as Thomas Mann's "Dr. Faustus" symbolizes the nihilistic reaction against the humanism in Beethoven's Ninth Symphony.

Utopia is based on the values of faith, hope, and love - faith in man, hope for his salvation, and love of mankind -, values designed to establish a new world of beauty, goodness, and truth. In their stead anti-utopia stresses fear and despair, deceit and hate. Power and tyranny, violence and coercion, aggression and destruction supplant solidarity and trust, cooperation and functional guidance. Whereas the vision of a classical utopia is full of color, multiplicity, and variety, counter-utopia appears very grey, monotonous, and uniform due to the fact that the productive potentialities of man are less uniform than his destructive and nihilistic tendencies.

Thus counter-utopia serves as the model of a civilization in which absolute tyranny reigns and a complete annihilation of human values is taking place. Here social institutions and technology have been rendered completely subservient to power. It is the ultimate consummation and perfection of totalitarianism, in which a streamlined society effaces the individual and crushes his genuine values. Within the sphere of social action and control, violence displaces all other relationships and processes. It extinguishes love and cooperation, solidarity and functional leadership. More than that, institutionalized political power not only becomes the strait jacket for the other culture spheres, but it eventually devours them. All power techniques are perfected beyond imagination. The world is divided between similar, eternally warring superpowers. Of the four ministries composing the government of each, three are exclusively devoted to the manipulation of political power. The Ministry of Truth is the agency of propaganda and indoctrination, the Ministry of Peace specializes in warfare, the Ministry of Love administers the horrible apparatus of torture and persecution and is in charge of police, prisons, and concentration camps. The quintessence of this society is best summed up by Orwell[2] himself:

"Power is in inflicting pain and humiliation. Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing. Do you begin to see, then, what kind of world we are creating?... always there will be the intoxication of power, constantly increasing and constantly growing subtler. Always, at every moment, there will be the thrill of victory, the sensation of trampling on an enemy who is helpless. If you want a picture of the future, imagine a boot stamping on a human face - forever."

In this totally politicized society, the individual is reduced to either a "functionary" and power holder or he serves as "material" and becomes part of the "lonely crowd". With reference to Orwell's world it is therefore legitimate to use the problematic term of "totalitarianism".

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2) 1984, New York 1949, pp. 270 f.