a perfect realm of bliss and peace was in existence. But those places were myths and had a religious origin.

Utopian writing involves two categories rather different in character. The first comprises the utopian novels. The second comprises analyses, critical articles and philosophical discussions of utopian themes. There are as many ideas of happiness and the conditions to realize such a happy place as there are writers. As a result utopian novels are varied and diversified. Hence there is no single type of society towards which all societies are compelled to move.

The necessity of a pattern of utopia is historically proved. In the history of mankind very often a leader or a race attains extraordinary power to rule over an empire. In such a situation, if the ruler decides to build a better world, he will look for a pattern or a plan. If such a plan already exists he would use it to realize his dream. For example Genghis Khan had mighty force. But he did not have a plan of a good society. Sometimes the pattern available may not be a good one. For example Napoleon followed the constitution of the Abbe Sieyes which was not good. When both the pattern and the action are great and good the result will be an extraordinary one. The American Constitution is an
example for this. It was consciously and deliberately designed by the people. John Locker and Rousseau influenced their thinking. The separation of the legislative, executive and judicial functions of the government was apparently taken from the utopia, Harrington’s *Oceana*. The habit of using utopia in framing the constitution is very old. It was done in Greater Greece, the French Revolution, the socialist movement and the Constitution of Soviet Russia.

In the centuries before the beginning of the historic era many races were nomads. Their life was very unstable that they always dreamed of a place of abundant food and complete repose. One of these races, the Israelites, was often enslaved by the Egyptians and the Babylonians. It believed in a deliverer who would release them from bondage and take them to a land of milk and honey. They believed in a protective God, Yahweh (Jehovah) who had assured them of a rich fertile land. They sustained their hope by recollecting the memories of a lost land of perfection— a Garden— where their ancestors had once lived in ease and plenty before their fall and by looking forward to the day they would reach the Promised Land. The garden memories of which gave them solace was always remembered as the place of perfect repose and inner harmony. The Greek word for garden is paraisi, or ‘paradise’. So the Garden of Eden was an earthly paradise. It displayed most of the earliest notions of a lost utopia. It has
been used again and again as a source by utopian writers. The Greek legends of Prometheus and Pandora, the Roman story of Saturn, the festival Saturnalia and the tale of Eden are all still important in utopia thought for their archetypal meaning and their psychological insights.

As trade routes stretched to distant places travellers brought in reports of a land where people lived in peace and happiness. The Greek and Roman historians heightened the utopian characteristics of civilizations ancient to them. Their assertions of the existence of utopias shifted the emphasis from the belief that utopia was a lost paradise or a future promise to the belief that utopia was an actual attainable state. The attainability of a perfect society was accepted by many intellectuals and they moved the location of utopia from a garden to the city. The most famous of these political theorists was Plato. In his The Republic the stability of society was insured by the presence of a hierarchy of classes. But it was a utopia only for a few people.

While the Greeks were developing utopian theories with an emphasis on man’s reason a little way east of Greece the utopian tradition continued to stress the need for faith in Jehovah. The utopian code of Deuteronomy ruled the people. Probably at the same time the utopian or messianic theme began its course in Egypt also. A ship wrecked sailor’s tale of his experiences in an island of abundant food
and goodness gave rise to the belief in a far off place of utopia. In the Far East “Dialogues of Buddha” stood the place of utopia. In India in the Hindu sacred literature, the Vedas, accounts of the Golden age were found. In ancient China Confucian classics spread utopian ideals. In Scandinavia and in the land Aztecs also there was utopian tradition. From these observations we can come to the conclusion that the impulse to live in a land of fecundity and bliss is universal.

The Hebrew prophets said that only a belief in Jehovah would bring in a perfect society. St. Augustine’s The City of God is a spiritual kingdom, an emotional state in the Christian. Dante’s The Divine Comedy contains many utopian elements. It is an embodiment of a utopian view shaped by Christian theology. The Renaissance brought changes in world views. More’s Utopia was the first description of a ‘Heaven on Earth’, an ideal place in the real world. The crucial shift was from believing Utopias were only possible through God and Magic (e.g., Eden, Augustine’s City of God, Shangri-La) to thinking they are possible through rational human efforts.

In the history of utopian literature it can be observed that the emphasis on reason and the emphasis on faith have been alternating in dominance down the centuries. Since the Renaissance, the emphasis has been on reason. The Industrial Revolution and the rapid
development of science almost eclipsed the emphasis on faith in God. Thinkers like Adam Smith, Thomas Malthus and J.S. Mill paved way for Karl Marx. Marx considered religion as the opiate that kept people from wriggling out of the clutches of the capitalists. So he dispensed with the traditional theology. He was optimistic that the time had come to overthrow the capitalists and to bring in a classless, communistic society. He believed that technology and science would further help to strengthen such a social order and make a happy one.

The very nature of the human mind is such that it would always nurture speculation of utopias. Man possesses both hindsight and foresight. He compares his past with the present. When he realizes that the present is not like the past he dreams of a better future and strives to realize the dream. This striving with results is called progress. The progress of the human race is strongly tied up with the concept of a utopia. Progress is the realization of Utopias. Without the utopians of other times men would still live in caves, miserable and naked. Utopia is the principle of all progress, and the way into a better future.

A utopia novel is mythopoeic—has a myth making nature. Utopias proclaim their own truths very quietly, without insistence through myths because stories acquire validation through myths. Myths can be used as models for society and a better way of life. Mythic subjects
encompass themes that have supported human life, built civilizations, and informed religions over the millennia. Myths are meant to be used as a teaching device and not for entertainment. Myths are world’s dreams. Utopia itself is a myth that prods man to progress. The literature of utopia is a record of cherished human ideals. It is a record of the most desperate needs of human race and the basic drives that goad them to progress.

The purpose and achievement of utopia is the satisfaction, for all its citizens, of genuine human pleasures. The pleasures are to be genuine, for example a pleasure followed by pain is not a genuine pleasure. At heart utopian literature is social commentary: social criticism of what is and social suggestion of what could be. Its means are social rearrangement. It offers hopes. ‘...but without Utopian hopes there can be no clear vision of social reality.’ (Stubborn Structure, p14) Why should anyone trouble with utopian literature? In reading a utopia of another time and place one gains the critical perspective of the author toward his own actual society and learns of his views as to how a different social arrangement at that time could have played out into a much different society. Utopias will vary according to the author’s ideas of the primary features of utopia.
As Raymond William classifies, a utopia is dreamed or discovered or projected or fought for. William calls them the Paradise, the externally altered world, the willed transformation or technological transformation. The paradise is not present. It can only be discovered or imagined. Some of the examples are the Earthly Paradise, the Blessed Islands and the Prelapsarian Garden of Eden. An unexpected natural event alters the world into a good place. This is what Raymond calls the externally altered world. A.C.Clarke’s *The Childhood’s End*, C.S.Lewis’s *That Hideous Strength* and H.G.Wells *In the Days of the Comet* are examples of such a world. The willed transformation is a new kind of life achieved by human effort. More’s *Utopia* and Bellamy’s *Looking Backward* are illustrations for this kind of transformation. The technological transformation happens because of a technological discovery. Bulwer Lyiton’s *The Coming Race* presents a technologically transformed world.

The negative of these various types are the ‘dystrophies’ on social and political transformation. The hell is wretched place. An uncontrollable natural event brings about a new but less happy kind of life. It is the externally altered world. A disastrous result of an effort to change the society leads to a miserable life. It is the willed transformation. The technological developments worsen the life. It is the technologically transformed world.
Following the Industrial Revolution many writers were optimistic about the future. H.G.Wells argued that science and technology could improve human conditions vastly and that a utopia based on science could be established. But the two World Wars destroyed man's belief in him. He began to think that he could not control his fate because of the evil streak in him. This resentment gave rise to a kind of fiction of the future that portrayed dismal societies. This kind of fiction is called dystopia. Some writers like Lewis argued that only a divine help could lead man to a world of perfection. Since science has already made people sceptical about religion, the possibility of a divine help was not taken seriously. Having lost their moorings people began to drift away. In such a situation some writers brought hopes with their visions of a bright future. Among them Ursula K Le Guin imagines a world with 'a minimum utopia', which is practical and with in the reach of man, if he puts in much effort.

The second chapter of this thesis describes the various ways Wells tries to impress men of the possibilities of achieving utopias. Wells's early writings were pessimistic. He developed the theory of evolution to the extent of the end of the world and portrayed in *The Time Machine* a dark future for mankind. In *The Island of Dr. Moreau* he showed the beastly qualities of man. He also showed that by vivisection scientists did a lot of unethical things. An unethical Doctor,
called Moreau, tried to change beasts into human beings by vivisection. It meant that the doctor had taken the work of creation and that he equalled himself with God. The diabolic experiments failed and the doctor became a victim to his own creations. In this novel Wells displayed the extent to which the scientist could go in the name of science. This novel shows Wells's understanding of human nature—man's proclivity for evil. At the end of the Victorian era Wells's vision changed from pessimism to optimism. The change might be because of the influence of the Edwardian Age which was an era of optimism. However the change in Wells's outlook could be traced to the influence of the Fabian society. The socialistic fervour of the Fabians caught with him and he became a propagandist of socialism.

The novels of this period show a distinct optimism. No other writer of that era was as optimistic as Wells. He had undying faith in man. He basked in the hope of a utopia that he thought man would establish with the help of science. Wells's attitude towards science, machine and technology changed from the traditional view that it was a dangerous and perhaps evil power to the view that it could be entirely beneficial if controlled and directed towards the welfare of society. Between the mid-1890s and the mid-1940s, he was the foremost public advocate of the belief in progress, the foremost writer of literary utopias, and the leading science-fiction author in the English-speaking world. With single

His political thoughts and plans for a better world are found in the utopian novels and didactic works. To understand Wells's utopian ideals for society as a whole it is necessary to trace first their progressive emergence through his novels *Anticipations*, *New Worlds for Old*, *A Modern Utopia* and *The Open Conspiracy*. In *Anticipations*, his first prophetic tract, he envisions a world state that is characteristically a technocracy, socialist in economy and politically authoritarian. It is governed by an elite of 'functional men', mostly scientists. In his next novel *A Modern Utopia* (1905), he makes only a gesture towards a story. It describes a utopia of the year 2100. The narrative is didactic, almost like a treatise on utopia. Here the ruling class is the Samurai, a rank to which anyone many aspire at any time provided he is prepared to follow a code of behaviour embracing physical, intellectual and moral aspects of life. The utopia presented in *Men Like Gods* is three thousand years ahead of the last age confusion—the twentieth century.
It is anarchical socialism because there in no formal government, no politics, no private wealth, no business competition, no police, no prisoner and no lunatics. This is made possible by education in childhood and youth. They say, Our education is our government.’ Education teaches the people the five Principles of Liberty without which civilization is impossible—the principle of privacy, the principle of free movement, the principle of unlimited knowledge, and the principal that lying is the blackest crime and the principle of free discussion and criticism. These rules train the mind scientifically and utopia is made possible.

In the novel Open Conspiracy Wells provides a plan for a World State that prevents war by controlling the moral, biological and economic forces that would otherwise lead to wars. In New World For Old, Wells identifies his programme with the socialist party. The socialist has faith in the order, knowableness of things. In the same spirit science also aims at a systematic knowledge of things. Just as science aims at a common, organized body of knowledge, so socialism insists upon its idea of an organised social order. The World Set Free is a world after an atomic holocaust. It outlines a new World State after the conflict is over.
In all his utopias Wells shows his optimism about science and its achievements. There are two reasons for Wells's faith in scientists. He supposes that since the primary commitments and interest lie elsewhere, not in the political field, they can be trusted with political power. Like Plato's philosopher-kings, they will doubtless be willing rulers, but they will therefore be the more ready to relinquish the mantle of power after their term of office. The second reason for his faith in scientists is that they can see more clearly their social implications. Wells did not think that men of the future state could be automatically kind, gentle and good. He disclaims the idea that people are naturally good. He accepts that only the environment maybe changed, not man's essential nature. But, for him, even that is advancement. In *A Modern Utopia* the class of Samurai, elite class of nobility, ruled the state. The Samurai resembled Plato's Guardians, but greatly modified. The idea of a 'functional elite' is found in most of Wells's plans for the world state. The third distinctive feature is the importance given to science and technology. Wells's research institute resembles the House of Solomon in Bacon's *New Atlantis*. The purpose of the institute is to develop science for the betterment of the society. The fourth distinctive aspect is his conception of utopia as 'kinetic'. It is not a permanent state but a hopeful stage leading to other better stages. The society presented is not the crystallisation of a personal vision but a provisional synthetic construction. In his synthetic remodelling of the world in *A Modern*
Utopia Wells rejected the hedonistic Utopianism of Morris's News from Nowhere. In this novel human 'culture' has been changed, at will, without altering human 'nature'. This may appear to be controversial. But this artificiality of the synthetic nature of the Utopia has already been accepted. This utopia is willingly established after careful planning. It is a willed transformation.

The story of the novel In The Days Of The Comet is an ordinary love triangle. Leadford is hopelessly in love with Nettie, a lovely young girl. But she spurns his love for the love of Verral. As this ugly triangle of sexual warfare develops, there is also news of a strange comet approaching Earth on what seems to be a collision course. Without much concern of the approaching comet men go about their petty concerns, their feuds and jealousies. Finally, out of his jealousy Leadford resolves to kill Verrall. On the night when he chooses to track down his enemy the comet enters the atmosphere of earth. The world goes mad. Ledford's murderous intention is only a symbol of the murderous vindictiveness that is impelling nations to a catastrophic war. The thousand injustices and acts of selfishness are at last going to be consumed in a universal catastrophe. The approach of the comet seems to be the perfect apocalyptic symbol of that inevitable disaster. But the comet does not collide with the earth. It just passes through earth's atmosphere releasing a gas that kills not the people but the self-
seeking, hateful, violent tendencies of the human organism. Every one on the planet falls asleep under the influence of the gas and awakens to a new, charitable, human world. People are possessed of anew spirit of trust, honesty and mutually shared humanity. Soon they construct a society based on their new found internal freedom. The novel is a true apocalypse; it is a daydream. It is an example of the externally altered world. Wells makes no specific proposals to build a utopia.

The World Set Free is a definitive utopia. After a catastrophic atomic war the survivors gather together and establish a world state. This theme is after Wells's heart. He had been demanding a World State to avoid the extinction of human race. He himself took up the building of it in this novel. Wells believed that the next great change in human society would have to come by bloodshed and disaster – that humans were too stupid or too conservative to pay any attention to any message – even the necessity for world peace – unless they had put their fingers into the fire. This vision of a world-shaking conflict is also a very old plot. After many deliberations, the Conference announced “The proclamation of the end of war and the establishment of a world government.”

The remaining atomic ammunition and the apparatus to make a nuclear bomb were seized and brought under control of the World
Government. The social possibilities of the atomic energy began to appear. The government, temporarily reconstituted the social and economic system that had prevailed before the war for the time being. Town planning was easy because the cheap nuclear energy sources made it possible for man to spread into every available region of earth. One might live anywhere. The life of the human race became indeed more and more independent of the formal government. There was no particular directing personality to steer the world. In the modern Republic there was no partisan interference with the ruling. Wells realized that as long as man remained an agricultural animal there would be no leisure for him to tend to his finer sensibilities. He expected man to have more and more leisure in order to refine himself. In the modern Republic there were freedom of speech, freedom of enquiry, freedom of communications, a basis of education and freedom from economic oppression. Every good thought was welcome and every able brain was admitted into the system of governing. Thus there were no personality cult, hero worship and clashes between personalities. There was no struggle for existence. Hence, the world broke out into making and at first mainly into aesthetic making. Therefore, this phase of history was termed the "Efflorescence".

The utopia in this novel comes of a willed transformation. Though the humans come around to build a World State after a catastrophe, the
construction of utopia is based on their plan. Hence it is a willed transformation.

Wells was not an atheist. He believed in God of a different kind. In *God The Invisible King* he expresses his ideas of God. He believes in a personal god. The Universe is permeated with a power which can be called anything like God or Atman or something else. Wells believes in such a universal energy force. But he was strong in his conviction that only science could help man to reach a land of perfection.

Science and religion explore the same region—the unknown. But science has shaken the foundations of religion. Science fiction grew prodigiously and entered the region formerly occupied by the religious epos. This invasion of religious space by science fiction provoked a new religious fiction. An anti-science fiction movement became unavoidable to counteract the effects produced by science. They considered that science was an impediment to achieving utopia. Lewis launched a challenge to science. He criticised that scientists lacked human values. The scientists possessed by the devil devised diabolical methods to rule the world as dictated by Satan. Lewis portrays, in his science fiction, two different worlds where utopia exists without science and in his trilogy we find a metaphysical utopia based on religion. Lewis believes that only science balanced by religion can save mankind from disaster.
For Lewis science fiction is only an outer garment for the symbolic battle against evil. Lewis weaves his science fictions as allegories of good and evil. Lewis's science fiction trilogy shows that an Overmind (Maleldil) is monitoring the universe through its representatives, Overlords (Oyarsa, Eldila). If man believes in the presence of an Overmind and obeys its will he will be in a blessed state.

Northrop Frye, in 'Varieties of Literary Utopias', discusses the two social conceptions which can be expressed only in terms of myth. The first is the social contract which presents the origins of society and projects it into the past, the other is the utopia, an imaginative vision of the ‘telos’ or end at which social life aims, projecting into the future. In his science fiction trilogy Lewis uses both the social conceptions. In Out of the Silent Planet and Perelandra he presents the social contract, projecting it into the past. In That Hideous Strength he gives an imaginative vision of the ‘telos’, projecting into the future.

In Out of the Silent Planet, a protective Overlord, an Oyarsa of Malacandra, governs the planet and the inhabitants obey him and live peacefully. Lewis underlines his belief that one must subordinate ‘scientia’ (worldly knowledge) to ‘sapientia’ (divine knowledge). In Out of the Silent Planet, C.S. Lewis illustrates how humans on planet Earth are corrupted by evil. To contrast and shed light on the spiritual
pestilence of Earth, the author creates the planet of Malacandra to portray a utopian world where the inhabitants live together in peace instead of in fear and separation. On Earth, human beings have become motivated by selfishness and greed. Satan, the "Bent One," rules Earth and has corrupted their souls. Because of Earth's evil, the other planets and spirits in the universe cannot hear the cries from this "silent" planet. In return, humans cannot be healed or feel the love that is available to them from the universe. In Out of the Silent Planet the four kinds of inhabitants are kind and God-like. They obey Oyarsa, the Ruling Spirit of the planet. On earth people live in fear of death, while the Malacandrians are aware that death is a natural part of life. Humans can create a world like Malacandra on Earth, if we try to leave fear behind and take the first step, however new and uncertain, in loving one another.

Out Of the Silent Planet is basically a pastoral utopia. Life in Mars is essentially primitive and is in consonance with nature. Evil is unknown to Malacandrians. In fact they do not have a word for 'evil' in their language. Their word nearest to this meaning is 'bent'. They do not consider anybody as evil. They think that their soul is 'bent', as we talk of 'a crooked mind.' The Malacandrians are at peace with nature' and also at peace with their own nature. Their society is a non-repressive, anxiety-free society. It is different from other Utopias in its insistence on
the co-existence of god and man. It envisages god's compassion as the way to happiness.

Here Lewis suggests that unless there is a supervisor and man obeys Him, man cannot bring about a utopia on earth. He advocates that by subordinating science to religion and by surrendering to God man can enjoy a blissful state—a utopia-- on Earth. The result of such reliance on God would be a perfect society, pastoral and simple, where man and God could live in harmony as they had in Eden.

In *Perelandra* Lewis suggests that the fall of man is due to his uncritical curiosity. This curiosity is at its peak in this century. In addition to this curiosity man attempts self-deification. He tries to raise himself to the position of God. His attempt to become god is the cause of his sorrows. Lewis prescribes a remedy for this malaise. He recommends a sense of the Divine as an underpinning to his perfection. As H.G.Wells said, the new powers, inventions, contrivances and methods are proving that they are far more dangerous than benevolent. The scientists are amoral and they feel that neither the good nor the evil applications of their inventions are their responsibility. Such irresponsible realisation of all things potential regardless of consequences is the result of the rational and moral bankruptcy of scientism. Much more than the other two volumes in the trilogy,
Perelandra can be described as Religious Fiction. The book includes a brilliant, challenging discussion on the question of good and evil, presented as a direct challenge between the Beast (Weston) and the hero, Dr. Ransom. While Out of the Silent Planet took place on Malacandra, or Mars, Perelandra takes place on Venus, called Perelandra in the old tongue of the solar system. Once on Venus, Ransom finds himself in a re-telling of the story of the Garden of Eden. On Venus, man has not fallen yet. The reason for his mission becomes clear, when Weston, the villain of the first book, arrives on the planet. It soon becomes apparent that Weston has been possessed by the evil spirit of the universe. During the climax of the temptation Ransom comes to her rescue. In a life and death physical combat with the Devil, Ransom kills Weston and throws his body into a fire in a cave. The jubilation among the animals, their song in praise of Maledil, the crowning of Tor and Tinidul as the King and the Queen of Perelandra form the denouement. Perelandra ends with what can only be considered a modern appendix to the Book of Psalms.

Understanding what is meant by the fall of man — how we are broken, and how we each repeat the same tragedy in our individual lives — is central to Lewis's theology. Perelandra is partly an attempt to illustrate what "obedience" means more than obeying an arbitrary rule;
in this story, it is expressed that breaking the rule and breaking our connection with truth and wholeness are part of the same process.

In *That Hideous Strength* Lewis shows how moral bankruptcy of the scientists may lead to diabolic ends. He explains that this century sees many Satanic rites because of the moral bankruptcy not only of the scientists but also of the twentieth century men. Man is now in a moral dilemma. This dilemma is portrayed in Mark Jane in the novel. Lewis urges us to join the forces of the god. He suggests that for conscription into the forces of good it is enough to follow the tenets of religions that already exist. In this perplexing atomic age it is to religion man has to turn to avoid a holocaust. As Scholes and Rabkin say, Lewis has shown that we had better leave certain matters to God because we have already demonstrated our incompetence to deal with them in purely human terms.

In his trilogy people who trust God alone are saved from peril and live in peace. Lewis creates three different utopias to show how in all events God cares for those who trust Him. In Lewis’s utopia science is not portrayed as evil. The sciences are innocent and good in themselves. It is shown only to have been warped by corrupt minds for their selfish ends. Lewis does not say that trust in God will suffice for man’s existence. In *Out of the Silent Planet* the three species suggest
the elements or parts within man—the intellectual, the aesthetic and the physically active elements in man. Their life shows that all these elements are essential for existence and must be topped by a faith in Maleldil (Overmind or God).

Of three utopias of C.S.Lewis, Perelandra is a prelapsarian utopia. Out of the Silent Planet is an atavistic utopia. That Hideous Strength is an externally altered utopia. His utopias are all romances where magic and mysticism prevail. In the modern age people have lost faith in abstract things—especially religion for fear of god never deters crooks to commit crimes nor has faith in god saved people from hunger and thirst. So Lewis’s call for faith in religion may not be heeded.

At the same time science has lost its glamour and is considered more a hindrance than a help for a peaceful life. So Wells’s optimism is long lost. However people need something—belief, ideals or ethics—to live by. In the pessimistic atmosphere of the modern age, there are a few writers who sow seed of optimism with their writings. Ursula K Le Gun is one of them. Her novels are thought-experiments to find out how people react in situations described in her novels. The reactions of the characters and the developments in the plots give us a unique view of life. We arrive at certain conclusions. Those conclusions are the ways to build a utopia which is not static but kinetic.
Many writers of utopia use extrapolation as technique to describe their utopias. Their utopias are in the distant future. Le Guin finds this technique restrictive. The thought experiment helps to understand this world, ourselves and the way we go. Of her many novels three have been taken for this study because they are major novels and express her views of utopia in a detailed way. The Left Hand of Darkness is a rich, romantic, philosophical novel about life on a far planet known as Gethen, or Winter. In this novel she has experimented, among many ideas, the idea of absence of sex, that is people there are normally ambisexual—hermaphrodites. Only during the time of ‘kemmer’ (on heat) they become male or female. Their relationship is based on human characteristics, not on gender roles. It recognizes the equality of both people and depends on the cooperation and nurturing of both people. Le Guin observes the dominance of one sex over the other in our world. The problem of sex leads to many issues. It is, in a way, the basic cause of all miseries in our world. Humans are obsessed with sex. In the evolution of man from the stage of animal to the human stage he has not left behind his cardinal desire. In fact animals are better in this. They have only a season to breed and after that they do not think of sex. However, man is always in season. This makes him obsessed with sex. The desire to dominate emanated from the desire for sex. The desire to dominate in all fields spring basically from this obsession. Hence Le Guin attempts an experiment in the world of Gethen. The
absence of sex drive is beneficial in the planet. There is no war, no slavery, and no permanent relationship that binds men to a place and loads him with responsibilities. There are two nations on the planet. Karhide is a feudal society. Orgoreyn is a totalitarian state. It is bureaucratic society with tendencies toward aggression. The people are disciplined. Though the two countries ideologically opposed there has never been a war between them. Gethen has been technologically advanced for thirty centuries. Yet there has not been a single war. It is surprising to know that the languages of Karhide and Orgoreyn have no word to denote war.

The philosophy of the novel is distinctly Taoist. The novel expresses the Taoist point of view: "The Tao is whatever it is; things happen as they must." 'Both the Tao and Le Guin's novel suggest that when a person holds to and accepts the nature of things, the perpetual struggle to change the world, to understand how it is determined, and to impose human will upon it will cease, and peace and liberation follow.'

The next novel, *The Lathe of Heaven*, is a satire on the Western concept of utopia. This novel is also a thought-experiment. The parameters are a man with the ability to change reality with his dreams, an oneirologist or dream specialist and a self-destructive society. The dream specialist finds that his patient George Orr has an extraordinary
ability to change reality with his dream. Like the mad scientist portrayed in many fictions, he tries to find out the working of George’s brain so that he can simulate it and use it for his purpose. He uses George to change the world as he likes. Though his aim is to create a better society, it is unethical on his part to play god. He is very much concerned with the overpopulation, disease and famine of the world. But he has no right to change their lives of others without their knowledge. In the end he destroys himself. Le Guin has pointed out what would happen to a planned utopia. By bringing aliens who are dream specialists she contrasts man’s desire to play god with the non-interfering nature of the aliens.

Brain Aldiss says,

In *The Lathe of Heaven* the desire to create a Utopia takes concrete form, as a man from the year 2000. George Orr discovers he has the ability to change reality. It is a clever exercise in alternatives and ethics and the practical problems of utopia-building. It takes a stand for change and human choice over static perfection.

In *The Dispossessed* Le Guin presents an anarchic utopia. She contrasts two worlds. One world is a capitalist world resembling the earth. The other is arid world where people have to eek out a living. The
capitalist world is Urras and the anarchic world is Anarres. The people of Anarres were once the citizens of Urras. After a revolution which filed, they exiled themselves to the arid planet because they did not like the way of life there. Their leader Odo, a woman, preached them the life of anarchy. She died the day before the revolution and so could not come to Anarres. One may question whether an anarchic state is useful and possible. Anarchy means freedom to choose and the responsibility for our actions. Every individual is responsible for his action. He is also responsible for the welfare of the society as a whole. He is a part of the whole.

Anarchy works on the low scale too. There are a lot of families where a person dominates other members. Nonetheless, a lot of families do not have such superior persons, and their family life is much better described as anarchy. There are also enough examples of small communities with a more or less anarchistic type of organization. It is called Golden-Rule-Anarchism.

Golden Rule anarchy is not an ideal society. If "utopia" means a society which is perfect and everybody is happy, than Golden-Rule-Anarchism is certainly not a utopia.
Instead, the Golden Rule does not require serious modifications of the everyday behaviour of people and organizations, except the state. Capitalistic exploitation" is also possible there. Problems related with the existing market remain. Therefore, our proposal is certainly not an idealized society without problems. It is simply another method of handling the conflict. Golden Rule anarchy may be not so different from existing society.

Another problematic feature typically related with utopian proposals is that they require a complete reconstruction of the whole society from the scratch instead of step-by-step transformations. But to set up an anarchic society step-by-step transformation is possible in anarchy. The possibility to enforce ethical rules is realistic. The concept requires that a certain ethical rule — the Golden Rule— should be enforced without a military power. Is this utopian? The answer is certainly no. The point is that we already enforce comparable ethical rules - named democracy, human rights, and justice. This is not easy, but experience shows that it is not impossible. All we need is that the majority of people accept the Golden Rule as a restriction for the state too. If this happens, in democratic states the transformation is possible in the straightforward legal way — by winning elections. Le Guin does not say that an anarchic society is a utopia. The anarchic society may become corrupted because of human nature. But it is better than the
present society where wealth and possession make people corrupt and unethical. Her utopia is an open-ended utopia, because after reaching it human may lose it because their innate nature and again try to create another utopia.

Once utopia is reached it will cease to be utopia and again humans will strive for another utopia. The hope for utopia renews itself. As Hertzler says about the utopian writers, it takes faith of character to launch oneself toward a goal before its tangible and profitable elements are in sight. He quotes an incident in Wordsworth’s life. “It is said that Wordsworth, as he looked at his child exclaimed: ‘Hope and a renovation without end’. The utopians similarly hope that there will be renovations without end. They have a resolute spirit of control and a will to do. If we have a will and cease to despair we can make a better world for ourselves. Ward says, “The environment transforms the animal; man transforms the environment.”

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