

通識 Salon
GE 沙龍 2009-10



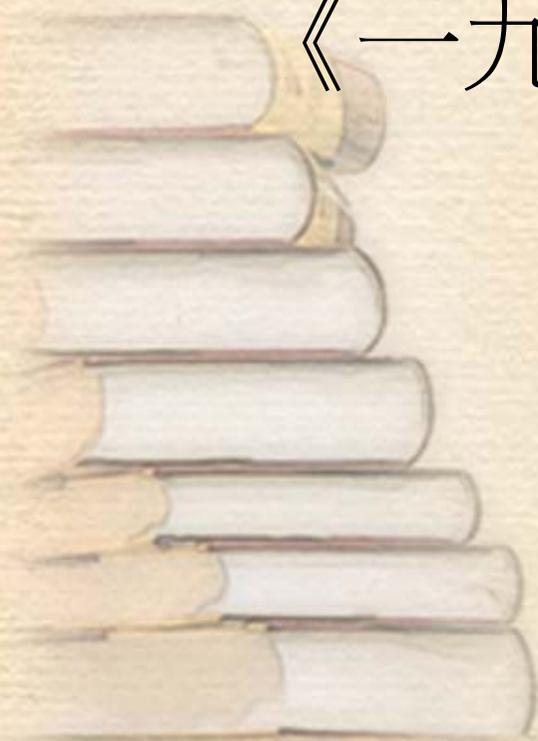
寫給當代的經典 II

Nineteen Eighty-Four and Utopian Thought

《一九八四》與烏托邦思想

C F Cheung

Dec 11, 2009





Murakami Haruki's (村上春樹) speech in Jerusalem Literary Prize (2009).

「Always on the side of the egg」

Good evening. I have come to Jerusalem today as a novelist, which is to say as a professional spinner of lies.

Of course, novelists are not the only ones who tell lies. Politicians do it, too, as we all know. Diplomats and generals tell their own kinds of lies on occasion, as do used car salesmen, butchers and builders. The lies of novelists differ from others, however, in that no one criticizes the novelist as immoral for telling lies. Indeed, the bigger and better his lies and the more ingeniously he creates them, the more he is likely to be praised by the public and the critics. Why should that be?



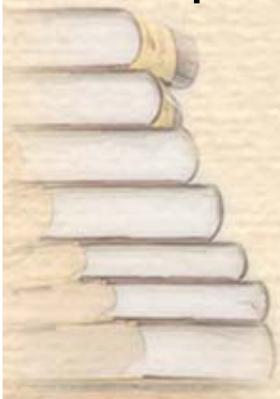
My answer would be this: namely, that by telling skilful lies--which is to say, by making up fictions that appear to be true--the novelist can bring a truth out to a new place and shine a new light on it. In most cases, it is virtually impossible to grasp a truth in its original form and depict it accurately. This is why we try to grab its tail by luring the truth from its hiding place, transferring it to a fictional location, and replacing it with a fictional form. In order to accomplish this, however, we first have to clarify where the truth-lies within us, within ourselves. This is an important qualification for making up good lies.





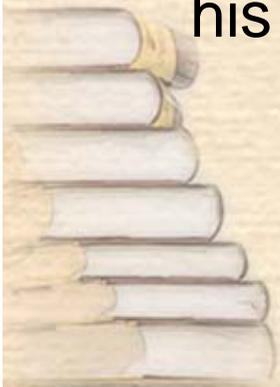


Tens of millions have read it, in 62 languages: the story of Winston Smith, a minor bureaucrat in the totalitarian state of Oceania. War with the world's two other superpowers, Eurasia and Eastasia, is constant, although the pattern of hostilities and alliances keeps changing. Smith works at the Ministry of Truth, rewriting old newspaper stories to conform to current Party ideology. He uses the official language, Newspeak, a version of English being pared down to make unorthodox opinions impossible to conceive. Privacy has vanished. Waking and sleeping, Smith and all Party members are observed by two-way telescreens; posters everywhere proclaim BIG BROTHER IS WATCHING YOU.





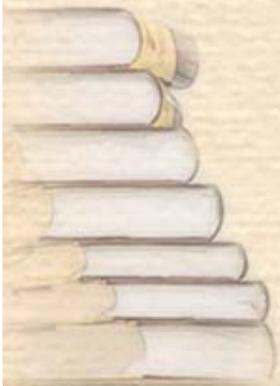
Suddenly, Smith commits a thoughtcrime: "Down with Big Brother." He also begins a love affair with Julia, a co-worker at his office, another heinous offense. The Junior Anti-Sex League indoctrinates the virtue of celibacy; procreation will soon be carried on solely through artificial insemination ("artsem," in Newspeak). All personal loyalty belongs to the Party. Winston and Julia are caught by the Thought Police and hauled off to the Ministry of Love. He is relentlessly tortured, then taken to Room 101, where his worst fear has been readied by interrogators. As a cage bearing a rat is being pushed toward his face, he begs that this punishment be inflicted on Julia instead. This betrayal eliminates the last trace of his integrity. He has become a good Party Member.

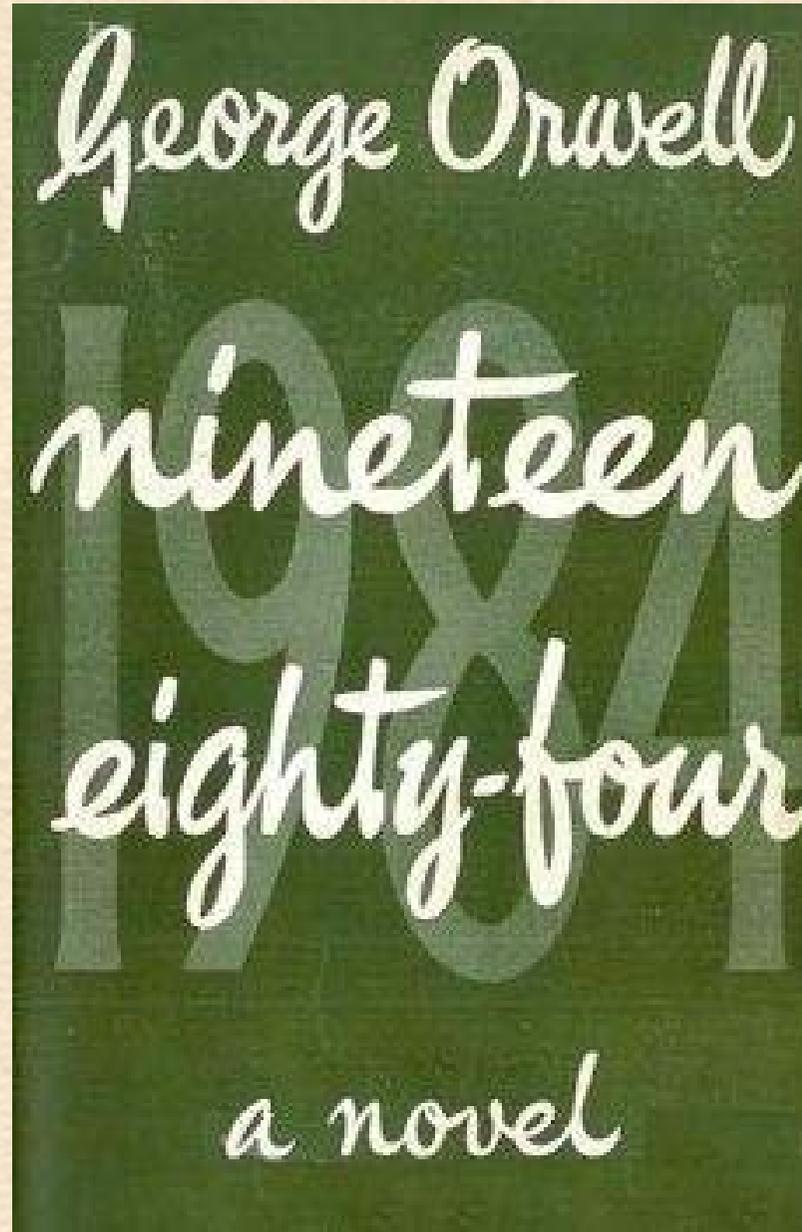




- His greatest accomplishment was to remind people that they could think for themselves, at a time in this century when humanity seemed to prefer taking marching orders. He steadfastly valued ideals over ideology....
- The proper way to remember George Orwell, finally, is not as a man of numbers—1984 will pass, not Nineteen Eighty-Four—but as a man of letters, who wanted to change the world by changing the word. A word that surely requires alteration today has been misused since the '50s. The author's name is not a synonym for totalitarianism. It is in fact the spirit that fights the worst tendencies in politics and society by using a fundamental sense of decency—Orwellian, in the best sense of the word.

—By Paul Gray.





British first edition cover , 1949



1.

^{bright,} it was a cold, ~~slow~~ ^{the} day in early April, and a ~~million~~ ^{the} ~~radios~~ ^{clocks} were striking thirteen. Winston Smith ^{his chin} pushed open the glass door of ~~an~~ ^{in an effort to escape the} ~~Victory pensions,~~ ^{to} turned to the right down the passage-way and pressed the button of the lift. Nothing happened. He had just pressed a second time when a door at the end of the passage opened, letting out a smell of boiled greens and old rag mats, and the aged prole who acted as porter and caretaker thrust out a grey, seamed face and stood large for indoor lights, ~~and~~ ^{had} ~~been~~ ^{been} ~~traced~~ ^{traced} to the wall. It depicted for a moment sucking his teeth and watching Winston malignantly.

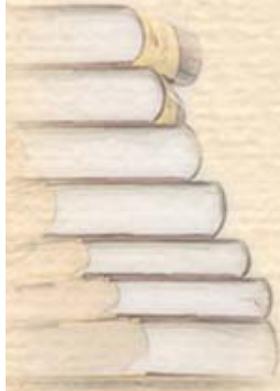
"Lift ain't working," he announced at last.

"Why isn't it working?"

"The lifts ain't working. The currents is cut off at the main."

^{the} ^{all} ^{electric} ^{must} ^{the} ^{lift} ^{was} ^{not} ^{working} ^{at} ^{the} ^{best} ^{of} ^{times} ^{it} ^{was} ^{seldom} ^{working} [&] ^{at} ^{present} ^{not} ^{electrical} ^{floor} ^{daylight} ^{hours} ^{Orders!} he barked in military style, and slammed the door again, leaving it uncertain whether the grievance he evidently ^{was} ^{not} ^{preparation} ^{for} ^{Hate} ^{Week}. The flat was seven flights up, & ^{Winston}, who ^{was} ^{thirty-nine} & had a varicose ulcer above his right ankle, went ^{climb}, resting several times on the way. On each landing, ^{opposite} ^{the} ^{lift} ^{shaft}, Winston remembered now. It was part of the economy drive in ^{preparation} ^{for} ^{Hate} ^{Week}. The flat was seven flights up, and Winston, conscious of his thirty-nine years and of the varicose ulcer above his right ankle, rested at each landing to avoid putting himself out of breath. On every landing the same poster was gilded to the wall—a huge coloured poster, too large for indoor display. It depicted simply an enormous face, the face of a man of about forty-five, with ^{reggedly} ^{handsome} ^{features}, thick black hair, a heavy moustache and

Scan of a manuscript facsimile of the first page from the novel *Nineteen Eighty-Four* by George Orwell





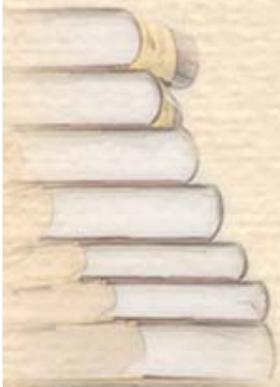
In the *The New York Times Book Review* (31 July 1949), Orwell said:

- My recent novel [*Nineteen Eighty-Four*] is NOT intended as an attack on Socialism or on the British Labour Party (of which I am a supporter), but as a show-up of the perversions . . . which have already been partly realized in Communism and Fascism. . . . The scene of the book is laid in Britain in order to emphasize that the English-speaking races are not innately better than anyone else, and that totalitarianism, if not fought against, could triumph anywhere.

—*Collected Essays*

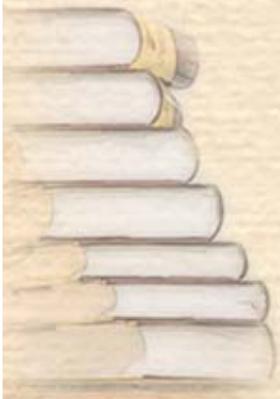


**BIG BROTHER IS
WATCHING YOU**





- <http://video.google.com/videosearch?q=1984&emb=0#q=1984&emb=0&qvid=1984&vid=7460987995384159445> (Trailer)
- <http://video.google.com/videosearch?q=1984&emb=0#q=1984&emb=0&qvid=1984&vid=-5464625623984168940> (1984)





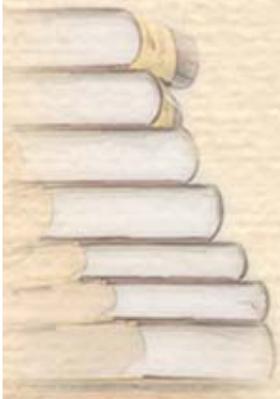
Thomas More (1478-1535)

Utopia 1516

eu – topia (good place)

ou – topia (no place)

嚴復：烏托邦 一子虛烏有所倚托之邦





Ideal World and Perfect Society

理想世界與完美社會

Ideal Worlds:

Western Tradition:

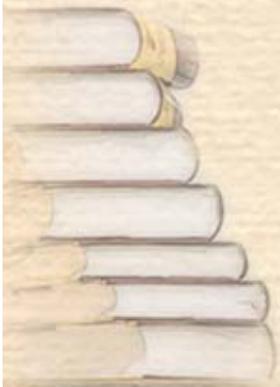
Garden of Eden

Paradise / Heaven

Hesiod: The Golden Age

Atlantis

Acadia





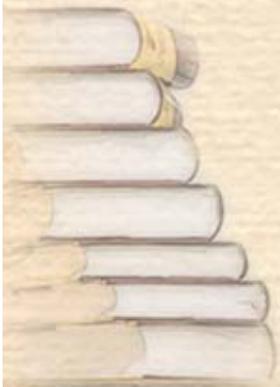
Ideal World and Perfect Society 理想世界與完美社會

中國古典理想世界 道家傳統

老子之小國寡民
莊子之至德之世
陶淵明之世外桃園

民間傳統

佛教之極樂世界
蓬萊仙島
西遊記之天宮





Ideal World and Perfect Society

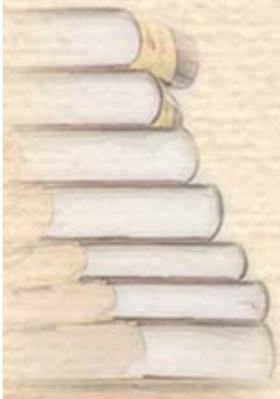
理想世界與完美社會

Perfect Society

phusis and nomos

Plato: The Republic

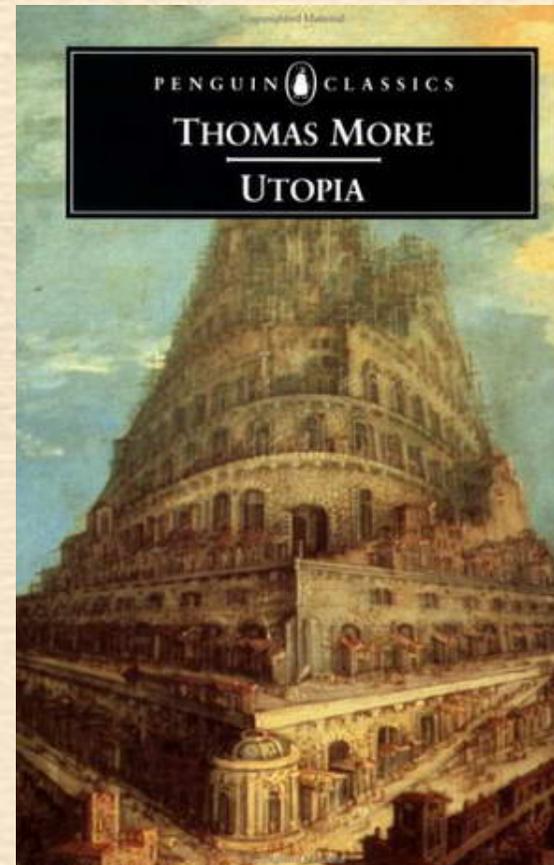
Chinese tradition: 大同思想



Renaissance and Utopian Thought

Thomas More, 1428-1535

***Utopia*, 1516 《烏托邦》**





Here is the island of Utopia, surrounded by seas, with castles and buildings.
Interestingly you have the unique written language of the island also shown here.

http://images.google.com.hk/imgres?imgurl=http://www.santa-coloma.net/voynich_drebbel/new_atlantis/new_atlantis_engraving.jpg&imgrefurl=http://www.santa-coloma.net/voynich_drebbel/utopias/utopias.html&usq=

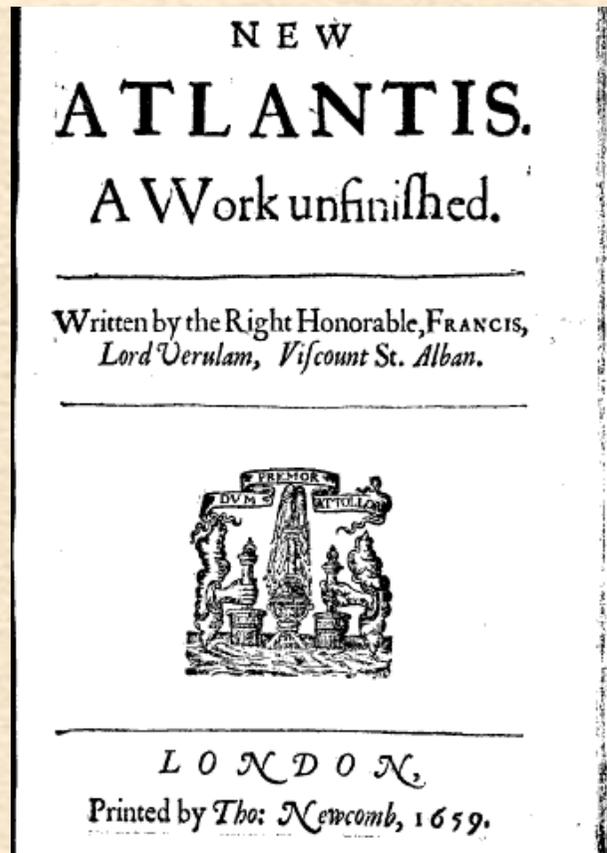


Raphael Hythloday will be observed at the lower left of the picture recounting his travels to Utopia, which is pictured at center. Note the city of Amaurotum at the top and the source and mouth of the Anyder River at the left and right, respectively

Renaissance and Utopian Thought

Francis Bacon, 1561-1626

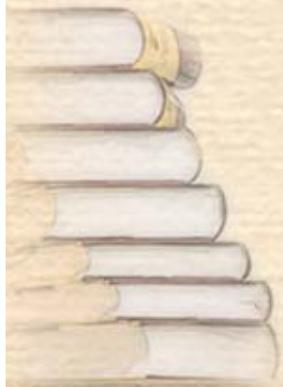
New Atlantis, 1627 《新大西島》





UTOPIAN
THOUGHT
IN THE
WESTERN
WORLD

Frank E. Manuel
and
Fritzie E. Manuel





The Utopian Thought

The Utopian Propensity

Human beings, by nature, are utopian. We dream and we hope, and since the dawn of civilization, we have conjured notions of an ideal and perfect existence. From the bucolic realms of the Garden of Eden to Plato's republic of philosopher-kings, from the island paradise of Thomas More's Utopia to the libertarian collectives of nineteenth-century America to the counterculture communes of the 1960s, the ways in which utopia has been envisioned have changed dramatically over time. But whatever forms they have taken, utopian ideals have helped drive forward an unfolding process of reinvention, a process whereby humankind has sought, through vision and experimentation, a new and better life. Indeed, utopian visions, and the social experiments they inspired, are a product of our most freely creative faculty, the human imagination. They are an expression of the universal impulse to create the new—to reshape culture and even consciousness itself.



*From An interview with historian **Fritzie P. Manuel** on the human impulse to create new and better worlds*

by Jessica Roemischer

<http://www.enlightennext.org/magazine/j36/utopian-propensity.asp>



烏托邦與極權主義

- 許倬雲先生在《二十一世紀》的創刊上寫下了如此令人深思的話：

二十世紀中，社會主義的失敗，不僅是證明馬列設計方案的缺失，更嚴重的後果，則是將人類亘古以來憧憬的一個理想世界——公平並平等的世界，從此蒙上塵土。……人類不再有憧憬理想世界的動機時，正如人生的中年，當初摘取星星的美夢已經幻滅，當年建功立業的雄心已經消失。哀樂中年，人生從此歸於平淡

（顧昕，〈烏托邦與極權主義〉，《當代》第61期，1991年5月）



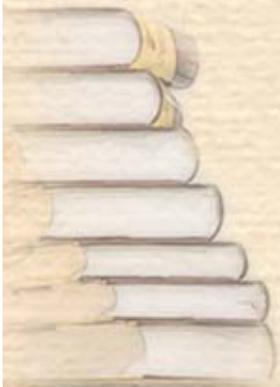
Is Utopia dead?

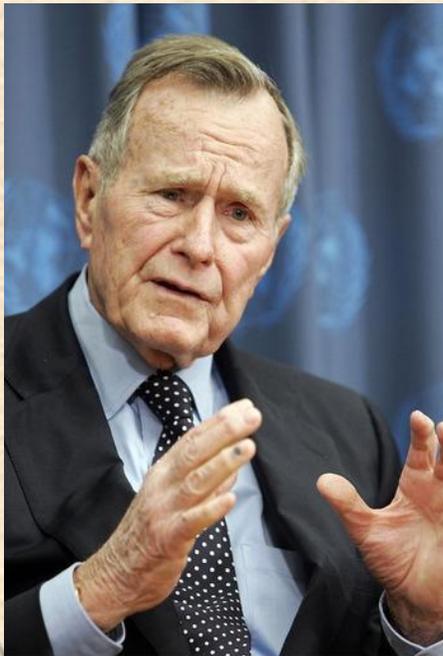
Utopia and Dystopia:

Dream and Nightmare

Civilization and its Discontent

The Principle of Hope





South China Morning Post, Dec 7, 1991



Of all the oblique indicators of the current government's health and prospects, the sudden proliferation of political humour should be among the most troubling to the handful of old men who rule China. It bespeaks an utter disdain for not only senior leaders, but the regime they are trying to prop up.

Which brings us back to the one about Deng and God. One day God decides to visit the world's great nations and their leaders. First he drops in on President Bush, who gives him a guided tour of the US. "So what do you think, God," Bush asks eagerly. "How long before we create a heaven on earth?" God shakes his head slowly. "At least a century," he replies.



Upon hearing this prognosis, a crushed Bush nearly breaks into tears. After God inspected the Soviet Union, Gorbachev asked him the same question. “Five hundred years, maybe a millennium,” God replied. Gorbachev was so devastated to think that even his great-great-great grandchildren wouldn’t see the new era that he begins to sob.

Finally, God visits China. “Tell me, God, when will we reach utopia?” Deng Xiao-ping asks after showing him around. God starts to cry.

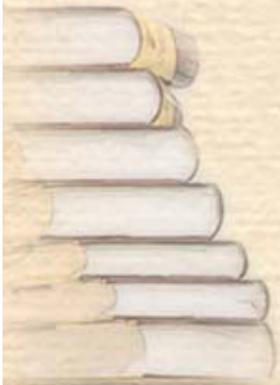




L'Internationale was written in 1888 by Adolphe Degeyter (words by Eugène Pottier, 1871). Adopted by the Socialist International, it was once was one of the most sung songs in the world, rivaling [Amazing Grace](#) and *Silent Night* in international renown.



- **English Internationale (with lyrics)**
- http://www.youtube.com/watch?v=5DTbas_hskic&feature=related



Do we need Utopia? Heaven, Paradise or Hell?



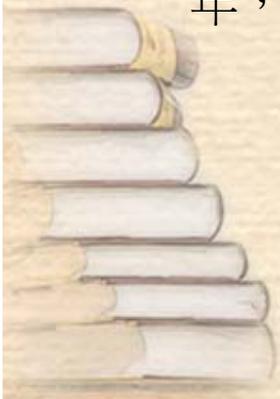
Dante's Heaven and Inferno, *Divine comedy*



- 努力消除具體的惡，而不要去實現抽象的善。不要謀求通過政治手段來建立幸福。要把目標放在消除具體的苦難上

——波柏

(Karl R. Popper: 《猜想與反駁》，傅重季等譯，上海譯文出版社，1986年，頁514。)





- 我們不能擁有所有的東西，這是必然的真理，而不是偶然真理。... ..文明人之所以不同於野蠻人，在於文明人既了解他的信念之真確性是相對的，而又能夠果斷地維護那些信念。

——柏林

(Isaiah Berlin: 〈兩種自由概念〉，《知識分子》，1989年秋季號，頁44。)



- 如果我們只樹立有限的目標，有更大的耐心和更多的謙遜，我們實際上取得的進步，較之我們在「一種超越這個時代之智慧的狂妄的，最傲慢的自信及其自負」的指導下的所作所為，也許更深遠、更迅速。

——海耶克

(Friedrich A. Hayek, *The Constitution of Liberty*, Chicago: The University of Chicago Press; 1960, p.8.)