

Course conclusion

1929	b.
1962	"April in Paris"
1963	"The Masters"
1966	<i>Rocannon's World</i>
1968	<i>A Wizard of Earthsea</i> (New York: Parnassus)
1969	<i>The Left Hand of Darkness</i>
1973	"The Ones Who Walk Away from Omelas"
1974	<i>The Dispossessed</i> (New York: Harper & Row)
	"The Day Before the Revolution"
1990	<i>Tehanu</i> (New York: Atheneum)
1997	<i>Lao Tzu: Tao Te Ching</i> (Boston: Shambhala)
2000	<i>The Telling</i> (New York: Harcourt)
2018	d.

“I am here because you see in me the promise, the promise that we made two hundred years ago in this city—the promise kept. We have kept it, on Anarres. We have nothing but our freedom. We have nothing to give you but your own freedom. We have no law but the single principle of mutual aid between individuals. We have no government but the single principle of free association. We have no states, no nations, no presidents, no premiers, no chiefs, no generals, no bosses, no bankers, no landlords, no wages, no charity, no police, no soldiers, no wars. Nor do we have much else. We are sharers, not owners. We are not prosperous. None of us is rich. None of us is powerful. If it is Anarres you want, if it is the future you seek, then I tell you that you must come to it with empty hands. You must come to it alone, and naked, as the child comes into the world, into his future, without any past, without any property, wholly dependent on other people for his life. You cannot take what you have not given, and you must give yourself. You cannot buy the Revolution. You cannot make the Revolution. You can only be the Revolution. It is in your spirit, or it is nowhere.”

The Dispossessed, 852.

“You see,” he said, “what we’re after is to remind ourselves that we didn’t come to Anarres for safety, but for freedom....We are not subjects of a State founded upon law, but members of a society founded upon revolution. Revolution is our obligation: our hope of evolution. ‘The Revolution is in the individual spirit, or it is nowhere. It is for all, or it is nothing. If it is seen as having any end, it will never truly begin.’”

Ibid., 897.