

# 逸出烏托邦之外 ——論閻連科《受活》的反烏托邦書寫

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閻連科於二〇〇四年出版的《受活》享譽中外，被視為二十一世紀中國當代文學無法被繞過的一部長篇小說。評論界對於《受活》呈現的烏托邦形象已有不少討論，但本文打算通過文本細讀，對小說描繪的烏托邦/樂園，以及主要人物：柳鷹雀和茅枝，進行細緻的辨析，以期從以下三方面開展析論：一、《受活》虛構的烏托邦/樂園與「毛式烏托邦主義」/中國傳統道家「至德之世」在思想價值上的淵源。二、《受活》的兩位主要角色：茅枝和柳鷹雀對於烏托邦/樂園的態度，與共和國歷史進程及共產主義意識形態的關係。三、本文嘗試說明《受活》的反烏托邦書寫的意涵，通過讓「受活莊」從「共產主義烏托邦」後撤到「至德之世」，閻連科試圖達成對毛主義的顛覆，以及對後毛澤東時期追求「共產主義烏托邦」的手段（「集體一朝致富」）的批判。最後，本文將會考察作家在烏托邦與樂園之間，展現了怎樣的選擇。

關鍵詞：閻連科 烏托邦 樂園 共產主義 後毛澤東時期

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# Escape from Utopia: On the Anti-utopian Writing in Yan Lianke's *Lenin's Kisses*

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Yan Lianke's novel *Lenin's Kisses*, published in 2004, is renowned at home and abroad. It is regarded as a novel that cannot be overlooked in the twenty-first-century contemporary Chinese literature. Although there has been much discussion on the utopian image presented in *Lenin's Kisses*, this essay aims to analyse in detail the depictions of utopia and paradise in the novel, as well as its main characters Liu Yingque and Mao Zhi, through a close reading. The analysis will be conducted from the following three perspectives: 1) the ideological relations between the utopia/paradise pictured in *Lenin's Kisses* and Maoist utopianism/ "the ideal society" in Chinese Daoism; 2) attitudes of the two protagonists, Mao Zhi and Liu Yingque, towards utopia/paradise, and the relations with the development of People's Republic of China and communist ideology; and 3) this essay also attempts to illustrate the meaning of anti-utopian writing in *Lenin's Kisses*—by withdrawing the village "Liven" from a communist utopia to "the ideal society", Yan tries to subvert Maoism and criticize the pursuit of "communist utopia" (i.e., "getting-rich-together") in the post-Mao era. Lastly, this essay will examine how the author chooses between utopia and paradise.

**Keywords:** Yan Lianke utopia paradise communism post-Mao era

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