

Mr. Zhu Jianguo Preface

A New Breakthrough in the Study of the "Chinese Rightists":Preface to Wu Yisan's

1957 Dictionary of Victim Names

(This article is 87,624 words long and takes about 230 minutes to read carefully).)

directory

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"Yu and Wuxinghui" and "Yi and Qin Xin theory"

Strangely enough, Wutu has long been recognized as the world's largest historical

power and American scholars have also praised "China's political legends and

historical records are very prominent" (Cambridge History of the People's Republic of

China [1949-1965], Fairbank, Roderick á Editor-in-Chief, McFarquare, Shanghai

People's Publishing House, June 1990, 2nd Edition [Internal Distribution], P10 However,

in the past sixty years, it has been extremely difficult for Shenzhou to publish the

"General History of China's Rightists" and "The Real List of Chinese Rightists", and it

cannot be made 20 This "Chinese characteristic" of the 1950s was a panorama of capital.

Whether it is the "dynastic cycle period" of three thousand years or the "self-

improvement period" of more than a hundred years, there have been no such historical

changes in China's prosperity and decline." Period of party dictatorship", a strange

phenomenon of historiography. Many scholars want to make up for this regret, so in the

spring of 2019, there was a moving "Yu and Wuxinghui" in Hong Kong Three days before the Spring Festival of the Year of the Pig (February 1, 2019, the 27th day of the Lunar New Year), a moving scene appeared on the Kowloon Road in Hong

Kong: Mr. Yu Zhen, a ninety-year-old rightist who had just arrived in Hong Kong by

high-speed rail from Hubei, trembled and stretched out his thin hands with green tendons

and strong muscles... Wu Yisan, the seventy-seven-year-old editor-in-chief of the "List of

Rightists in China" ("Dictionary of Names of victims in 1957"), who settled in Hong

Kong, greeted him with a muscular hand, and his four hands gradually approached from

far and near, suddenly clenching, reuniting, and hugging; so his four eyes smiled, wet,

and blurred...

Mr. Yu Zhen brought a precious "anti-rightist" historical material - on August 20, 1957,

the general branch of the WUHAN IRON AND STEEL cadres of the CPC was paired

The "rightist" characterization of Yu Zhen, a chinese teacher at the cadre school of the

Wuhan Iron and Steel Company, and Yu Zhen, who hangs a sign of a member of the

Communist Youth League, criticizes: "How did Yu Zhen attack our supervision system?"

?ÑÑ

"Yu Zhen, a language teacher at the cadre school of the Wuhan Iron and Steel Company

and a member of the Communist Youth League, has been 'studying' supervision work

under the banner of 'opposing bureaucracy' for more than half a year. From October 1956

to January 1957, it was written that it could "completely eliminate bureaucracy."

'Supervision system of people's representatives'. The formulation of this 'system' was also

attended by language teacher Zhou Hongqing and his uncle Yu Runhua (a member of the

Kuomintang Revolutionary Committee). After his 'system' was written, Yu Zhen

boastfully declared: "I have formulated the best way to completely eliminate

bureaucracy, and have cast a vast net on bureaucracy, so that bureaucracy is everywhere

under the eyes of the ten eyes and the fingers of the ten hands, and there is no hiding." In

February, he wrote a "proposal" to the Standing Committee of the National People's

Congress and sent it to Comrade Liu Shaoqi together with this "system." On February

14, the General Office of the Standing Committee of the National People's Congress

replied to the letter, saying that it had left their "suggestions" for reference. After

receiving the letter, Yu Zhen was very dissatisfied and said: "Without a specific answer,

this is bureaucracy!" At this time, a copy was also sent to Comrade Zhang

Pinghua,
secretary of the Hubei Provincial PARTY Committee, and the responsible comrade of the General Office of the Provincial Party Committee replied that the "suggestions" and "systems" he sent had been received. He said angrily, 'This is more serious than the bureaucracy of the NPC Standing Committee!' The reason was that his suggestion was not immediately adopted, there was no 'concrete reply'. After that, they went around selling their goods, sending them to Luo Longji as a member of the Zhou Hongqing Democratic League, to the Central Committee of the Revolutionary Committee of the Kuomintang in the capacity of the Runhua Revolutionary Committee, and in June they introduced them to Hu Zhongmin of the Political and Legal Research Group of the Hubei Provincial Committee of the Chinese People's Political Consultative Conference through Yu Runhua, and had agreed to ask Yu Zhen to make a report in late June, but for some reason it did not succeed. His "proposals" and "systems" were printed in more than 20 copies, and in addition to sending them to many organs, they also used "consultation" everywhere. In the name of 'soliciting opinions', many instructors were shown to spread toxins. Many people are confused by his nice words such as 'loyal to socialism and love socialism'. During the period of loud banging, it was also sent to Guangming Daily and People's Daily for publication..."

For Wu Yisan, this "Yu and Wu Xinghui" has set a new record for "the mainland's rightists coming to Hong Kong." Since 2007, when he began to compile the "1957 Dictionary of Victim Names", Wu Jun has almost every year "met with several rightists from Chinese mainland and overseas to "meet and talk against the right", but met with the ninety-year-old old rightists "Verifying the right body", supplementing historical materials, is still the first time. In the countless record-breaking "right gatherings", the names of the rightists in the 1957 Dictionary of Victims' Names are increasing day by day, and historical materials and pictures are advancing with the times, as of February 2019 When Mr. Yu Zhen arrived in Hong Kong on 1 January, there were more than 32,000 "articles of the Great Rendition (i.e., cases of rightists)" (Wu Yisan 2019 February 9 WeChat), "the total amount of graphics and texts exceeds 10 million words." Even though this is only 5.4 percent of the 552,877 rightists officially announced (in 1996), which is far from the actual total number of rightists, this "arrow in the forest." Bringing

"the glimmer of light in the East", people hope that "no one can be less" of the "Complete Record of The Chinese Rightists" One day it will come out. In the face of the 1957 1957 dictionary of the names of the victims, it occurred to some people that to write a good "general history of the Chinese Rightists" and "a panorama of the Chinese Rightists", it was necessary to go up 2,400 vertically Years ago, the "Mozi Criticized Confucius" and examined the countless tragedies of "Stalin's purge" in Europe, Tsarist Russia, and the international communist movement thousands of miles away against the "anti-rightist movements" in Shenzhou "The remote control. This makes people think of "Yi and Qin New Theory" from "Yu and Wuxinghui". "Yi" is Professor Yi Zhongtian of Xiamen University; "Qin" is Professor Qin Hui of Tsinghua University. Both have a new book in recent years to help the "Chinese right" research - people see that China can become the only country in the world's four ancient civilizations that has not disappeared, because the Chinese cultural structure has always maintained a "balance between left and right" Stable structure. Even during the darkest period of the "dynastic cycle", such as the Ming Dynasty in which Zhu Yuanzhang personally criticized Mencius and the Wanli Emperor and designated Li Zhuowu as "China's first thought criminal", the imperial court still had someone who could publicly criticize the emperor "Imperial History" - obedience to the mandatory praise of imperial power as the left, opposition to the coercion of criticism of imperial power as the right. The cultural tradition of "one yin and one yang is the Tao, followed by good" was not completely destroyed for the first time until the "period of the dictatorship of political parties". The "Anti-Rightist Movement" of 1957 was actually a kind of "self-destructive Great Wall" that not only violated Chinese cultural traditions, but also deviated from modern civilization. The so-called "change of Zhou Qin" is the change of the Zhou Dynasty to the Qin Dynasty. That is, from feudalism to imperialism, from small communities to large communities, from aristocratic to bureaucratic, from royal to hegemonic, from monarchical logic to administrative logic. As a result, Confucianism changed from restraining the emperor to restraining the people. And the "change of Sun Mao", that is, the "dynastic cycle period" became the "period of party dictatorship", at this time Marxism is also like Confucianism from restraining the emperor to restraining the people. Therefore, only the party boss was allowed to have

freedom and the people were left unfreed, and the favored slaves forced the unfavored vassals to "lead the road to slavery"Ñfrom "leading the west to save Confucianism" out of the Qin system and becoming " Yingxi PaiRu "pursued the Qin system, and "Jing Ke stabbed Confucius" became "Jing Ke Song Qin King". The "Great Rightist" Chu Anping once said: "The kuomintang's democracy is a question of more and less, and the communist party's democracy is a question of whether there is peace or not." Today it can be interpreted as follows: The Kuomintang is more than Qin, the Communist Party is Qin Sheng, Zhou Wei; the dispute between the Kuomintang and the Communist Party is like the dispute between Zhou Qin, "The change of Sun Mao." Such as "the change of Zhou Qin". Chiang Kai-shek's incorporation of Li Zongren, Yan Xishan, and Zhang Xueliang was like that of the Zhou Dynasty's Tianzi and princes, and Mao Zedong's unification of some autonomous regions was the great unification of Qin Shi Huang. The "anti-rightist movement" launched by the king was a "Chinese characteristic" that could only appear after the "change of Zhou Qin". Yi Zhongtian suggested that there were four "anti-rightist movements" launched by the kings in Huaxia In January 2016, Yi Zhongtian's 2.4 million-word masterpiece "Yi Zhongtian's Chinese History" (20 volumes, which has reached the Yuan Dynasty and is to be continued in the Ming and Qing dynasties) was published. Although the title of the book is a bit inaccurate, it is still an unparalleled "Notes on the History of China" in contemporary times. Although his primary school skills and annotation skills are difficult to hope for Hu San Province, the globalization of his vision and the unique understanding of history and the responsibility of guoshi did not allow Hu San Province's "Zizhi Tongjian Guangzhuo" (phonetic note). Therefore, "Yi Zhongtian Chinese History" á A Hundred Schools of Thought Contend" can be called a new theory explaining the source of "China's rightists". The "Hundred Schools of Thought" during the Spring and Autumn Period and the Warring States Period was actually a "left-right controversy", showing the earliest "leftists criticizing the rightists" and "rightists" in China The right refutes the left.". In ancient times, "the supremacy of the monarchy" was the left, and "no dime" and "the people were precious" were the right. The four great schools of Chinese buddhism: Mo, Dao, Confucianism, Fa-Mo, and Fa with an iron fist , "Shang Tong" can be described as

unswerving supporters of the "Left"; Confucianism "Moderation is supreme" and also left and right: Kong Ru is to the left with "Junjun and Subjects", and Meng Ru is to the right with "Jun as Light" The Taoists, on the other hand, Lao Tzu became a leftist with "despotism of doing nothing", Yang Zhu was a personal supremacist who was suspicious of the right, and Zhuangzi could be called a rightist who pursued personal freedom and escaped. The three religions of Confucianism, Law and Taoism have influenced China for two thousand years, while the Mo family borrowed "socialism" and "Stalin model" after 1949 after more than 2,000 years of discontinuation The magic revival of "alignment" revived "Shang Tong" and "Coercion". The Mo family emphasized "aligning" with the monarchy earlier than the Confucian "kings and subjects" and becoming "China's first generation of leftists", and the Fajia became the "second generation of Chinese leftists" after Han Fei's debut with the iron-blooded method, potential, and technique of "law for the king". The "second generation of Chinese leftists" dominated China for two thousand years after the Qin and Han dynasties, and the "first generation of Chinese leftists" was in the 20th year after the spring and autumn and the Warring States period Since the middle of the century, China has been rampant. If the "first generation of Rightists in China" is the Taoist Generation Yang Zhu who was besieged by the Mozi Party around 400 BC, then the "Second Generation Rightist in China" is 300 BC The fourth generation of Confucian Mencius, who became famous around the year, although Mencius was officially designated as a rightist by the imperial family was the Ming Dynasty established in 1368 AD - Ming Taizu Zhu Yuanzhang angrily deleted the "rightist remarks" in the book "Mencius" mainly: "The people are noble, the society is secondary, and the king is light", "If the king has a greater time, he will advise, and if he does not listen to it repeatedly, he will change his position", "If he hears a husband and wife, he does not hear of the king" Eighty-five articles, such as "the king regards the subject as a grass mustard, and the subject regards the king as a kou vendetta", ordered the statue of Mencius to be moved out of the Confucius Temple, and stipulated that there must be no deleted Mencius quotations on the examination paper. It can be seen from this that The first "anti-rightist movement" in China, which was initiated by the state yuan, began with the "anti-rightist movement" launched by Qin Shi

Huang in 213 BC; the second time in China was initiated by the state yuan

The "Anti-Rightist Movement" was Zhu Yuanzhang, the Ming Emperor of the fourteenth century;

the third "Anti-Rightist Movement" in China, which was first initiated by the State Yuan,

should be the seventeenth-century Qing Gaozong Qianlong Qing Shizong Yongzheng,

and 1957 The background of the "Dictionary of Names of the Victims" is the fourth

"anti-rightist movement" initiated by the state yuan in China, that is, the "anti-rightist movement in the Mao Zedong era".

However, the "anti-Rightist movement initiated by the state yuan" was inspired by the

"initiators" of the anti-Rightist movement launched by philosophers, thinkers and religious leaders.

Yi Zhongtian said: "What challenged (Taoist) Yang Zhu was Mozi's student bird

Slippery. Ó

"Mozi is for the sake of the world, and he is eager to polish the coarse hairs on his legs;

Yang Zhu is even if it is beneficial to the world, he will not pull out a single hair." Mozi

does not leave a dime, Yang Zhu does not pull out a dime; Mozi is not selfish, Yang Zhu

is not beneficial, of course, tit-for-tat, a hundred schools of thought disputes will also

arise. (Yi Zhongtian Chinese History.) A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016, 1st Edition P94).

Subsequently, the "Mozi batch hole" against the "center right" also began:

"The controversy began with the Mozi Batch Hole, which was a matter between the Spring and Autumn Period and the Warring States. However, the Mojia school also flourished and died suddenly, and it failed to really shake the foundation of Confucianism. (Yi Zhongtian Chinese History.) A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016, 1st edition P154).

Confucianism, because it believes in the "middle way", is actually a "radical centrist" or

"left and right":

"The highest state of virtue is moderation. Confucius said, "The middle is virtuous, and it is the most important!" So, what is moderation? In the middle, it is not to go to extremes;

to be mediocre is not to sing a high note. (Yi Zhongtian Chinese History.) A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016, 1st Edition P150).

Mozi's two "anti-rightist" victories were not won, and Han Fei, who won

the "anti-rightist" victory, continued to open up the future. Han Fei, the representative of the "second generation of Leftists in China", was bent on exhorting the monarchy to centralize power, and his system construction of forced alignment went beyond the Mo family's "Shang Tong" theory, and Han Fei's law was only bent on consolidating the law of the emperor. The leftist Han Fei does not just call for "alignment", but kills whoever is not "shangtong". Han Fei became the ancestor of China's anti-rightist practice of "coercion". Yi Zhongtian said: "Han Fei talked a lot. But there is only one truth to be explained, that is, people's hearts are sinister. Man is the most terrible animal in the world. If you don't understand this, your death is just around the corner. Han Fei even said: The trouble of the lord of man lies in believing in people. Especially those 'Lords of The Ten Thousand Multiplications, Kings of the Thousand Multiplications', must not trust their queens and princes, because they are all hoping that you will die soon... If the closeness of a wife and the affection of a son are not credible, then there is no credibility for the rest! (Yi Zhongtian Chinese History.) A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016, 1st edition, P168). "In fact, the problem of the legalists is not in law enforcement, but in legislation. The issue of legislation is not in specific provisions, but in the spirit of legislation. That is to say, why should a country have laws and practice the rule of law? The purpose of the Dharma is clear, that is, to consolidate the rule of the monarch. In order to achieve this goal, they even spared no effort to be culturally autocratic and ideologically tyrannical. Han Fei said that therefore, the kingdom of the Lord, without books and simple texts, takes the law as the teaching; there is no language of the previous king, and the officials are the teacher; the selfless sword is the defense, and the decapitation is the courage. That's a very explicit statement. In fact, to write without books and simple texts means not to have all literature and classics; to have no words of the previous kings means to not want all ideological heritage. Isn't this the preparation of public opinion for the burning of books? The people who grow up in such an environment can probably only be the killing machine of "beheading as courage". They were aptly called 'Wang Zi' in Han Fei's place—the capital of the king's hegemony. Of course, what the kings obeyed, of course, could only be the royal law. (Yi Zhongtian Chinese History.) A Hundred Schools of

Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016, 1st Edition P187).

"Isn't this just a preparation for public opinion to burn books and pit Confucianism?" "Yi

Zhongtian said it well!

Han Fei theorized that Qin Shi Huang had completed the first "anti-rightist movement"

launched by the king in China. The countless "anti-rightist movements" in China over the

past two thousand years are all rooted in Mozi's "Shang Tong" and Han Fei's "Wang Fa".

In addition to the benefits of the "Chinese Right" study into the "Grassroots Right" real-

name system, the "Dictionary of Victims' Names in 1957" has been introduced. Let China

have a real list of disasters and sufferings like the United States Ñ for example, the U.S.

military has released the number of deaths in major wars, accurate to the individual

number (such as 58,209 in the Vietnam War, 36,574 in the Korean War), and the United

States died on September 11 The names of the people in the incident must be read aloud

once a year - the 1957 Dictionary of Victims' Names can also become the "Shang Tong"

and Han Fei of Mozi The latest interpretation of the "King's Law"! Anyone who does not

understand the "disaster of alignment" who does not understand "Shang Tong" and

"Wang Fa" can be found in the " The 32,000 "right-wing fates" in the 1957 Dictionary of

Victim Names find bloody and vivid answers.

The "Three Visibles" show Qin Hui's unique argument for the old and new rightists

in ancient and modern times

In March 2013, Qin Hui's 350,000-word monograph "Common Bottom Line" was unveiled and republished six times in five years (the sixth printing in September 2018).

There may be an important reason why "Common Bottom Line" is so popular, and it has

"three visibles": 16 "New Right" can be seen. The new anti-right" 11 moves, can be seen

in the "new right" symbiosis 10 moves.

The "Three Visibles" show Qin Hui's unique argument for the ancient and modern new

and old rightists, revealing the real "Chinese characteristics" in Qin Hui's eyes.

Although the international community has long entered the era of "'West Malaysia', 'New

Malaysia' and 'New Left' (New Left)", it has emerged The "new right" of "neoliberalism",

but Qin Hui believes that China still has only the traditional "old right", "Old Left",

because of the "neoliberalism" of the West, the "New Right" and The "New Left" is all

about the modern welfare state, which China today is far from being called a welfare

state.

Qin Hui zhi ChenÑÑ

"When we say 'anti-Rightist' is a disaster, we mainly do not mean that there was no 'Rightist' ideology at that time, but because power deprived freedom of thought and persecuted thinkers. In the West, the old left mainly refers to social democrats, while the new right now mainly refers to people like Blair who are between social democracy and liberalism, and the 'old left' we have here is almost nothing. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) 6th printing in September, P146). Qin Hui further analyzed that the solution to the real problems in today's China still lies in the practice of "old liberalism."

"Even in the mao zedong era, China was not a welfare state, and the vast majority of the people, that is, the peasants, did not receive any social security from the state at all. Today's China is not a welfare state, and its level of social security is not only much lower than that of the Socialist-ruled continental countries, but also much lower than in the United States, which is said to be the stronghold of 'neoliberalism'. According to a recent report by the United Nations International Labour Organization (ILO), the world's comparable 90 countries rank in the 'Economic Security Index' for measuring the level of social security, with the highest ranking in Sweden, which is 0.977... China, on the other hand, is 0.356, ranking only 58th, belonging to the lowest category... The lack of social security in China is not due to the dominance of 'neoliberalism', the United States is certainly different, in the United States 'neoliberalism' is indeed the opposite of Roosevelt's social welfare policy, saying that it intensifies competition and differentiation. This has led to an widening gap between the rich and the poor, and so on, all for good reason. But even the left in the United States has not accused 'neoliberalism' of stealing the treasury and turning the public into private... So I neither advocate nor oppose 'neoliberalism' and 'new social democracy' (as Giddens preached). I think that hyping up 'neoliberalism' in the current situation in China seems to create a false problem. Purely theoretically, 'neoliberalism', like various leftist theories, has many loopholes to criticize. But in reality, China's lack of social justice and welfare guarantees today is indeed not caused by 'neoliberalism': just as China's lack of freedom today is not caused by social democracy. The theft of the national treasury has nothing to do with 'neoliberalism' or social democracy. There is an authoritarian but non-welfare state, and

there is no need for 'neo' liberalism dedicated to the welfare state;
there is no oligarchy
and laissez-faire, and there is no need for a laissez-faire 'new' left.
And against autocracy
and oligarchy, there is 'old' liberalism and social democracy. Therefore,
whether my
friends are against 'neoliberalism', I do not care, I only care: whether
you are against 'old
liberalism'! ("Common Bottom Line", by Qin Hui, Phoenix Publishing and
Media Group,
Jiangsu Literature and Art Publishing House, March 2013, 1st edition,
2018.) September
6th printing, P239).

Because there is no "old liberalism", there are 16 kinds of "New
Rightists" in China
today.

The 16 "New Right" come from

1. The "rightists" born in the "clash of civilizations" - those who
actively promote
Westernization;
2. The "Rightists", the "very small number of bourgeois Rightists", which
were born in
the "struggle for doctrines", have returned to their homeland again;
3. The "rightists" produced under the "three struggles" of "modernity
background" - so-
called" The "classical liberal tendencies" of the Third Sector may be
called the "New
Right";
4. The "right" arising under the "common bottom line" & the theocratic
despots who
oppose fundamentalism are "rightists";
5. The "Rightists" Born in the "Social Contract Controversy" & Really
Want to Establish
a 'State' in the Sense of the Social Contract "He is the right;
6. The "rightists" arising in the "dispute between the three departments"
- those who
oppose "seeking private interests by coercion" are the rightists;
7. The "Rightists" Emerging from the Struggle Between "Pseudo-Socialism"
and
"Pseudo-Liberalism" - Advocates There are no enemies, only the sick"
against the
"pseudo-modernists" who are rightists
8. The "Rightists" arising in the struggle between "democratic socialism"
and "humane
capitalism" Social liberals" become "rightists";
9. The "right" that emerged from the question of "having a chamber of
commerce but no
trade union" - the "old left" became the "new right" ?
- 10, looking for "rightists" in the crowd that questions "self-confidence"
- those who doubt
"rational conceit" are naturally difficult to respond "A few confident"
"rightists";
- 11) Look for the "right" among the "negative liberals" & whoever applauds
"negative
liberalism" is "Right";
12. Looking for "rightists" in the "anti-coercive" crowd - "anti-
coercion" although better
than "anti-authoritarianism" Gentler, but still the "right" who opposes
the "dictatorship of
the proletariat" and "revolutionary violence" ?

13. Looking for the "Right" in "Unfair Pseudo-Competition" & Leninism with Coercive

Overtones Inevitably Produces a Steady Stream of "Rightists" ?

14) In "many 'West Malaysia', 'New Malaysia' and 'New Left' (New Left) In the midst of

the controversy, look for "rightists" & "many 'West Malaysia', 'New Malaysia' and the

'New Left' (New Left) "the object of criticism must be "only fifty steps away from the Right";

15. Looking for the "Rightists" in the Period of Scarcity of the Social Democratic

Tradition & the great purge of the 'Social Democrats' in the Soviet Union of China was

the prelude to the anti-Rightist movement in 1957

16. Look for the "right" in the confrontation between authoritarianism and liberalism &

anti-authoritarians are "rightists".

Therefore, there are 11 kinds of "new anti-rightism".

The 11 moves of the "new anti-right" are -

1. Accusing the "New Right" of being "new ideological rigidizers" who "confuse internal

negation with external negation." "New Rigidity" became the new code name for the

"New Right";

2. Accusing the "New Right" of holding an "internal negation" (total negation) of the

Mao Zedong era and thus "becoming a new rigidity".- Anyone who questions the Mao

era is a "neo-rigid" ("New Right");

3. Accuse the "New Right" of holding an "internal negation" (total negation) of the Great

Leap Forward The "New Right" all have the "scarecrow fallacy";

4. Accuse the "New Right" of not "internal affirmation" of the "Holy One";

5. Accuse the "New Right" of not transcending the "dichotomy beyond capitalism and socialism"

6. Accuse the "New Right" of not understanding that "darkness" comes from the

executors and not from the "holy original intentions";

7. Accusing the "New Right" of not understanding the "directive centrally planned

economy" is the old patriarch of american capitalists

8. Threatening the "New Right": Our "New Left" is both favored and favored by the

domestic 'leadership' "Retribution by the will" appreciated by overseas scholars;

9. Warning the "New Right" (liberals): You have "spoken and acted under control";

10. The accusation against the "New Right" is the root cause of all disasters

11. Announcing to the "New Right" that the "Cultural Revolution" was rehabilitated

In the face of 11 "new anti-rightist" moves, the "new right" that believes in "repaying

grievances with virtue" is opposed by symbiosis.

The 10 tricks of the "New Right" symbiosis are--

1. The focus of criticism of the left is often an undeniable fact that both the old and the

new left are undeniable;

2. Say "Tsarist Russia" with the art of "the Han Emperor's heavy color thinking of the country";

3. Seek symbiosis through "overlap", divide Marx and Stalin and divide and rule;

4. Seek symbiosis with "double anti" and pursue "freedom (symbiosis) takes precedence over doctrine";

5. Take "justice and freedom take precedence over prosperity and strength" as the core value, and stay away from the "main theme value";

6. From the "common bottom line" to symbiosis;

7. Take the "radical centrist" as the symbiotic frontier base;

8. Promote symbiosis with "walking separately and fighting together";

9. "Assimilation" is also a symbiotic path;

10. Resist the forced pursuit of symbiosis with games.

Unlike Yi Zhongtian, who set the criteria for "left and right factions" as whether to align

with "Shang Tong" and "Junjun And Chenchen", Qin Hui would be "The criteria for

dividing the "New Right" and "New Left" are succinctly two words: coercion.

"Ideals cannot be grounds for coercion. Utopian ideals cannot be grounds for coercion,

and so can 'achievable ideals' be grounds for coercion. The "anti-coercion" who "get rid

of 'coercion for personal gain'" is the "New Right" ? Leninism, with its coercive

overtones, is bound to produce a steady stream of "rightists." "Coercion is indeed a

prominent feature of the Soviet-style system." "Coercion is the source of all evil"!

Those who move in the direction of "love coercion" are the "New Left":

"Many 'West

Malaysia' today 'New Malaysia' and 'New Left' (New Left)... Their 'mind' and

'conscience' have no problems, and they are full of innovative spirit, but the direction of

their innovation can hardly be said to be the scientific and humane humanism of

humanism. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group,

Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.)

September 6th

printing, P127).

"To this day, the lack of a social democratic component remains a major ill of China's

'left', including the so-called 'New Left' or 'Liberal Left'. ("Common Bottom Line", by

Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing

House, March 1, 2013, 2018.) 6th printing in September, P58).

Later in this article, Qin Hui's "left and right views" will be described in detail. It can be

said to be the latest introduction to the "Dictionary of Victim Names of the Victims in

1957", which allows people to see the past and present lives and futures of the "Chinese

Rightists".

The "Chinese Right" study entered the "grassroots right" real-name system. Historian Fu Sinian said that the progress of history must constantly discover new historical materials - "the object of history is historical materials", "the progress of history is due to the increase of historical materials", and "to govern history is to sort out historical materials" (Fu Sinian, "The Purpose of the Work of the Institute of Historical Linguistics"), according to which it can be seen that the "List of Rightists in China" such as the "Dictionary of Names of Victims in 1957" came out, marking the "Rightists". Research has entered a new stage of recording the big data of the "grassroots rightists", which will allow people to study the past, present, and future of the "anti-rightist movement" in a more comprehensive way. Although in 1958 some international scholars reported and questioned the CCP's "anti-rightist movement", the systematic study of the CCP's "anti-rightist movement" began twenty years later, that is, the CCP's "Correction of the Right" in 1979. From 1979 to 2019, in the past four decades, the "anti-rightist study" has gone through four stages - the "anti-rightist movement." "The stage of preliminary collection of historical materials, the stage of in-depth reflection of the "anti-rightist movement", the stage of "rightist rights protection", and the actual record" stage Grassroots rightists "The new stage of big data"

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The first stage of the "Anti-Rightist Movement" is the preliminary collection of historical materials, and the representative work is "China's Anti-Rightist Movement" written in October 1979, written by the British Naranayan Das, translated by XinWen and Tang Ming ten years later, was published by Huayue Literature and Art Publishing House in July 1989. Because this book is the author of "I'm to Jawaharlal, New Delhi." PhD thesis presented by the Center for China Studies at Nehru University... In the process of writing this book, he was awarded the work of Gagi, an expert on China at the university. Professor Dood's meticulous guidance, through which she surveyed the entire book, not only helped me deal with many academic problems, but also guided me to solve many academic obstacles. It can be said that without the strong help of Professor Dude, the publication of this book would never have been possible. (The Anti-Rightist Movement in China, [English] Naranayaan.) Das, translated by Xinwen and Tang Ming, Huayue Literature and Art Publishing House, July 1989, 1st edition, P2). It is reported that "Gagi á Mrs. Dude is a well-known expert on China issues, who was

hired by the Department of Oriental Languages of Peking University in the mid-1950s to teach (personally experienced the 'Anti-Rightist Movement'), engaged in Sino-Indian relations research after returning to China in the early 1960s, and visited and exchanged with China at the invitation of Peking University and the Chinese Academy of Social Sciences after the thaw of Sino-Indian relations in the 1980s. (ibid.). It seems that the first stage of the "anti-rightist movement" research was mainly British scholars and Indian scholars. The purpose of his research is threefold: "First, to reflect the internal situation and tensions in Chinese society after seven years of Communist Party rule; second, to gain insight into the limits of the existence of heresies and heresies in China, a particular communist society; and third, to examine the ways of dealing with heresies and the methods of mobilizing the masses to criticize heresies."

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The 170,000-word "Anti-Rightist Movement in China" is divided into four chapters, discussing the roots of the "Anti-Rightist Movement", the hundred Great Rightists and their views, the two stages of the "Anti-Rightist Movement", and the "Anti-Rightist Movement" " preliminary conclusions. The characteristics of this book are that for the first time, the memorabilia of the "Anti-Rightist Movement" and the anti-Rightist editorial of the People's Daily are listed in detail, the names of hundreds of Great Rightists, their writings, and remarks, and a list of Great Rightists publicly reviewed by the National People's Congress. This makes people have a book in hand, rough and anti-right. For example, the book summarizes four points of the "main characteristics of the Right" and points out the difference between rightists and counter-revolutionaries "What are the main characteristics of the 'rightists' in China in 1957? According to the speech of the party leader, it can be summarized as follows: 1. Praise the bourgeoisie, oppose the socialist economic and political system, and oppose socialist culture. 2. Oppose the basic policies of the government, such as foreign policy, the state's policy of centralized purchase and marketing of major agricultural products, intellectual policy and five major political movements. (3) Deny the great achievements of the people's democratic revolution, the socialist revolution and socialist construction, and deny the ability of the Communist Party and the proletariat to lead the country in construction. (4) Oppose the leadership of the Communist Party in the government, especially in the departments of culture, education, science and technology, and demand

that the leadership of the Party within certain grass-roots organizations and the leadership of institutions of higher education, newspapers and periodicals, and publishing houses be withdrawn from production These rightists are trying to 'separate our state power from the leadership of the working class and its vanguard, the Communist Party'. The bourgeois right is an anti-communist, anti-people and anti-socialist bourgeois reactionary.

..... Is there any difference between rightists and counter-revolutionaries? Yes. They are different from counter-revolutionaries. The Rightists still enjoy the status of 'the people', the counter-revolutionaries are deprived of the right to be 'the people' Most of the right-wing elements come from exploiting class families... At that time, there were two exploiting classes and two working classes in China. One exploiting class includes the landlords, the compradors, etc.; the other exploiting class includes the national bourgeoisie and the national bourgeois intellectuals. (The Anti-Rightist Movement in China, [English] Naranayaan.) Das, translated by Xinwen and Tang Ming, Huayue Literature and Art Publishing House, July 1989, 1st edition, pp. 67, 68). For the rightist views of the hundred great rightists, the book sorts out 16 points -

"1. The Party replaced the government agency, Zhang Bojun, Minister of Communications, and pointed out at the first democratic party forum of the Party's rectification organization on May 8, 1957 2. People outside the Party have no power (Zhang Bojun said...). (3) Members of democratic parties cannot participate in decision-making, said Luo Longji, minister of forest industry 4. The democratic parties are on the verge of extinction (Luo Longji said); 5. Communists have privileges (Huang Yaomian, a well-known rightist, said...). 6. Democracy is only formal (Zhang Baisheng, director of the Propaganda Department of the Communist Youth League of Shenyang Normal University, said...). 7. The legal apparatus is not perfect (Huang Shaohu, a prominent figure in the Kuomintang Revolutionary Committee, complained...). (8) The Soviet Union was not friendly (Long Yun, vice chairman of the Revolutionary Committee of the Kuomintang, still enumerated in three aspects during the time that the anti-rightist movement had already been launched...). 9. Dogmatically copying Marxist-Leninist economic theory (Chen Zhenhan and six other economists...). 10. The national bourgeoisie does not need further ideological transformation (on April 22, 1957, the People's Daily published an editorial calling on industrialists and

businessmen to go deep
 into the ideological transformation. Active work must be done. Speaking
 about the
 editorial at the first symposium held on May 8, Zhang Naiqi said... 11.
 Party committees
 in educational institutions (Chen Mingshu, the famous leader of the
 Kuomintang
 Revolutionary Committee, insisted on abolishing party committees in
 educational
 institutions.... 12. Air that is not suitable for scientific development
 (The Interim Leading
 Group for Scientific Planning of the Central Committee of the China
 Democratic League
 issued a memorandum, which was signed and published by 5 scientists,
 including Zeng
 Shaolun, Qian Weichang, Tong Dizhou, Hua Luogeng...). Zeng Shaolun and
 Qian
 Weichang later became the object of criticism.... 13. Bureaucracy
 manipulates literary
 and artistic creation (Qin Zhaoyang, deputy editor of the People's
 Literature magazine...)
 14. Wrong personnel policy (Qian Jiachu, member of the State Council
 Science Planning
 Commission [Wu Yi San Press: Should Be Qian Jiaju]... 15. Blind imitation
 of the Soviet
 Union (... Zhu Yuxian, a professor at the Department of Education of East
 China Normal
 University, [Wu Yi San Press: Should Be Zhu Youhuan(huan)]) in Guangming
 Daily,
 May 1, 1957 Published articles.... (The Anti-Rightist Movement in China,
 Naranayan.)
 Das, translated by Xinwen and Tang Ming, Huayue Literature and Art
 Publishing House,
 July 1989, 1st edition, pp. 72-85 ?
 The regret of the book "China's Anti-Rightist Movement" is that the root
 causes of the
 "Anti-Rightist Movement" are not deeply excavated, and only focus on Mao
 Zedong's "a
 hundred flowers blooming" in 1956 and the turmoil of the Twentieth CPSU
 Congress, the
 Eighth CPC Congress and Eastern Europe, without going up The "Yan'an
 Rectification"
 and "Shanghai Left Alliance" do not trace their roots back to the hundred
 schools of
 thought in the Spring and Autumn period and the Warring States Period.
 The second stage of in-depth reflection of the "Anti-Rightist Movement"
 is the
 Cambridge History of the People's Republic of China (Cambridge History of
 China, vols.
 14 and 15), edited by Fairbank, a well-known Expert in Chinese Studies in
 the United
 States, and Roderick, Director of the Center for East Asian Studies at
 Harvard University
 á McFarquard (Chinese name Marold).
 The Cambridge history of the People's Republic of China," the special
 chapters on the
 "Anti-Rightist Movement," "The Party and the Intellectuals: The Second
 Stage," and
 "Mao Zedong's Thought from 1949 to 1976," from the perspectives of the
 history of the

Communist Party of China and Mao Zedong Thought, will be " The past and present lives of the "Anti-Rightist Movement" have been sorted out in a simple and convincing way, and it is a collection of research on the overseas "Anti-Rightist Movement." The only deficiency is that it still cannot be traced back to the Spring and Autumn Period and the Warring States Period, and the controversy of the Hundred Schools of Thought argues the profound influence of the Qingliu tradition of the ancient Chinese scholars of "never following the Tao and not from the King" to the contemporary intellectuals who are willing to be "rightists".

The Party and the Intellectuals begins by saying that the "anti-rightist movement" stems from "the Party adopts a contradictory policy towards intellectuals" "After 1949, the Party adopted a contradictory policy toward intellectuals, on the one hand instilling Marxism, Leninism, and Maoism in intellectuals, the breadth and depth of which were no less extensive and deep than those imposed on the literati by Confucianism in previous generations; on the other hand, the Party tried to arouse the enthusiasm of intellectuals and give play to their expertise. This contradiction causes policy to shift between repression and easing. In the period of repression, intellectuals want to participate in the ideological reform movement, and during the period of relaxation, the Party makes intellectuals assume some responsibilities and enjoy some privileges in order to obtain their cooperation and carry out modernization The Party practiced ideological unitation until intellectuals seemed reluctant to work. Then there is a loosening of control until its political control seems threatened. During the relatively liberal period, the party encouraged (at least allowed) intellectuals to debate and discuss Western ideas. It also allows (and sometimes encourages) people to criticize bureaucracy in order to eradicate the ills of the system. The traditional tradition of the Chinese literati was to believe that they had an obligation to serve the state, and that if the government deviated from Confucian principles, it had the responsibility to point them out.

(Cambridge History of the People's Republic of China [1949-1965], Fairbank, Roderick Editor-in-Chief, McFarquall, Shanghai People's Publishing House, June 1990, 1st Edition [Internal Distribution], P231 ?

In the chapter "Mao Zedong's Thought from 1949 to 1976", the first emphasis is on the "anti-rightist movement" stemming from Mao Zedong's ideological changes: "The second half of 1957 was an important turning point in Mao's life. Both his views

and his character have changed dramatically. The impact of this change remained with him for the next 19 years. Therefore, in 1957, the discussion of many aspects of Mao Zedong's thought can be divided into two stages... In particular, many of Mao's vital ideas in his later years did not appear until they were formed after 1957. (Cambridge History of the People's Republic of China [1966-1982], Fairbank, Roderick.) Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P3). Mao Zedong's philosophical error of abandoning the "contract theory" exacerbated the "anti-right enlargement."

At the heart of this change is That Mao Zedong changed the "negation of negation" into "affirmative negation."

In January 1958, when the Sixty Articles on Working Methods was issued as a draft, Mao signed his name. The draft included Mao's sentence, and 10 years later I translated it as follows: 'The law of the unity of opposites, the law of quantitative change, the law of affirmation and negation, is eternally universal.' (See two important compilations of Mao's writings printed in 1960 for internal use, Mao Zedong Philosophical Thought [Excerpt], and Comrade Mao Zedong on Marxist Philosophy [Excerpt].) [??]..... A scholar who was a member of Mao's philosophical research group during the Yan'an period pointed out in his new work: "Comrade Mao Zedong changed the law of negation of the habitual negation to the law of affirmation and negation in the Sixty Articles of The Methods of Work. This is an important question that he has left us without further argumentation for the philosophical community to discuss. Õ..... This new theory did lead directly to the Cultural Revolution, which overthrew everything and negated everything...

In Mao's conception, everything is 'a contradictory unity of affirmation and negation'... In other words, the 'affirmation and negation' provokes constant change and the action of the will, and constant change is essentially a 'permanent revolution' (this is not surprising, since in 1958 In the Sixty Articles on Working Methods in January, these two words were used side by side)." (Cambridge History of the People's Republic of China [1966-1982], Fairbank, Roderick.) Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P55, 56).

Mao Zedong's experiment of "affirmation and denial" began around the moment of "respecting Gao Gang" to criticizing the "Anti-Party clique of Gao Gang And Shu Shi."

As early as Yan'an, Gao Gang had a very good relationship with Chairman

Mao.

Gaogang, as the founder of the revolutionary base area in the northwest region, was respected by Mao Zedong. Mao Zedong also considered him a local cadre who had a thorough understanding of the situation at the grassroots level. The two of them got along very well. After 1949, Mao Zedong was deeply impressed by Gao Gang's achievements in the northeast region and felt that Gao Gang was a talented leading cadre who could strengthen the work of the Central Committee. While harboring a favorable feeling for Gao Gang, Mao Zedong was harboring some dissatisfaction with the work of Liu Shaoqi and Zhou Enlai. Mao was particularly unhappy with their advocacy of caution in both the economic construction and agricultural co-operation movements, and he always wanted to speed up the pace. In the first half of 1953, Mao Zedong expressed this dissatisfaction in several private conversations with Gao Gang. Whatever Mao's intentions, Gao Gang presented this as a hint of trust, and he saw an opportunity to oppose Liu Shaoqi and Zhou Enlai. (Cambridge History of the People's Republic of China [1949-1965], Fairbank, Roderick Editor-in-Chief, McFarquare, Shanghai People's Publishing House, June 1990, 2nd Edition [Internal Distribution], P105 ? However, Mao Zedong soon entered the "affirmative negation" mode of "affirming" and then "denying" Gao Gang. On the evening of December 19, [1953], [Mao Zedong] talked to Chen Yun and Deng Xiaoping. Mao Zedong sent Chen Yun to Shanghai, Hangzhou, Guangzhou, and Wuhan, where Gao Gang had traveled south, to greet the responsible persons of the relevant departments that Gao Gang had lobbied on behalf of the Central Committee, to inform them of Gao Gang's use of conspiracy to oppose Liu Shaoqi and split the party, and to demand that they not be fooled by Gao Gang. Mao Zedong also specifically asked him to convey to Lin Biao, who was recuperating in Hangzhou: "If Lin Biao does not change his opinion, I will separate from him and wait until he changes and then unite." (The Annals of Mao Zedong 1949-1976 [Vol. 2], edited by the Literature Research Office of the Central Committee of the Communist Party of China.) , Central Literature Publishing House, December 2013, 1st edition P210). At 2 p.m. on December 24 (1953), [Mao Zedong] presided over an enlarged meeting of the Politburo of the CPC Central Committee at the Zhongnanhai Yinian Hall. The meeting exposed the problem of the high post. In his speech, Mao Zedong said that there

were two headquarters in Beijing, one was headed by me, that is, the headquarters of the Yang Wind and the Burning Yang Fire, and the other was the headquarters with others as the commander, called the Yin Wind, the Burning Yin Fire, and a Stream of Water Under the Ground..." (Mao Zedong Chronicle 1949-1976). [Volume 2], edited by the Literature Research Office of the Central Committee of the Communist Party of China, Central Literature Publishing House, December 2013, 1st edition P211?

As a result, Gao Gang was forced to commit suicide- "(1954) On September 1, 1954, Mao Zedong, chairman of the Central Committee of the Communist Party of China, sent a circular to the CPSU Central Committee of the Soviet Union on the issue of Gao Gang's suicide. The circular said: 'We hereby formally inform you of the suicide and death of Gao Gang, member of the Political Bureau of the CPC Central Committee: We told you about the fact that Gao Gang carried out activities against the Party and the Central Committee and conspired to usurp the supreme power of the Party and the state. However, during this period of discipline, Gao Gang still showed no remorse, and committed a second suicide on August 17, which fully exposed his adherence to the position of the Hate Party and his self-isolation from the Chinese people. After Gao Gang's death, we conducted a series of investigations to find out exactly what he was doing. According to the clinical diagnosis made by the doctor, the results of the urinary stool test, the pathological autopsy, the investigation of the public security comrades, the on-site examination, etc., it can be affirmed that Gao Gang was indeed a suicide and died by taking a large amount of sleeping pills. Regarding Gao Gang's suicide, the CPC Central Committee decided not to announce it to the public for the time being. (The Annals of Mao Zedong 1949-1976 [Vol. 2], Edited by the Literature Research Office of the Central Committee of the Communist Party of China, P273, 1st Edition, Central Literature Publishing House, December 2013).

In January 1958, it was precisely the "anti-rightist movement" that entered the stage of "concretely punishing the rightists", which can be called the "anti-rightist movement." It was Mao Zedong who turned "negation of negation" into "affirmation negation"

See Mao Zedong's 1956 affirmation of intellectuals:
"In January 1956 Mao called for a gentle and understanding attitude toward intellectuals from the old society... He commented: 'Some comrades say something inaccessible and say something: don't do it too!' (Referring to intellectuals), Lao Tzu is

a revolution!

That's not true. Now it is called the technological revolution, the cultural revolution, the revolution of stupidity and ignorance, without which it is impossible, and it is impossible

to rely on our old and rude alone. (Cambridge History of the People's Republic of China

[1966-1982], Fairbank, Roderick Editor-in-Chief, MacFarquare, Hainan Publishing

House, July 1992, 1st Edition, P24).

"In the spring and summer of 1956, Mao not only put forward the slogan 'A Hundred

Flowers Bloom', but also adopted a very gentle attitude towards the questions of class and

class struggle, on the question of relations between the Communist Party and other

societies, and on the question of right and wrong relations. Mao's views on this series of

issues are epitomized in his speech of 27 February 1957 entitled "On the Correct

Handling of Contradictions Among the People..." (Cambridge History of the People's

Republic of China) [1966-1982], Fairbank, Roderick Editor-in-Chief, MacFarquare,

Hainan Publishing House, July 1992, 1st Edition, P26).

In January 1957, Mao himself defended what he called capitalists who had 'bought' for 'a

little money' and of democrats and intellectuals associated with them. (Cambridge

History of the People's Republic of China [1966-1982], Fairbank, Roderick.) Editor-in-

Chief, Macfarquare, Hainan Publishing House, July 1992, 1st Edition, P79).

The original text of "On the Correct Handling of Contradictions Among the People" even

violently criticizes Stalin on the left: "You can only approve, you cannot oppose; you can

only sing praises for his merits and cannot criticize; if you criticize, he will regard you as

an enemy, and you will be sent to concentration camps or executed." Left opportunists,

the so-called 'leftists', they flaunt the banner of the Left, but they are not really leftists,

because they have widened the contradiction between the enemy and ourselves. Stalin,

for example, was such a person..." (Cambridge History of the People's Republic of China

[1966-1982], Fairbank, Roderick Editor-in-Chief, MacFarquare, Hainan Publishing

House, July 1992, 1st Edition, P33).

Even on May 2, 1957, the People's Daily conveyed in an editorial Mao Zedong's "class

struggle is basically over": "With the decisive victory of socialist transformation, The

contradiction between the proletariat and the bourgeoisie in our country has been

basically resolved, and the history of the system of class stripping for thousands of years

has basically come to an end. (Cambridge History of the People's Republic of China

[1966-1982], Fairbank, Roderick.) Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P36).
But just a dozen days later, Mao's smiling face at the intellectuals turned into anger: "But by mid-May [1957], Mao's attitude had changed radically as a result of the constant and fierce criticism of the party. He believes that among the Members there are some revisionists and rightists whose ideas are 'the reflection of the bourgeoisie in the Party' and who are 'inextricably linked to the bourgeois intellectuals in society.' Ö..... Mao Wei'ao warned: 'Intellectuals are the working class, the gentlemen invited by the working class, and if you teach their children and do not listen to the master's words, you must teach you that set, you must teach the Eight Strands of Literature, teach Confucius, or teach the capitalist set, teach some counter-revolution, the working class does not do it, it will dismiss you, and next year it will not issue a letter of appointment.' From then on, Mao increasingly saw 'anti-communist and anti-people cows, ghosts, and snake gods'.
(Cambridge History of the People's Republic of China [1966-1982], Fairbank, Roderick.) Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P37).
In March 1958, Mao Zedong said: "Intellectuals are the most ignorant. "Knowledge comes from the masses. "In March 1958, he also declared: 'Since ancient times, the innovative school and the New school have been young people with insufficient learning.
(Cambridge History of the People's Republic of China [1966-1982], Fairbank, Roderick Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P38).
On April 6, 1958, at the Hankou Conference, Mao Zedong more explicitly emphasized that there were 30 million enemies at home: "There are four classes in the country, two exploiting classes, and two working classes. The first exploiting classes are imperialism, feudalism, bureaucratic capitalism, the remnants of the Kuomintang, and three hundred thousand rightists are included.... The anti-communist, anti-communist, anti-communist, and rightist elements who have not been reformed are the current Chiang Kai-shek, the Kuomintang, and the hostile classes, such as Zhang Bojun. The same is true of the rightists in the Party.... The number of people is about five percent, that is, thirty million.
(Cambridge History of the People's Republic of China [1966-1982], Fairbank, Roderick.) Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P78).
After the second half of 1957, Mao Zedong turned the events and

characters he had

affirmed into a negation, and there are some typical examples

1. From the worship of Marx to the divine transformation of Marx can also be

transcended--

According to Wang Renzhong's Review of the Cultural Revolution,

"Seventeen Years of

My Work in Hubei" (Boxin, December 6, 2006), Mao Zedong, 1956 In

November, at the

second meeting of the Eighth National Congress, I praised myself that "we have done

more than Marx":

"The enlarged meetings of the provincial party committee held in Wuchang and Lushan

in 1958 were mainly to convey and discuss Chairman Mao's speech at the second session

of the Eighth National Congress, to break down superstitions and emancipate the mind ...

At this enlarged meeting of the provincial party committee, we focused on two issues.

Chairman Mao pointed out in a speech at the Second Session of the Eighth National

Congress that Lenin surpassed Marx in what he did and said, and that what we did

surpassed Marx. So I think it's right to mention the slogan of learning from Marx over

Marx. At that time, the purpose of discussing this issue was to dispel the inferiority of

some of our comrades, to criticize the tendency to ignore theoretical study, especially the

erroneous tendency to ignore the study of the Chairman's works, and to adopt the

decision of combining study, work, and writing, and centering on work. When discussing

this issue, Zeng Wei and others once put forward erroneous remarks that surpassed Mao

Zedong and surpassed the Party Central Committee (there is also a sentence in my report

record to study Mao Zedong and surpass Mao Zedong, and I can't remember how it was

said at that time)..."

It was only because the phrase "we have done more than Marx" caused some cadres to

have "surpassed Mao Zedong and surpassed the erroneous remarks of the Party Central

Committee" that Mao Zedong did not directly claim to have surpassed Marx Ó?

2. From affirming the Soviet Union to denying the Soviet Union --

Mao Zedong's change from affirmation to negation of the Soviet Union was mainly

manifested in the affirmation of Stalin and Khrushchev becoming negative.

"In November 1957, Mao visited Moscow for the second time ... He said that he also had

'a stomach full of anger, mainly against Stalin'... "I did not dare to talk about it in the

Stalin era, I came to Moscow twice, the first time it made people unhappy, the fraternal

party was a sentence, it sounded good, in fact it was not equal.

(Cambridge History of the

People's Republic of China [1966-1982], Fairbank, Roderick Editor-in-

Chief,
MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P69).
"In March 1958, Mao said: 'Bodhisattvas are several times larger than people, for the sake of frightening people...' Stalin was that kind of man. Chinese used to being slaves, it seems that they will continue to be, and Chinese artists who paint portraits of me and Stalin are always shorter than Stalin, blindly succumbing to the pressure of the Soviet Union at that time. In April 1958, he pointed out: "Comrade Stalin is a bit of an old man ..." In the past, the Soviet Union and we were father and son, cat and mouse relations.
(Cambridge History of the People's Republic of China [1966-1982], Fairbank, Roderick Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P71).
In 1958, relations between Mao and Khrushchev suddenly deteriorated to a degree far greater than the inevitable disagreements over the course of the Great Leap Forward.
(Cambridge History of the People's Republic of China [1966-1982], Fairbank, Roderick.)
Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P71).
From September 24 to 27, 1962, "Mao gave a brief overview of this at the Tenth Plenary Session of the Eighth Central Committee: 'On the Sino-Indian border issue in September 1959, Khrushchev supported Nehru's attack on us, and TASS issued a statement. October attacked us from our pulpit at the banquet celebrating our tenth anniversary. Then the Bucharest Conference in 1960 encircled and suppressed us, then the bipartisan (China and the Soviet Union) conference, the Twenty-Six Drafting Committee, the Eighty-One Moscow Conference, and the Warsaw Conference, all of which were debates between Marxism-Leninism and Revisionism...' " (Cambridge History of the People's Republic of China [1966- 1982], Fairbank, Roderick Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P73).
"At the Second (Fifth) Session of the Eighth Party Congress, Mao declared that the new policy of the Great Leap Forward embodied a desire to compare it with the 'sir' Soviet Union of the Chinese revolution. (Cambridge History of the People's Republic of China [1966-1982], Fairbank, Roderick.) Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P48).
Mao was convinced that his ideas were the only correct exposition of Marxism and Leninism, and that anyone who disagreed with his views was clearly a revisionist.
(Cambridge History of the People's Republic of China [1966-1982], Fairbank, Roderick.)

Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P91).

"From September 6, 1963 to July 14, 1964, during this period, China published 9 The article hit back at the Soviets. It has always been believed that the author (reviewer) of these articles (the "Nine Comments on the Open Letter of the CPSU") was Mao.

(Cambridge History of the People's Republic of China [1966-1982], Fairbank, Roderick.)

Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992, 1st Edition, P74).

3. From affirming the "May Fourth Spirit" to denying the "May Fourth Spirit" - The spirit

of Lu Xun is the representative of the "May Fourth Spirit". However, after Mao Zedong superficially affirmed the spirit of Lu Xun, he actually denied the spirit of Lu Xun

Although Mao Zedong earlier called Lu Xun an 'unprecedented national hero', in his

Speech in Yan'an, he denied the views Lu Xun represented. Lu Xun advocated Western

literary forms and Western ideas, while Mao Zedong urged writers to return to the

traditional way of folk literature. Lu Xun's writings expose the dark side of society,

satirizing the insensitivity, ignorance, backwardness, and lack of justice of the masses

and magnates, but Mao Zedong called on literature to serve the party's goals and praise

the masses. Writers cannot criticize reality on the basis of facts and their own

observations; they want to portray reality as it should be, or as the Party and Mao Zedong

believed it to be. (Cambridge History of the People's Republic of China [1949-1965],

Fairbank, Roderick Editor-in-Chief, MacFarquare, Shanghai People's Publishing House,

June 1990, 2nd Edition [Internal Distribution], p243 ?

On March 10, 1957, [Mao Zedong] convened a symposium for the press and publication

circles at the Zhongnanhai Yinian Hall. Deng Tuo, Jin Zhonghua, Xu Zhucheng, Zhao

Chaozhao, Yang Yongzhi, Fan Jin, Wu Xiang, Li Chao, Chang Zhiqing, Zhu Muzhi, Shu

Xincheng, Zeng Yanxiu, Huang Luofeng, Wang Yunsheng and others attended. Kang

Sheng, Lu Dingyi, Hu Qiaomu, Zhou Yang, Qian Junrui and others attended. During the

discussion, Mao Zedong talked about the following: ... Some people asked, what will

happen to Lu Xun now that he is alive? I see that Lu Xun is alive, and he dares to write or

dare to write. Underneath the abnormal air, he would not have written, but more often

than not..." (The Chronicles of Mao Zedong 1949-1976, [3]. Volume], edited by the

Literature Research Office of the Central Committee of the Communist Party of China,

Central Literature Publishing House, December 2013, 1st edition, pp. 103,

105 ?

This kind of "affirmation and negation" of Lu Xun will inevitably lead to the emergence of an "anti-rightist movement."

4. From affirming Confucius to denying Confucius

In 1964, Mao's retracement of classical Chinese culture in search of inspiration led him to

a surprising conclusion about Confucius. In February 1964, at the Spring Festival

symposium on education, Mao, while criticizing the saint for not attaching importance to

manual labor and lacking interest in agricultural production, said:

"Confucius was born

into poor peasants, let go of sheep, and did not enter middle school or university. Later,

when he came to Luguo as an official, the official was not very big....

Confucius was also

quite democratic. (Cambridge History of the People's Republic of China [1966-1982],

Fairbank, Roderick Editor-in-Chief, MacFarquare, Hainan Publishing House, July 1992,

1st Edition, P57).

Ten years later, however, in 1974, Mao Zedong launched the "Batch Forest Batch Hole"

campaign.

5. From affirming Ma Yinchu to denying Ma Yinchu

"Ma Yinchu was a famous economist in China, and at that time (in 1957) he was the

president of Peking University... In February 1957, Mao Zedong mentioned the

population problem at the Supreme State Council, and Ma Yinchu was encouraged, and

at the enlarged Supreme State Council, Ma Yinchu freely talked about his views on the

population problem at the Supreme State Council, and he pointed out that China's

population problem will become more and more serious, and family planning must be

implemented Ma Yinchu's speech was warmly applauded by the audience, and Mao

Zedong, Liu Shaoqi, Zhou Enlai and other party and state leaders immediately agreed

with his statement. After the end of the enlarged Supreme Council of State, Ma Yinchu

tightened his research on the population issue... On July 5, the People's Daily published

his speech "The New Population Theory" in full However, with the serious expansion of

the anti-rightist struggle, many academic views have also been branded as attacking

socialism, and sociologists and demographers such as Fei Xiaotong and Wu Jingchao,

who share Ma Yinchu's views, have also been wrongly classified as rightists. Some

people accuse Ma Yinchu of cooperating with the rightists in attacking the party and of

engaging in political conspiracies. Unfortunate things have finally happened. In June

1958, the inaugural issue of the Hongqi magazine, a theoretical journal of the Central

Committee of the Communist Party of China, published Mao Zedong's april article "Introduction to a Cooperative", which contained the following passage: ' In addition to the leadership of the Party, the population of 600 million is a decisive factor, with many people talking about it, high heat and great energy. "Among other characteristics, the salient feature of China's 600 million people is that they are poor and white. These may seem like bad things, but they are actually good things. This shows that Mao Zedong's view on population issues is different from Ma Yinchu's "new population theory."'. (General History of the People's Republic of China, Vol. IV, 1976-1995, General Counsel of Deng Liqun, Contemporary China Publishing House, February 1996.) 2 times printing, P39).

In February 1957, "Mao Zedong, Liu Shaoqi, Zhou Enlai and other party and state leaders immediately agreed with his (Ma Yinchu's 'new population theory')", but only for one year. Mao Zedong changed his mind! This unbeliefical "spirit of contract" led ma Yinchu to become a "great rightist"ÑApril 3, 1958 On Sunday, the Party Committee of Peking University decided to criticize Ma Yinchu. On May 4, 1958, Chen Boda said at the beijing university celebration that Ma Yinchu wanted to review his "new population theory." Since then, at Peking University, a roll call criticism of Ma Yinchu has been carried out... According to statistics, from the end of 1957 to the end of 1960, newspapers and magazines across the country published more than 160 articles criticizing Ma Yinchu In the face of this sudden criticism, Ma Yinchu, with a determination to defend the truth, refuted and fought back against those unreasonable criticisms, accusations, and sieges... In his "Ancillary Statement" in his article "My Philosophical Thought and Economic Theory", he said: "Although I am nearly 80 years old, I know that I am outnumbered, and I am a single horse, and I will not surrender to the kind of critics who are dedicated to suppressing and unreasonable persuasion until I die in battle." Õ..... He criticized Ma Yinchu's academic views, arbitrarily put on the program, and put on many political hats, forcing him to resign as president of Peking University and leave Peking University. The methods used in this great critique, such as siege and criticism, unreasonable insults, and big character posters, were used in later overheated criticisms in the ideological field. This great critique has brought serious adverse consequences to China's economic development, academic research, and democratic construction. (General

History of the
People's Republic of China, Vol. IV, 1976-1995, General Counsel of Deng
Liqun,
Contemporary China Publishing House, February 1996.) 2 printing, P40,
41).

6. From affirming "a hundred flowers blooming" to denying "a hundred
schools of
thought"

Mao Zedong made a speech entitled "How to Deal with Contradictions Among
the

People" at the Eleventh (Enlarged) Session of the Supreme Council of
State from

February 27 to March 1, 1957 The people have freedom of speech," and it
is not possible

to "put a hundred flowers in full bloom, a hundred schools of thought
contend, coexist for

a long time, and supervise each other," and "to force people to believe
in the Marxist

world outlook." ? This gentleman's promise with a "contractual" nature
was praised by

Zhang Bojun, Huang Yanpei, Ma Yin, and more than 1,800 people from all
walks of life

who attended the meeting. Mao Zedong immediately offered to ask people
outside the

party to help the Communist Party rectify the situation.

However, just as non-Party figures throughout the country were speaking
accordingly and

putting forward some suggestions and opinions to the Party on the basis
of the documents

of the CPC Central Committee opening the door and rectifying the work
style, Mao

Zedong secretly revised the speech "How to Deal with Contradictions Among
the

People" eleven times in three months, and finally finalized it on June
17, 1957, as "How

to Deal with Contradictions Among the People" On the issue of correctly
handling

contradictions among the people," it was published in the People's Daily
on June 19 two

days later. Compared with the original speech, the revised draft
basically negates the

"hundred flowers blooming and a hundred schools of thought contend", and
also sets up

many obstacles to "the people have freedom of speech", and then uses this
revised

manuscript to treat many intellectuals" Opinions" are classified as
"rightist".

This exposes the essence of the "Anti-Rightist Movement", which is that
Mao Zedong

denied the internationally recognized "contract theory" and also denied
the traditional

Chinese culture of "a gentleman's word, a horse is difficult to chase"
and "The Son of

Heaven has no jokes".

Mao Zedong certainly had the right to revise his speech and article, but
you can't use two

criteria, and if you want to use the revised article as a guide for the
"anti-rightist

movement", then you must use the revised article to be published at the
time of

publication, that is, June 19, 1957 The People's Daily of Japan published "On the Question of Correctly Handling Contradictions Among the People" as a boundary, and the previous opinions could not be used as the criterion for dividing the rightists, and only after that could they be counted. However, of the so-called 550,000 rightists, almost all of them made "rightist remarks" on June 19, 1957 days ago. This left both Mao and his party in blatant violation of the accepted "contract theory." The important symbol of modern civilization is to abide by the "contract" and "do what you say". First, look at Mao Zedong's promise that "the people have freedom of speech."

From February 27 to March 1, 1957, (Mao Zedong) presided over the eleventh (enlarged) session of the Supreme Council of State at Huairan Hall in Zhongnanhai. More than 1,800 people from all walks of life attended the meeting. On the afternoon of 27 February, [Mao Zedong] delivered a speech entitled "How to Deal with Contradictions Among the People" at the Eleventh (Enlarged) Session of the Supreme Council of State. An outline of the speech was written before the meeting. The speech was divided into twelve questions. (1) Two types of contradictory issues. Mao Zedong said: The contradiction between the enemy and ourselves, and the contradiction between the people and each other, are two problems The people themselves cannot rule to themselves, and the people have freedom of speech, freedom of assembly, freedom of association, freedom of procession and demonstration. It's a question of democracy.... Ideological problems, problems within the people, cannot be solved by brutal methods. It is wrong to think that the problems of thought, the problems of the spiritual world, the problems of the people are solved by crude methods.... During the Stalin period, he confused these two types of contradictions for a long time. We've also been confused. In our work of purging, we have also tended and often tended to rectify the good man as a bad man, and to suspect that he is a counter-revolutionary who is not a counter-revolutionary. This problem, which was and still exists (8) A hundred flowers bloom, a hundred schools of thought contend, coexist for a long time, supervise each other ... (9) How to deal with strikes, school strikes, demonstrations, and petitions. Mao Zedong said: These disturbances cannot be said to be mainly due to counter-revolution, but mainly because of the shortcomings in our work, we cannot educate, we cannot lead... On the afternoon of March 1, (Mao Zedong) presided over the discussion of the eleventh

(enlarged) session of the Supreme State Council. Li Jishen, Zhang Bojun, Huang Yanpei, Ma Xulun, Chen Jiageng, Chen Shutong, Guo Moruo, Cheng Qian, Ma Yinchu, Xu Deheng, Dapusheng, Liu Wenhui, Che Xiangchen, Sheng Pihua, Sun Weiru, and Huang Qixiang expressed their thoughts and opinions on Mao Zedong's speech on February 27... Mao Zedong said: Just now someone mentioned, can Marxism-Leninism be criticized? Can Marxism-Leninism not be prescribed as a guiding ideology? The problem of world outlook can only be understood gradually, not forced to believe. Spiritual things cannot be forced to believe, nor can they be forced not to believe. It is also impossible to force people to believe in a Marxist worldview..." (Mao Zedong Chronicles 1949-1976 [vol. 3].], edited by the Literature Research Office of the Central Committee of the Communist Party of China, P80, 82, 1st Edition, Central Literature Publishing House, December 2013 ?83? 86?

Look again at Mao Zedong's denial that "the people have freedom of speech."

"On May 27 (1957), [Mao Zedong] revised and formed the fourth draft of the "Question of Correctly Handling Contradictions Among the People"... Mao Zedong's revision was mainly in the section of the third draft, "On the Blooming of a Hundred Flowers, the Controversy of a Hundred Schools of Thought, Long-term Coexistence, and Mutual Supervision", rewriting a paragraph and writing a paragraph. (i) A rewritten passage is:

'... The class struggle between the proletariat and the bourgeoisie, the class struggle between the various political forces, the ideological struggle between the proletariat and the bourgeoisie and the bourgeois intellectuals, that is, the ideological class struggle, is still sharp, protracted, sometimes even fierce, and manifests itself as a life-and-death struggle. (Mao Zedong Chronicles 1949-1976 [Vol. 3], Edited by the Literature Research Office of the Central Committee of the Communist Party of China, Central Literature Publishing House, December 2013, 1st edition of P164, 165).

Obviously, these newly added meanings of "class struggle as the program" completely empty the preface, making what was said three months ago : "a hundred flowers bloom, a hundred schools of thought contend, long-term coexistence, and mutual supervision" seem like a fictitious text.

Therefore, simply attributing the "anti-rightist movement" to "luring the snake out of the hole" does not grasp the crux of the matter, and the essence of the "anti-rightist

movement" is that Mao Zedong openly rejects international norms "Contract Theory".

Therefore, after that, Mao Zedong could suddenly negate the affirmative "learning from

the Soviet Union" as "Soviet revisionism" and passionately praise the "only general Peng

Da The negation is "Peng Dehuai's anti-party clique" and the "close comrades-in-arms"

such as Liu Shaoqi and Lin Biao, who have been affirmed for decades, are negated as "

traitors, traitors, traitors", negating the "Red Guards" as "May 16 elements"...

Yang Zhu, Zhuangzi, Mencius, and Xunzi established the "rightist" tradition in

China

In order to truly understand the "List of Rightists in China" and accurately understand the

changes in the connotation and extension of "Rightists", it is necessary to review the

development history of "Rightists". Although the "anti-rightist movement" began in

1957, the "rightists" have a long history, starting from the French Revolution and

germinating far away from the Spring and Autumn Period and the Warring States "A

Hundred Schools of Thought".

In the past, the popular view was that the "right" was an imported product - the "right"

originated from the French Revolution more than 200 years ago (1789), and the criteria

for dividing it were radical and conservative: radical is left, conservative is right.

However, new research in recent academic circles has found that in fact, "leftists" and

"rightists" have long existed in the history of Chinese culture, and can be traced back to

the "Axial Era" as early as the "Axial Era" During the period of "a hundred schools of

thought", the criterion for dividing monarchy and civil rights was: those who respected

monarchy were leftists, and those who defended civil rights were rightists.

According to Yi Zhongtian, a professor at Xiamen University,

"Confucianism, ink,

Taoism, law, name, miscellaneous, nong, yin and yang, vertical and horizontal, and

novels are ten, so they are also called the Nine Streams and Ten Schools, also known as

the Hundred Sons and Hundred Families." Among the families, the most influential are

Confucianism, Mo, Taoism, and Fa, and the most famous representative figures are

Confucius, Mozi, Laozi, Mencius, Zhuangzi, Xunzi, and Han Fei. (Yi Zhongtian Chinese

History.) A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art

Publishing House, January 2016, 1st Edition P005).

Yi Zhongtian believes that the distinction between left and right can be clearly seen in the

doctrine of Han Fei, the representative figure of the Legalists: "Han Fei

believes that to govern a country, it is necessary and only possible to open a bow left and right, with two sides and three knives. Left and right and both sides are rewards and punishments. Only rewards and punishments can deal with the stakes. What rule of etiquette and what rule of virtue are unreliable. (Yi Zhongtian Chinese History.) A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016, 1st edition P186).

Through Yi Zhongtian's research, it can be seen that if the monarchy and civil rights are used as the left and right division criteria, then among the four confucian, mo, Dao, and Fa, the Taoist Yang Zhu and Zhuangzi are the extreme right, the Confucian Mencius is the center right, and the Confucian Andi Law's Xunzi is the Pu right - Yang Zhu, Zhuangzi, Mencius, and Xunzi are the earliest "rightists" in the history of Chinese culture!

Yang Zhu, Lao Tzu and Zhuangzi were the Taoist "Three Musketeers" . Among them, Yang Zhu is the founder of the Taoist school. Lao Tzu (the author of Lao Tzu, the same below) inherits the past and the future, and his gushing thoughts merge into two rivers with other ideas. One runs in the direction of Yang Zhu, forming a narrow Taoist school, represented by Zhuangzi; the other flows in the opposite direction, forming a narrow sense of the Legalist school, represented by Han Fei. (Yi Zhongtian Chinese History.) A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016, 1st Edition P006).

Yang Zhu's rightist view is: "Everyone does not lose a single bit, everyone is unfavorable to the world, and the world is ruled" (Liezi á Yang Zhu)". This ran counter to the "Mojia socialism" of the leftist Mozi at that time. Mozi advocates "mutual benefit and love for the world". Yang Zhu insisted on "pulling out a dime and benefiting the world, not for the sake of it." (Yi Zhongtian Chinese History.) A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016, 1st Edition P93).

So the Mo family began the "anti-rightist movement." "Mozi is for the sake of the world, and he is eager to polish the coarse hairs on his legs; Yang Zhu is even if it is beneficial to the world, he will not pull out a single hair." Mozi does not leave a dime, Yang Zhu does not pull out a dime; Mozi is not selfish, Yang Zhu is not beneficial, of course, tit-for-tat, a hundred schools of thought disputes will also arise. (Yi Zhongtian Chinese History.) A Hundred Schools of Thought", by

Yi

Zhongtian, Zhejiang Literature and Art Publishing House, January 2016,
1st Edition
P94).

"What challenged Yang Zhu was Mozi's student Bird Slippery. This student, we already knew in the previous chapter. He was the Mo family disciple who led three hundred classmates to garrison Songcheng. Bird Slipper asked: Pluck a hair of Mr. Pluck, to save the world, why? Yang Zhu said: The Tao of the world cannot be saved by a single hair. Bird Slipper said: If you can, would you like it? Yang Zhu ignored him. Bird Slipper went out and told Yang Zhu's student Meng Sunyang about it. Meng Sunyang said: You don't understand Mr. Wang's intentions! Let me say it for sir! I ask, if someone proposes to beat you up and give you a huge sum of money, what will you do? Bird Slipper said: Dry! Meng Sunyang asked again: Cut off one of your legs and give you a national family, why? The bird slip does not speak. So Meng Sunyang said: Compared with the skin, the hair is insignificant; compared with the limbs, the skin is insignificant. Everyone understands this. However, without hair, there is no skin, and without skin there is no limb. So let me ask, is it possible that because it is small, it is not appropriate? Bird slip means there is nothing to say. In fact, when Meng Sunyang asked him if it was okay to exchange a leg for a country, Bird Slippery was already clear, and the question waiting for him later must be: Cut off your head, give you the whole world, why not do it? Can that also be agreed? Okay! Can't the head be chopped, can the leg be chopped? The legs can't be chopped, can the meat be dug? Can't the flesh be dug, can the skin be torn? Can the skin not be torn, can the hair be pulled? If you can do it, you can't do it. (ibid.).

"The Mo family is logical, so the bird slip has nothing to say." Meng Sunyang's words are of great significance. Yes, the overall benefit does outweigh the local interests. Even Meng Sunyang said, 'A dime is smaller than the skin, and the skin is slighter than a section'. But this in no way means that parts can be sacrificed at will, because the whole is only the sum of the parts. You don't take partial interests seriously, sacrifice one today, sacrifice one tomorrow, may I ask if the overall interests are there in the end? So, don't say anything like 'big rivers are not happy with small rivers dry'. The truth is: all the big rivers are made up of trickles. If all the springs, streams, and small rivers had dried up, would there still be the Yangtze and Yellow Rivers? Similarly, if all individual interests

are sacrificed, may I ask, is there still the collective interest, the national interest, and the world's great interest? Therefore, don't treat small people as human beings. In other words, do not arbitrarily infringe on and deprive individuals of their rights in the name of the state under the heavens. (Yi Zhongtian Chinese History.) A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016, 1st Edition P94).

In this way, the Mo family's first "anti-rightist movement" failed! It's a delight!

Zhuangzi originally belonged to the Taoist family of Lao Tzu, but Lao Tzu's Tao Te Ching was all about advising the monarch and allowing the emperor to achieve the foolishness of doing nothing. Throughout the Tao Te Ching, "He who desires to be weak will be strengthened; he who desires to be destroyed will be fixed; and he who desires to be taken will be fixed with it." (The Tao Te Ching Thirty-Six Chapters"), the imperial art, it can be concluded that the Taoists represented by Lao Tzu are all "leftists" who only worship the monarchy. However, although Zhuangzi is subordinate to the Taoists, he is a complete individualism of doing nothing and doing nothing, and belongs to the "right wing" of the Taoists who defend civil rights and pursue freedom. Zhuangzi's famous words for criticizing the monarchy were: "The saints do not die, and the great thieves do not stop." (Zhuangzi ??)"The thief who steals the hook is cursed, and the thief of the country is the prince." (Zhuangzi "The heavens and the earth are born with me, and all things are one with me." (Zhuangzi The Theory of Things").

Yi Zhongtian analyzed the difference between Zhuangzi and Laozi in advocating the individualism of "the people are like wild deer": "In Zhuangzi's view, only by 'going up as a standard branch' (a king like a treetop that will only be high above) can be guaranteed 'The people are like wild deer'. People are like wild deer, which is nature and freedom. Obviously, Lao Tzu is just 'inactive', Zhuangzi is 'anarchy'... Lao Tzu is 'seeking nothing with nothing', and Zhuangzi is 'seeking nothing with nothing'. (Yi Zhongtian Chinese History.) A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016, 1st Edition P53).

Commenting on Mencius's "rightist" remarks, Yi Zhongtian commented: "In Mencius, civil rights are higher than monarchical power. Mencius said, "The people are noble, the society is secondary, and the king is light." In other words, civil rights come first, political power comes second, and monarchy comes third. (Yi Zhongtian

Chinese

History.) A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art

Publishing House, January 2016, 1st Edition P78).

He goes on to say, "Mencius never opposed the monarchy, nor did he think that the

relationship between monarchs and subjects was equal. But like Confucius, he did not

talk about equality, but about reciprocity. Reciprocity, that is, I have an obligation, and

you have it; you have a right, and I have it. Ó

As for the difference between the "rightist" Mencius and the "leftist" Confucius, Yi

Zhongtian gave an example: Confucius gently demanded that "the king's envoys be

courteous, and the subjects should be loyal" to achieve this "The king is a subject", and

"Mencius is not so gentle and frugal." He said that if a king regards his subjects as

brothers and sisters, his subjects regard him as his heart; if he regards his subjects as dogs

and horses, he regards his subjects as his countrymen; and if he regards his subjects as

earth, he regards his subjects as enemies. That is to say, I will treat you as whatever you

think of me; if you don't take me in your eyes, I will treat you as an enemy. Oh, you are

not kind, Hugh blames me for being unjust. (Yi Zhongtian Chinese History.) A Hundred

Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House,

January 2016, 1st edition P81).

As for Xunzi's "rightist" remarks, Yi Zhongtian's findings were:

Xun Zi was the third master of pre-Qin Confucianism. As a thinker in the late Warring

States period, he would like to make a concluding speech, not to mention that

Confucianism also needs to keep pace with the times. The mission of history was

entrusted to Xunzi. So, what question does Xunzi have to answer? Heaven and human

nature. This is precisely what Confucius did not say. Zigong said that he had never heard

the teacher mention these two topics. In fact, to be precise, Confucius talked about the

Mandate of Heaven and not the Tao of Heaven, and understood the human heart and did

not talk about human nature. (Yi Zhongtian Chinese History.) A Hundred Schools of

Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016,

1st edition P154).

"The Taoist understanding is 'the Heavenly Dao does nothing'; Xunzi's understanding is

'the Heavenly Dao is self-made'. Xun Zi said, "Heavenly beings are constant, not for the

sake of survival, not for the sake of death." The meaning is very clear: nature has its own

laws, and it is not subject to the collective will of society or the individual will of

someone..." (Yi Zhongtian Chinese History A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016, 1st Edition P156).

"What is the normal body of a gentleman?" Self-reliance. Xun Zi said that the difference between a gentleman and a villain is that a gentleman 'respects himself' and a villain 'admires him in heaven'. That is to say, what a gentleman values most is what belongs to him. He respected his unremitting efforts and never counted on the gifts of nature out of thin air, which could improve every day. Looking forward to the pie falling from the sky all day, that's the idea of the little man.... Thus, it later became a national spirit, Tianxingjian, and the gentleman continued to improve himself. Yes, if heaven is self-reliant, then man is self-reliant; if Tianxingjian is self-reliant, then man is self-reliant.

This is the logical conclusion of Xunzi's thought. (Yi Zhongtian Chinese History.) A Hundred Schools of Thought", by Yi Zhongtian, Zhejiang Literature and Art Publishing House, January 2016, 1st Edition P157).

Confucius emphasized "the heavenly right of kings", and successive emperors called themselves "the son of heaven", while Xunzi further explained on the basis of Mencius's emphasis on "the granting of monarchy and the people" "Heaven has a constant, not for the sake of Survival, not for the sake of death" - heaven and the emperor have no closeness, everything is "self-reliance".

At this point, Zhuangzi, Mencius, and Xunzi established the distinctive characteristics of the "right wing" of the Chinese nation: not only the superior, not only the king, only the truth, only the people!

For more than two thousand years, whether it is the "Qin and Han Dynasties, the Three Kingdoms and the Two Jin Dynasties", or the "Sui and Tang Dynasties, Yuan, Ming and Qing Dynasties", the dynasties and dynasties have the greatness of "leaving Dan in their hearts to take care of Khan Qing" "Right faction" - Wei Jin's "Seven Sages of the Bamboo Forest", the Ming Dynasty's "Donglin Dang", Li Zhuowu, and the Qing

Dynasty's Kang Liang The Restoration Party, Hu Shi and Lu Xun in the Republic of China period... There are "rightists" in the Jiangshan Dynasty, and each one leads the people.

The "Resolution on Several Historical Issues Concerning the Party Since the Founding of the People's Republic of China" is a new characterization of the "rightists."

Such a deep Tradition of Chinese "Rightists" was even more spectacular in the "Red Dynasty" after 1949. According to the "Resolution on Several Historical Issues Concerning the Party Since the Founding of the People's Republic of China" (adopted at the Sixth Plenary Session of the Eleventh Central Committee of the Communist Party of China on June 27, 1981), the "Red Dynasty Rightists" said It's because of the "amplification" errorÑ "The economic work of 1957, due to the conscientious implementation of the correct policy of the Party's 'Eighth National Congress', was one of the best years since the founding of the People's Republic of China. Launching a rectification campaign in the whole party this year and mobilizing the masses to put forward criticism and suggestions to the party is a normal step in carrying forward socialist democracy. In the course of rectification, a very small number of bourgeois rightists have taken the opportunity to advocate the so-called "loud bang" and to launch wanton attacks against the Party and the newborn socialist system in a vain attempt to replace the leadership of the Communist Party. However, the struggle against the Rightists has been seriously expanded, misclassifying a group of intellectuals, patriots and Party cadres (about 550,000 in total) as 'Rightists', with unfortunate consequences. Ó The following narrative shows that the "anti-Rightist movement" was followed by the "anti-rightist movement", plus the new right supplemented by the "anti-rightist movement". The number of people wrongly classified as 'rightists' is far more than 550,000!

From the end of 1958 to the early days of the Lushan Meeting of the Politburo of the Central Committee in July 1959, Comrade Mao Zedong and the Party Central Committee worked hard to lead the whole Party to correct the perceived mistakes. However, at the end of the Lushan Conference, Comrade Mao Zedong mistakenly launched a criticism of Comrade Peng Dehuai, and then mistakenly launched the 'anti-rightist' struggle in the whole Party. The resolution of the Eighth Plenary Session of the Eighth Central Committee on the so-called 'anti-party clique of Peng Dehuai, Huang Kecheng, Zhang Wentian, and Zhou Xiaozhou' is completely wrong. Politically, this struggle has seriously damaged democratic life within the Party from the central to the grass-roots level, and has interrupted economically the process of correcting the mistakes of the 'Left' and perpetrated them for a longer time. Mainly due to the mistakes of the 'Great Leap

Forward' and the 'anti-Rightist', coupled with the natural disasters of the time and the perfidious tearing up of the contract by the Soviet government, our national economy arrived in 1959. Serious difficulties occurred in 1961 and the country and the people suffered heavy losses. Ó

It is said that in 1961 the "rightists" were rehabilitated, but "an important change in this historical period" was changed: in 1962. In October, he stopped rehabilitating the Rightists because he revived the phrase "we must forget the class struggle," and the "Rightists" who had already taken off their hats still used the title of "Rightists." The right winger who takes off his hat "enjoys controlÑ."

"In the winter of 1960, the Party Central Committee and Comrade Mao Zedong began to correct the 'Left' mistakes in rural work, and decided to implement the policy of 'readjustment, consolidation, enrichment and improvement' of the national economy. A series of correct policies and decisive measures have been developed and implemented, which is an important shift in this historical phase. The enlarged Central Work Conference, held in January 1962 with 7,000 participants, initially summed up the lessons learned in the Great Leap Forward and carried out criticism and self-criticism. Before and after the meeting, most of the comrades who had been wrongly criticized in the 'anti-rightist' movement were screened and rehabilitated. In addition, the "rightist" hat was removed from the majority of those classified as 'rightists'. As a result of these economic and political measures, the national economy recovered and developed relatively smoothly from 1962 to 1966. However, the mistake of the 'Left' has not been thoroughly corrected in the guiding ideology of economic work, and there has been development in politics, ideology and culture. At the Tenth Plenary Session of the Eighth Central Committee in September 1962, Comrade Mao Zedong expanded and absolutized the class struggle that existed within a certain range of socialist society and developed the spear between the proletariat and the bourgeoisie that he put forward after the struggle against the Rightists in 1957. The view that the shield remains the principal contradiction in our society, further asserting that the bourgeoisie will exist and attempt to restore itself throughout the historical stage of socialism, and become the source of revisionism within the Party. Between 1963 and 1965, the socialist education campaign carried out at the grass-roots level in some rural areas and a few urban areas played a certain role in solving

problems in cadre style and economic management, but because these problems of different nature were regarded as class struggle or the reflection of class struggle in the Party, in 1964 In the second half of the year, many grass-roots cadres were unduly attacked, and in early 1965 they mistakenly put forward the focus of the movement on the whole so-called "ruling faction within the Party that takes the capitalist road.". In the ideological field, some literary and artistic works, academic viewpoints, and some representative figures of the academic circles in the literary and artistic circles have also been wrongly and excessively politically criticized, and more and more serious 'Left' deviations have occurred in the treatment of intellectuals, education, science and culture, and have later developed into ' The fuse of the Cultural Revolution. Ó "From October 1976 to the end of 1982, more than three million cadres across the country were rehabilitated in unjust, false and wrongly decided cases. (General History of the People's Republic of China, Vol. IV, 1976-1995, General Counsel of Deng Liqun, Contemporary China Publishing House, February 1996, No. 2.) Subprint, P12).

"Due to the serious expansion of the struggle against the bourgeois rightists in 1957, in the 1959 'anti-rightist' movement, 2 prefectural and municipal party secretaries were designated as so-called right-leaning opportunists More than 5,000 cadres were wrongly criticized, and abnormal conditions began to appear in democratic life within the Party. The Work Conference of the Central Committee of the Communist Party of China held from December 1960 to January 1961 emphasized seeking truth from facts, vigorous investigation and research, and had a 'left' The anti-'Left', the Right against the Right, and what is anti-what have improved the democratic life within the Party to a certain extent. In July 1962, in order to correct the phenomenon of party committees taking over the business of government departments, the Central Committee of the Communist Party of China forwarded the East China Bureau to abolish the names of the secretary of industry, agriculture, finance and trade, and cultural and educational secretaries, changed the practice of dividing the secretaries into troops, and handed over the business that should be undertaken by government departments to government departments. However, in practical work, the problem of the separation of the party and the government has not been solved. The Tenth Plenary Session of the Eighth Central Committee of the Communist Party of China held in September of the same year revived the

class struggle.

According to the central plan, after February 1963, the socialist education movement

(Siqing) was gradually launched in Hebei from point to point, in stages and batches.

After December 1964, the provincial party committee correctly identified and resolved

the so-called 'rightist' leaning of 1959 in 1962. The problem has risen to the level of

criticism from the level of the 'right-leaning opportunist anti-party clique', causing some

cadres to be unduly attacked. "Materials on the Organization History of the Communist

Party of China in Hebei Province" (Edited by the Organization Department of the Hebei

Provincial Committee of the Communist Party of China, the Research Committee for the

Collection and Research of The Party History and Property Materials of the Hebei

Provincial Committee of the Communist Party of China, and the Archives Bureau of

Hebei Province, Hebei People's Publishing House, July 1990, 1st Edition, china 1,148

thousand words, P574).

On April 27, 1957, the Central Committee of the Communist Party of China issued the

"Instruction on the Rectification Movement"; on June 8, the Central Committee of the

Communist Party of China issued the "Instruction on Organizing Forces to Prepare for

counterattacking the attack of rightists", and the province has since been launched There

was a massive struggle against the Right. Serious mistakes in the expansion of the class

struggle occurred in the movement, misclassifying many intellectuals, party members and

cadres, and patriotic democrats outside the Party as 'rightists'. Of the more than 34,800

rightists in the province, 98.6 percent are misclassified. Most of them were transferred

from their original jobs and sent to labor reform. "Materials on the Organization History

of the Communist Party of China in Shandong Province" (Edited by the Organization

Department of the CPC Shandong Provincial Committee, the Research Committee for the

Collection and Research of The Party History of the CPC Shandong Provincial

Committee, and the Shandong Provincial Archives, the 1st edition of the CPC Party

History Publishing House, February 1991, 1st edition 1,200 thousand words, P355).

"From the spring of 1958 to August 1959, after the Eighth Plenary Session of the Eighth

Central Committee of the Communist Party of China, the province successively launched

the 'rectification of wind and make-up lessons', 'anti-localism' and The 'anti-rightist'

struggle. In the spring of 1961, the province successively carried out the "anti-

concealment of property and private division", "rectification of wind and rectification of the society", and " More than 530,000 party members, cadres, workers, and peasants have been wrongly criticized, and 92,303 party members have been punished, accounting for 6.3% of the total number of party members in the province In the struggle against the 'rectification of work style' and the 'anti-rightist leaning', a total of 17 members and alternate members of the provincial party committee were punished, accounting for the total number of members and alternate members of this session (56) of 30.3%... Zhao Jianmin, secretary of the secretariat of the provincial party committee and governor of the province, was wrongly dismissed as a 'localist, decentralist, and right-wing opportunist' element. Li Guangwen and Xia Zhengnong, secretaries of the Secretariat of the Provincial CPC Committee, Wang Zhuoru and Liu Binglin, members of the Standing Committee of the Provincial CPC Committee and vice governors, Wang Lubin, member of the Standing Committee of the Provincial CPC Committee and first secretary of the Jinan Municipal CPC Committee, and Yuan Ziyang, member of the Provincial CPC Committee and vice governor of Jinan, were respectively labeled as 'rightist and anti-party elements' and 'anti-party sectarian elements' 'and 'Right-leaning Opportunists'..."

"Materials on the Organization History of the Cpc Shandong Province" (Edited by the Organization Department of the CPC Shandong Provincial Committee, the Research Committee for the Collection and Research of Party History Materials of the CPC Shandong Provincial CPC Committee, and the Shandong Provincial Archives, CPC Party History Publishing House, 1991 February 1st Edition, 1,200 thousand words, P356).

According to the decision of the Central Work Conference in June 1961 and the spirit of the "Notice on The Screening of Party Members and Cadres" of the CPC Central Committee in April 1962, the provincial party committee and party committees at all levels have been in place since 1961 From July to 1963, party members, cadres, and the masses who had been wrongly criticized and punished for several years were screened and rehabilitated in a truth-seeking manner. According to statistics, the province in 1958 'rectification of wind to make up lessons', 'pulling up the white flag', 1959 Anti-Rightist", 'Anti-Concealment of Property', Winter 1960 and Spring 1961' In the campaigns of rectification and rectification of the society and the "democratic make-up class", a total of

147,525 party members and cadres and ordinary party members were criticized and punished, and 148,470 were rehabilitated people, accounting for 99.8% of those who were criticized ... In addition, more than 240,000 workers and peasants who were criticized and punished were also screened and rehabilitated. 1,143 misclassified Rightists were corrected (1962 Central Directive to Stop Screening Rightists). In addition, 17,087, who were mistakenly classified as 'rightists', took off their rightist hats.

"Materials on the Organization History of the Communist Party of China in Shandong Province" (Edited by the Organization Department of the CPC Shandong Provincial Committee, the Shandong Provincial Committee of the CPC Shandong Provincial Committee, the Shandong Provincial Party Committee, and the Shandong Provincial Archives, the CPC Party History Publishing House, February 1991, No. 1 Edition, 1,200 thousand words, P356).

"What are the main characteristics of the 'rightists' in China in 1957? According to the speech of the party leader, it can be summarized as follows: 1. Praise the bourgeoisie, oppose the socialist economic and political system, and oppose socialist culture. 2. Oppose the basic policies of the government, such as foreign policy, the state's policy of centralized purchase and marketing of major agricultural products, intellectual policy and five major political movements. (3) Deny the great achievements of the people's democratic revolution, the socialist revolution and socialist construction, and deny the ability of the Communist Party and the proletariat to lead the country in construction. (4) Oppose the leadership of the Communist Party in the government, especially in the departments of culture, education, science and technology, and demand that the leadership of the Party within certain grass-roots organizations and the leadership of institutions of higher education, newspapers and periodicals, and publishing houses be withdrawn from production. These rightists are trying to 'separate our state power from the leadership of the working class and its vanguard, the Communist Party'. The bourgeois right is an anti-communist, anti-people, anti-socialist bourgeois reactionary ...

Is there any difference between rightists and counter-revolutionaries? Yes. They are different from counter-revolutionaries. The Rightists still enjoy the status of 'the people', the counter-revolutionaries are deprived of the right to be 'the people'. Most of the rightists come from exploiting class families ... At that time, there

were two exploiting classes and two working classes in China. One exploiting class includes the landlords, the compradors, etc.; the other exploiting class includes the national bourgeoisie and the national bourgeois intellectuals. (The Anti-Rightist Movement in China, [English] Naranayaan.) Das, translated by Xinwen and Tang Ming, Huayue Literature and Art Publishing House, July 1989, 1st edition, pp. 67, 68).

Deng Liqun's Anti-Rightist Research

Because the general adviser of the "General Book of the National History of the People's Republic of China" is Deng Liqun, some people call the anti-rightist narrative published in the "National History Tongjian" published in 1996, which can be called "Deng Liqun's anti-rightist research."

"Deng Liqun's Anti-Rightist Research" is full of Spring and Autumn brushwork that affirms the "anti-rightist movement." To sum up, there are 17 --

1. The "Anti-Rightist Movement" is described under the title of "Struggle Against the Rightists", which avoids people's dislike of the "movement" after the reform and opening up. The "Anti-Rightist Movement" has a sense of "positive energy" in the praise of the "struggle against the Rightists." The opening paragraph sets the tone like this: "The struggle against the Rightists is a political and ideological struggle launched by the Communist Party of China in the 1957 rectification movement to counter the attacks of a very small number of bourgeois rightists on the Communist Party of China and the socialist system. On April 27, 1957, the Central Committee of the Communist Party of China issued the "Instruction on the Rectification Movement", stipulating that the rectification of the work style within the Party should be based on Mao Zedong's "Drafting" at the Supreme State Council in February 1957. The speech on correctly handling contradictions among the people and Mao Zedong's report at the Propaganda Work Conference of the CPC Central Committee in March as the guiding ideology, taking the correct handling of contradictions among the people as the theme of rectification, in accordance with the principle of "proceeding from the desire for unity, through criticism and self-criticism, we can achieve new unity on a new basis." The principle of examining the problems existing ideologically and in all aspects of work, conscientiously correcting the erroneous tendencies of bureaucracy, sectarianism, and subjectivism, strengthening the ties between the party and the masses of the people, and enabling the CPC to greatly improve the ideological level of Marxism-

Leninism through rectification, and a great improvement in ideological style and work style, so as to better mobilize all positive forces, unite all those who can be united, and turn negative forces into positive forces. Work together to build our socialist country. Ó

2. Emphasize that the "anti-rightist movement" is a "movement of ideas that is in harmony with the wind and rain." Because this rectification movement is an ideological movement that is both serious and serious and gentle, the Central Committee of the Communist Party of China has demanded that more forms of heart-to-heart talks between comrades be adopted, or in the form of small forums, rather than a meeting of criticism or struggle. On this basis, the principle of "knowing everything and saying everything is inexhaustible; those who speak are innocent and those who hear it are fully disciplined; those who have changed it, and those who have not been encouraged to do so" are practiced, bold criticism is encouraged, and those who are found to have made mistakes in the course of rectification are not dealt with organizationally as long as they are not serious violations of law and discipline. At the same time, the CPC Central Committee has repeatedly stated that it warmly welcomes the democratic parties to put forward criticisms and suggestions on the work of the CPC and help the CPC rectify its work style. Ó

3. Highlight Mao Zedong's "humble and sincere attitude" to welcome people outside the party to criticize the mistakes and shortcomings made by the party and government. In order to do a good job in this rectification, Mao Zedong repeatedly warned the whole party to welcome the open criticism put forward by all sides with a more humble and sincere attitude, believing that this criticism would help the CPC improve its work. The "Instruction of the Central Committee of the Communist Party of China on Continuing to Organize Non-Party Personages to Criticize the Mistakes and Shortcomings Made by the Party and Government" issued on May 4 and drafted by Mao Zedong pointed out that all kinds of public criticism of the mistakes and shortcomings made by the Party and the government are 'extremely beneficial to the Party and the people's government in correcting mistakes and enhancing their prestige, and should continue to be carried out and deeply criticized. Don't pause and stop'; after the rectification began, 'most of the criticism is pertinent and extremely beneficial to strengthening unity and improving work', 'Without social pressure, rectification is not easy to achieve'. At the same time, this

directive also points out that 'even erroneous criticisms have exposed the appearance of a part of the people and will help us to carry out ideological transformation in the future';

"As long as our Party is successful in rectifying the work style, our Party will gain complete initiative." At that time, we can promote the rectification of all sectors of society (in this case, first of all, the intellectual circles). ÓÓ
4. Praised "the party's welcoming attitude toward these constructive opinions and suggestions" -

In accordance with the spirit of the instructions of the CPC Central Committee and Mao

Zedong, from May 8 to June 3, the United Front Work Department of the CPC Central

Committee held 13 forums attended by responsible persons of various democratic parties

and non-party democrats More than 70 people spoke one after another, putting forward

critical opinions and suggestions on the work of the Communist Party, many of which

were sharp but pertinent. The Communist Party of China has expressed a welcome

attitude toward these constructive opinions and suggestions. Ó

5. Push the responsibility for "anti-Rightist enlargement" to "a very small number of

bourgeois rightists".-----

"However, a very small number of bourgeois rightists have taken advantage of the ccp's

rectification to welcome criticism and wantonly attacked the Communist Party and the

socialist system, advocating 'loud bang, big release' and 'great democracy', so that some

organs, especially in colleges and universities, will be overwhelmed with big character

newspapers. This has created a very tense political atmosphere. Some people describe the

leadership of the Communist Party as 'the party's world', and openly demand that the

Communist Party withdraw from organs and schools, and public representatives

withdraw from joint ventures, and even propose to 'take turns sitting on the throne' ?

They want to replace the leadership of the Communist Party; they say that the socialist

system is the root cause of bureaucracy, sectarianism and subjectivism, and they do their

utmost to obliterate the achievements of socialist transformation and construction. There

are also a very small number of intellectuals who are hostile to socialism, oppose the

people's democratic dictatorship, and make some remarks that run counter to the interests

of the Communist Party of China. This tendency immediately attracted the attention of

the CPC Central Committee and Mao Zedong. Ó

6, proud that "the initiative is only in the right in a short period of time" -

On May 15, 1957, Mao Zedong wrote "Things Are Changing" for party cadres

to read.

The article points out that there are some people in the party who have the erroneous ideas of dogmatism, revisionism or right opportunism, especially among the new party members, some of whom echo the right-wing intellectuals in society and are as close as brothers. Among the democratic parties and institutions of higher learning, the rightists are the most resolute and rampant. They wanted to blow up a typhoon of level 7 or more that killed crops and destroyed houses on the land of China in an attempt to eliminate the Communist Party. The article warns that there are only two ways out for the rightists, one is to clamp their tails and turn evil back to righteousness; the other is to continue to fool around and commit suicide. Whichever path to choose, the initiative is only in the hands of the right for a short period of time. Ó

7. Praise the "Instructions on Dealing with the Criticism of Current Non-Party

Personages" that "lured the snake out of the hole"

"On May 16 (1957), the Central Committee of the Communist Party of China pointed out

in the "Instruction on Dealing with Criticism by Current Non-Party Persons" to the

provincial party committees, municipal party committees, autonomous regional party

committees, heads of ministries and commissions directly under the central government,

and responsible persons of state organs and people's organizations A small number of

people in society with anti-communist sentiments are eager to try and make some

inflammatory remarks in an attempt to guide the correct direction of correctly resolving

contradictions among the people, consolidating the people's democratic dictatorship, and

facilitating socialist construction. 'The leaders concerned should draw attention,' let them

publish, and for the time being (within a few weeks) refute them, so that the right-

wingers can expose their reactionary features before the people and study the question of

refutation for a period of time. In accordance with the above spirit, the United Front

Work Department of the CPC Central Committee continued to invite responsible persons

of democratic parties to hold forums to listen to their views on the CPC. In the process of

soliciting opinions, in addition to many useful opinions and suggestions, a very small

number of people saw that the CCP did not fight back, so the anti-communist and anti-

socialist arrogance was also more arrogant. Ó

8. Sing the praises of "June 8" that sounded the charge of "counterattacking rightists"

On June 8, 1957, the Central Committee of the Communist Party of China issued an

intra-Party directive entitled "On Organizing Forces to Prepare for the Offensive of the Rightists", which made arrangements for counterattacking the Rightists. It is pointed out that the number of reactionaries is only a few percent, and the most active and crazy elements are only 1 percent, so there is not enough to be afraid, and do not be frightened by the darkness of the sky for a while. The workers are to expose the reactionary nature of the rightists. As for the reactionaries among the democratic parties and intellectuals, it is necessary to try their best to 'spit out all the poisons,' to report their reactionary remarks in a comprehensive manner without embellishment, to identify and refute them at an appropriate time, and to make an analytical and convincing summative speech by a responsible party leader with prestige to completely transform the air. He also believes that if done well, the whole process of about 1 month is enough, 'and then turn into a gentle and drizzle of intra-party rectification'. Every party newspaper is required to prepare dozens of articles to counter the rightist offensive so that they can be published one after another at an appropriate time. The counterattack against the Rightists is a big war, the battlefield is both within and outside the Party, 'Socialism cannot be built without winning this battle.' On the same day, the People's Daily published "Why Is This?" editorial. Through an analysis of an anonymous threatening letter to Lu Yuwen, assistant secretary general of the State Council, the editorial pointed out that the person who wrote the anonymous letter was trying to take advantage of the Communist Party's rectification to 'overthrow the Communist Party and the working class, overturn the great cause of socialism, drag history backwards, retreat to the dictatorship of the bourgeoisie, in fact retreat to the semi-colonial status before the victory of the revolution, and put the Chinese people back under the reactionary rule of imperialism and its lackeys.'" The editorial warns the very few rightists that the broadest masses of the people will never allow it if history is to be set back. You can only lift a stone and drop it on your own feet. Since then, a large-scale political struggle to counter the attack of the Rightists has been unfolding in all aspects inside and outside the Communist Party, especially in institutions of higher learning and democratic parties, and the struggle against the Rightists has become more fierce, and the methods of loud banging, big release, big posters, and big debates have also been used. Ó

9. Shouting cheers that "the workers have spoken" and whispering

apologies "pitting
intellectuals against workers and other working people"ÑÑ
On June 10, 1957, the People's Daily published an editorial entitled
"Workers Speak."
The editorial said: "In the past two days, many workers in Beijing,
Shanghai, Tianjin,
Shenyang, Anshan and other places have held forums to angrily condemn the
anti-
communist and anti-socialist remarks of a very small number of rightists.
They expressed
their determination to struggle resolutely against all statements against
the Communist
Party, slandering the Communist Party, opposing socialism, and slandering
socialism.
The editorial also said: "This firm position of the working class is also
of great
educational significance to the intellectuals of the whole country. The
same thing, why do
some university students and some university professors have one view and
workers have
a different view? To a certain extent, this pits the intellectuals
against the workers and
other working people, thus hurting the feelings of the broad masses of
intellectuals. Ó
10. Praised Mao Zedong's criticism of Wen Wei Po as a "programmatic
document" of the
anti-Rightist movement, and hailed that "rightists account for 1 to 3
percent of Peking
University students."
On July 1 (1957), Mao Zedong, in his editorial for the People's Daily
entitled "Wen Wei
Po's Bourgeois Orientation Should Be Criticized," criticized Wen Wei Po
for "acting as a
mouthpiece for the reactionaries to attack the proletariat for several
months, and changing
the direction of the newspaper to anti-communist and anti-people anti-
socialism." The
direction of righteousness, that is, the direction of the bourgeoisie. At
the same time, he
also pointed out that during the period from May 8 to June 7, the central
government
demanded that newspapers not publish or less positive opinions, and not
counter-criticize
erroneous opinions The 'cow, ghost, snake god' and 'loud roar' let the
'poisonous weeds'
grow and excel, so that the people can see their ugly features clearly,
so that they can
gather and annihilate them. This editorial became a programmatic document
for the
national struggle against the Rightists and quickly pushed the anti-
Rightist movement to a
climax. On July 9, Mao Zedong said in his speech at the Shanghai Cadre
Conference:
"Now, the rightists still have to dig, they must not slacken their
efforts, or they will still
be in a storm." Like Peking University, rightists account for 1 to 3
percent of students,
and about 10 percent of professors and associate professors are
rightists. So dig up and
don't be afraid of the sky falling. Ó

11. Downplay the "expanded" anti-rightist policy formulated by the "Qingdao Conference" to "dig deeper" and "dig deeper." ÑÑ

On July 17, the CPC Central Committee held a meeting of provincial and municipal party secretaries in Qingdao to make further arrangements for the struggle against the rightists.

Mao Zedong's "The Situation in the Summer of 1957", written during the conference, concluded that "the bourgeois rightists who are making a fierce attack on the working class and the Communist Party are reactionaries and counter-revolutionaries." The contradiction between them and the people is the contradiction between the enemy and ourselves, the irreconcilable contradiction between life and death of confrontation.

Therefore, it is necessary to spend a few more months to 'dig deeper' into the rightists, and we must not hastily collect troops. Critiquing the bourgeois right, 'This is a great socialist revolution on the political and ideological fronts. The socialist revolution of 1956 on the economic front (in the ownership of the means of production) alone was not enough and was not consolidated, as the Events in Hungary proved. There must be a thorough socialist revolution on the political front and a thorough socialist revolution on the ideological front. Mao Zedong also praised the big character posters, forums and debates as three very good forms of exposing and overcoming contradictions and promoting people's progress. These speeches of Mao Zedong further developed the expansion of the struggle against the Rightists. In particular, Mao Zedong's speech at the Third Plenary Session of the Eighth Central Committee of the Communist Party of China on October 9 interrupted that "the contradiction between the proletariat and the bourgeoisie, the contradiction between the socialist road and the capitalist road, is undoubtedly the main contradiction in our society at present." It has rashly changed the correct exposition of the Eighth National Congress of the Communist Party of China on the main contradictions in the country, with extremely serious consequences. Ó

12. Affirming the specific anti-Rightist policy provisions under Mao Zedong's intentions

At the same time, in accordance with Mao Zedong's intentions, the CPC Central Committee has also made a series of specific policy provisions on the issue of opposing rightists. The "Circular on Matters To be Noted in the Struggle against the Bourgeois Right" of 25 August pointed out that this struggle against the bourgeois Right is a socialist revolution on the political and ideological fronts. The aim is

to give socialist education to the people of the whole country, especially the young generation, politically and ideologically, after a great debate. Therefore, it is necessary to oppose the hasty collection of troops and to prevent the adoption of some simple and inappropriate methods of struggle. The "Instruction on the Inappropriate And Premature Organizational Treatment of Rightists" of 29 August said that the struggle of rightists should be thoroughly exposed politically and ideologically, and they should be stinked, but it is not appropriate to deal with them prematurely. The "Circular on Not Classifying Rightists among Workers and Peasants" of 4 September demanded that in the rural areas, landlords, rich peasants, counter-revolutionaries and other bad elements who have not changed their compositions, that is, they are treated according to the original ingredients, and those who have changed their compositions and then make trouble and sabotage can restore their original elements and put on their original hats, but they should not be called rightists. The capitalist ideas of the kulaks and middle peasants should be criticized and not hated as rightists. Cadres and technicians at and above the section level among workers may demarcate rightists, while among workers they shall define only the boundaries of advanced, intermediate, and backward, and shall not divide between the left, the middle, and the right. Those who have already been demarcated as rightists among the workers and peasants should be corrected. In particular, the Notice of the Central Committee of the Communist Party of China on October 25 on the Criteria for Dividing Rightists is very specific and clear on what kind of people should be classified as Rightists. Ó

13. Affirm the "Criteria for Dividing Rightists" and appreciate the "extreme rightists" regulations

"The Criteria for Dividing Rightists stipulates that those whose speech and deeds belong to the following nature shall be classified as rightists: (1) oppose the socialist system. (2) Oppose the dictatorship of the proletariat and democratic centralism. (3) Oppose the leadership of the Communist Party in the political life of the country. (4) Splitting the unity of the people for the purpose of opposing socialism and opposing the Communist Party. (5) Organizing and actively participating in small groups opposing socialism and the Communist Party; deliberately overthrowing the leadership of the Communist Party in a certain department or at a certain grass-roots level; inciting

rebellion against the Communist Party and the people's government. (6) To give advice to the rightists who have committed the above-mentioned crimes, to draw up relations, to inform them of the situation, and to report to them the secrets of the revolutionary organization. Those who have any of the following circumstances should be classified as far-rightists: (1) careerists, leaders, masterminds and backbone elements in the activities of the rightists. (2) Those who put forward programmatic opinions against the Party and socialism and actively advocate such opinions. (3) Elements who carry out anti-Party and anti-socialist activities in a particularly vicious and resolute manner. (4) Elements who have been consistently anti-communist and anti-people in history, and who have actively carried out reactionary activities in this rightist offensive. In any of the following circumstances, the mistakes should be criticized and corrected, but should not be classified as rightists: (1) In the fundamental position, there is no opposition to socialism and the leadership of the Party, but only to the partial work system, the partial policy that does not belong to the fundamental principle, the problem in work, the problem of academic nature, the common Individual organizations of the Party, individual functionaries who express their dissatisfaction and criticize, even if their opinions are wrong and the wording is sharp, should not be classified as rightists; those who are not anti-party and anti-socialist in their fundamental stand, but who have only made some mistakes in ideology, should not be classified as rightists. (2) Those who have thought similar to the Right, but have not published or disseminated them, who have already recognized mistakes, who have automatically examined them, or who have occasionally spoken similar to those of the Right, have now admitted their mistakes, and those who have not been anti-Party and anti-socialist in history should not be classified as Rightists. (3) Those who have made erroneous remarks about the socialist economic and political system or the leadership of the Communist Party, but have not actively propagated them, have proved not to be hostile, and those who have been corrected and expressed their willingness to change should not be classified as rightists. (4) Those who once blindly echoed the words and deeds of the Rightists and the Anti-Party and anti-socialism, or were once hoodwinked into joining the small clique of the Rightists, or were once used by the Rightists, and after understanding the mistakes of the Rightists, quickly took the correct

stand, and those who broke with the Right should not be classified as Rightists. (5) Those who have taken a reactionary stand in history and have not changed significantly now, but those who did not carry out reactionary activities during the period of the rightist offensive should not be classified as rightists. (6) All suspected elements who distinguish between rightists and center-rightists shall not be classified as rightists until sufficient material has been found to be sufficient to identify them as rightists, and they shall not be treated by the method of fighting against the rightists.

14. The serious expansion of "deformity, lightness, deformity" has been brushed over.-

"However, in practical work, on the one hand, before the central committee of the COMMUNIST Party of China promulgated the "Criteria for Dividing Rightists," most localities separately drew up some criteria for dividing rightists On the other hand, after the publication of the "Criteria for Dividing Rightists", all localities have not correctly understood and implemented them well, and at the same time, some provisions of the standard are not easy to grasp, and everyone's understanding and judgment will be different. Therefore, the trend of expanding the struggle against the rightists, far from being reversed, has been further developed, and the number of people classified as rightists has been increasing.

15. Define the anti-Rightist figure as "the whole country actually has a total of 552877 Rightists."

On June 29, 1957, it was estimated that "there were about 4,000 people in the country", by July 9 The Japanese Central Committee counted 'not 4,000 people in the country, but about 8,000 people', august On the 17th, the central government forwarded the report of Beijing Municipality, saying that by August 7, 7,511 rightists had been found in the city, including 4,230 in colleges and universities. According to Statistics in September, there were 4,837 rightists in the central state organs, accounting for 2.75% of the total number of people participating in the movement. On April 6, 1958, Mao Zedong said at the Hankou Conference that there were 300,000 rightists in the country, and soon after, he said that there were more than 400,000 people. A central document of 1959 says 'about 450,000 people'. According to the statistics of the Third Plenary Session of the Eleventh Central Committee of the Communist Party of China, there are actually 552877 rightists in the whole country. Ó

16. Avoiding the Anti-Rightist Movement is a "system" issue and admitting

only "the error of subjectivism"

At a time when a very small number of rightists are launching an offensive against the Communist Party and the nascent socialist system, it is absolutely necessary to give a resolute response to such an offensive, but because the Central Committee of the Communist Party of China and Mao Zedong overestimated the situation at that time, coupled with the adoption of the "desire to get away with it." The tactics have seriously expanded the struggle against the Rightists, treating the many correct and well-intentioned criticisms made by some people to the Communist Party and the people's government in response to the call of the Central Committee of the Communist Party of China as an attack on the Party and socialism, wrongly criticizing and fighting them, and excessively dealing with them organizationally. Those classified as rightists are all expelled from the party or the league, all of whom are demoted or demoted, and some are expelled from public posts to supervise labor; some students are placed on probation, and some are expelled from school and re-education through labor is practiced. As a result, many people who have been subjected to unjust and even inhuman treatment for a long time, especially most of them are intellectuals, have been deprived of the opportunity to exert their talents for the country for a long time, and they are unable to exert their strength in the cause of socialism, which is both a personal tragedy and an irreparable loss to the country. Moreover, due to the deviation in the estimation of the entire intellectual community, such as the fact that intellectuals were in fact generally included in the category of exploiting classes at the Second Session of the Eighth National Congress of the Communist Party of China; the editorial "This is a Socialist Revolution on the Political and Ideological Fronts" published in the People's Daily on September 18, 1957, also said: 'It is thought that there are still social forces against the capital of the working people, mainly bourgeois parties and bourgeois intellectuals', among whom 'there are some rightists, who are against socialism.' Therefore, blindly emphasizing ideological transformation for the vast number of intellectuals and disrespecting and distrusting them has affected the development of China's scientific and cultural undertakings. The expansion of the anti-rightist faction also undermined socialist democracy and the legal system, and bureaucracy, subjectivism, and 'one-word halls'

were developed, violating the original intention of the CPC Central Committee and Mao Zedong in carrying out rectification of the whole party in order to enhance the party's combat effectiveness. The fundamental reason for the expansion of the struggle against the Rightists was mainly due to the lack of a profound understanding of the characteristics and laws of class struggle in socialist society by the CPC Central Committee and Mao Zedong at that time, and they made the mistake of subjectivism. Ó

17. Avoiding the problem of "taking off the hat of the right" and "right" is no different.--

"The struggle against the rightists lasted about a year and basically ended around June 1958. Beginning in 1959, the Central Committee of the Communist Party of China decided to remove the hat of 'rightist elements' in batches, and by 1964, five batches had been carried out, most of them. The hats of 'rightists' were removed, but most were not rehabilitated. In April 1978, the Central Committee of the Communist Party of China decided to remove all the hats of the remaining rightists. In September, the Central Committee of the Communist Party of China decided to review those classified as rightists, correct all the wrongly designated rightists, and distinguish right from wrong politically. By 1980, more than 540,000 people (some of them were lenient), and only a few maintained the original cases and did not correct them. This shows the extent to which the anti-Rightists have expanded.

(General History of the People's Republic of China, Vol. IV, 1976-1995, General Counsel of Deng Liqun, Contemporary China Publishing House, February 1996, Second Printing, P12)

(General History of the People's Republic of China, Vol. IV, 1976-1995, General Counsel of Deng Liqun, Contemporary China Publishing House, February 1996, Second Printing, P12)

Deng Liqun's above views seem to be based on Deng Xiaoping's instructions. In a conversation with Hu Yaobang, Hu Qiaomu, and Deng Liqun on March 19, 1980, Deng Xiaoping said that Deng Xiaoping's "Opinions on Drafting a Resolution on Several Historical Issues Concerning the Party Since the Founding of the People's Republic of China" was later included

"The anti-Rightist struggle in 1957 still needs to be affirmed. After the completion of the three major transformations, there is indeed a force and a trend of thought that is anti-socialist and bourgeois-class. It is necessary to counter this trend of thought. As I have

said many times, at that time some people were really murderous and wanted to negate the leadership of the Communist Party and reverse the direction of socialism, but we could not move forward without fighting back. The mistake is in scaling up. The United Front Work Department wrote a report to the Central Committee, proposing that those who make mistakes must be corrected, and those that are not wrongly drawn cannot be corrected. However, as for the famous figures in the original democratic parties who have not been wrongly demarcated, they must also say a few words in their conclusions:

Before the anti-Rightist struggle, especially in the period of the democratic revolution, they had done good deeds. Their families should be treated equally and properly taken care of in life, at work and politically. (General History of the People's Republic of China, Vol. IV, 1976-1995, General Counsel of Deng Liqun, Contemporary China Publishing House, February 1996, No. 2.) Subprint, P665).

Synthesizing the description of the "contemporary rightists" in the "Resolution on Several Historical Issues Concerning the Party Since the Founding of the People's Republic of China", it can be found that the "contemporary rightists" are equivalent to the legalists in the Chinese cultural tradition, while the leftists are similar to the Three Schools of Taoism, Confucianism and Mo in the Chinese cultural tradition." Datong Shu "and "simultaneous love" are the common bottom line of the Three Families of Tao, Confucianism, and Mo, and those who "surname society is leftist" are all based on ""

The retro idealists of communism are the "rightists" who are "rightists" who aspire to the modern rule of law.

Sima Qian's ideal Confucius "anti-rightist" art

In the traditional Chinese philosophical school, there is already a story of "three inks and eight Confucians" that divide the left and right schools. "Han Feizi's Xianxue said: "Since the death of Mozi, there is the ink of the Xiangli clan and the ink of the Xiangfu clan, and there is the ink of the Deng Ling clan, so after Kong Mo, Confucianism is divided into eight, and the ink is divided into three." The trade-offs are different, and they all claim to be true hole ink. Ó

The Eight Confucians, that is, the Confucians of the Warring States Period, were divided into eight schools: Zi Zhang Zhi Ru, Zi Si Zhi Ru, Yan Zhi Ru, Meng Shi Ru, Qi Diao's Confucian, Zhongliang Clan Confucian, Sun Clan Confucian, Le Zheng Clan Confucian -

Zi Zhang is The Sun Master, The Lacquer Carving Clan is the Lacquer Carving Kai, for

Confucius disciples, Zi Si is Kong Ji, Confucius's grandson, Meng Shi is Meng Ke, who has been employed by the Disciples of Zi Si, Sun Shi is Xun Quan, also known as Sun Qing.

Among these eight Confucians, Meng's Confucianism is a Confucian rightist who can be called the extreme right, and because of its heavy people and light monarchs who shouted that "the people are noble, the society is secondary, and the king is light", it was "deleted by Zhu Yuanzhang" in the "anti-rightist movement" of the Ming Dynasty.

Ming Taizu angrily deleted the "rightist remarks" in the book "Mencius" mainly: "The people are noble, the society is secondary, and the king is light", "If the king has a greater than admonition, he advises, If you repeat it and do not listen, you will change your position", "Hear a husband and wife, but do not hear shi junye", "the king regards the subject as a grass mustard, and the subject regards the king as a vendetta", and so on. The statue of

Mencius was once moved out of the Confucius Temple, stipulating that there must be no

deleted Mencius quotations on the examination papers.

Perhaps Sima Qian had already anticipated that the future generations would be cruelly

"anti-rightist" by the king, and had already written the "History of History" Confucius's

Family" made up the story of Confucius's gentleness and "anti-rightism" to warn future

emperors that although emperors inevitably "oppose right" and love the left, they must

not forget the way of forgiveness.

The left and right of Confucianism take the three principles as the watershed - "kings,

subjects, fathers, sons" emphasizes that only the supreme is the only king, then the only

one who is the supreme can be called the left, revealing the supremacy of the individual,

and advocating that it is the right who advocates that there is no need to do everything.

The story compiled by Tai Shi Gong is that after Confucius failed Chen Cai, there was a

trend of reflection among his disciples who doubted Confucianism's "I am not benevolent

and evil". In order to unify the will of the team and prevent the right from happening,

Confucius immediately launched a question-and-answer meeting to identify the left and

right factions of Confucian disciples, thus accusing Zilu of being extremely right, Zigong

leaning to the right, and praising Yan Huizhen's leftists.

In the Chronicle of History In the "Confucius Family", Sima Qian's concocted

background of "Confucius Er's Difficult Chen Cai" is -

In the third year of Confucius 's (63 years old) when he moved to the state of Cai (489

BC), wu forces attacked the state of Chen. The State of Chu sent troops

to rescue the
State of Chen and stationed himself at Chengfu (??; northwest of present-day Pingding Mountain, Henan). Hearing that Confucius was between the Kingdom of Chen and the
State of Cai, King Zhao of Chu sent someone to hire Confucius as the Minister of Chu
with money and property. Confucius was about to go to see him in return, and the doctors
of Chen Guo and Cai Guo plotted: "Confucius is a wise man, and what he ridicules and
criticizes is to the disadvantages of the princes. Now he was stranded between Chen Guo
and Cai Guo for a long time, and everything the doctors did was contrary to Zhongni's
wishes. Now the State of Chu, a great power, sent people to hire Confucius, and if
Confucius were to be used in the State of Chu, those of us who were in charge of the
State of Chen and the State of Cai would be in danger. So they jointly dispatched servants
to besiege Confucius in the wild. Confucius was unable to walk and cut off food. The
disciples in the retinue were so tired that they could not stand up. But Confucius
continued to teach recitation, play singing, and teach poetry and music without
interruption. Zilu was angry and came to see Confucius and said, "Are gentlemen also
poor?" Confucius said: "A gentleman can cling to poverty without wavering, and a villain
who is poor will do whatever he wants." Zigong was furious. Confucius said, "Oh yes, do
you think I am a man of erudition and memory?" Zigong said, "Yes." Isn't it? Confucius
said, "No." I am using one thought throughout the doctrine. Ó
The original text - "Confucius moved to Cai three years old, Wu Fa Chen." Chu rescues
Chen, jun Yu Cheng's father. Hearing that Confucius was idle in Chen Cai, Chu made
people hire Confucius. Confucius will pay homage to him, and Dr. Chen Cai will say:
"Confucius is a sage, and all the ridicules are the diseases of the princes." Now that he
has stayed between Chen Cai for a long time, the actions set up by the doctors are not the
meaning of Zhongni. Now Chu, the great powers, have come to hire Confucius.
Confucius used Chu, then Chen Cai used the matter of doctors in danger. So Nai Xiang
and Fa Disciples besieged Confucius in the wild. No, no food. From the disease, Mo
Nengxing. Confucius preached that the chanting of strings and songs did not fade. Zi Lu
saw that he was also poor? Confucius said: "Gentlemen are poor, and villains are poor
and indiscriminate." 'Zi Gong Se Zuo. Confucius said, "Give, give to those who learn a
lot and know a lot. "Yes." Non-with? Confucius said: "Non-also." Consistent. (The

Chronicle of History.) Confucius Family", by Sima Qian, translated by Han Zhaoqi,

Zhonghua Bookstore, June 2010 edition, p3796).

Today's scholars believe that Sima Qian has two inaccuracies in this section.

First, Quan Zuwang and Qian Mu both pointed out that their key story "Nai Xiang and Fa

Disciple Siege Confucius in the wild" is inconsistent with history.

"Liang Yusheng quoted

Quan Zuwang from the "Questions and Answers on the History of The Classics": "At that

time, Chu and Chen Mu, while Cai Quan belonged to Wu, moved to Zhoulai, and Chen

Yuan. And Chen Shichu, Cai Shiwu, then the enemy of the country, and the doctor of the

two kingdoms conspired? And in the sixth year of mourning, Wu Zhi came to Chen, Chu

Zhao swore to die to save him, how could Chen fight Chu, and dare to surround the

people he used? It is the saying of Chen and Cai Bingwei that it is a delusion to cover the

"History". And the starvation of grain, Chen Zhi was recruited, Chu

Zhao's employment,

is also a false language. Qian Mu wrote: "Confucius's doom is in the age of Wu Fa Chen,

and it is not enough to say that the grain shortage is surrounded by soldiers, and it has

been discerned since Zhu (Xi) Zi." (The Chronicle of History The Family of Confucius",

by Sima Qian, translated by Han Zhaoqi, Zhonghua Bookstore, June 2010 edition,

p3797).

Second, "gentlemen are poor" and "consistent" are what Confucius said in two different

time and space, and Sima Qian stitched them together, which is inconsistent with the

facts: "What Confucius said to Zilu and Zigong above." The two articles of "Gentleman's

Solid Poverty" and "Consistent" are both found in the Analects Wei Linggong", but there

is no relationship between the two articles; and Shi Gong added the words 'Zi Gong Se

Zuo' at the beginning of the second article, and it is particularly unethical to join the Zi

Lu Zhi '?. Cui Shuyue: 'Multi-knowledge', 'consistent' texts, and 'hunger', The

righteousness of "fixing poverty" is not mutually reinforcing, and it should be divided

into a chapter. "ShiJia" is connected, not true. (The Chronicle of History.) Confucius

Family", by Sima Qian, translated by Han Zhaoqi, Zhonghua Bookstore, June 2010

edition, p3798).

Next, Sima Qian continued to fabricate Zilu, Zigong's "rightist" remarks, and Yan Hui's

"leftist" statements

Confucius knew that his disciples were resentful, so he summoned Zilu and asked, "The

poem says, 'Neither rhinoceros nor tiger, but tired of running in the open wilderness.'" Is

there something wrong with our doctrine? Why did we end up here? ZiLu said, "Guess we haven't reached Ren yet!" So others don't trust us. Guess we haven't reached the point yet! So others do not practice our doctrine. Confucius said, "Are there any such reasons?" Zhongyu, I will tell you by analogy, if the benevolent must be trusted, then how can there be Bo Yi and Shu Qi? If the knower must be able to work, then how can there be a prince Thangan? Ó

The original text - "Confucius knew that his disciples had a bad heart, and he summoned zi lu and asked: 'Shi Yun [bandit bandit tiger, lead the wilderness]. My way is not evil? Why am I here? "Zi Lu said: 'I am not benevolent or evil?' Man does not believe me also. I don't know the evil? People don't do it either. Confucius said, "Yes yes!" By, for example, the benevolent will believe, An you bo yi, Shu Qi? Let the knower do it, and have the prince Bigan? (The Chronicle of History Confucius Family", by Sima Qian, translated by Han Zhaoqi, Zhonghua Bookstore, June 2010 edition, p3798). Yi Zhongtian in CCTV's "Hundred Forums" The pre-Qin Zhuzi explains the section on Zilu's reflection on Confucius as follows: "Confucius also understood that his students (who were not accepted by the world about the great Confucianism) had opinions and thoughts and stirred up emotions. What to do? Talk, summon student cadres to talk. Do thought work. The conversation is not about finding all the students, who to find, looking for student leaders. I found three students, Zilu, Zigong, and YanHui. The first one to find is the sub-way. Confucius said, ... Is it our doctrine that is wrong? Why did I get to this point? From the literal understanding of this sentence, Confucius is going to reflect on himself: Why am I like this? That's how the sub-road is understood. How does Zilu reflect on it? He said: ... Teacher, is it because we are not kind enough, so others do not trust us enough, or because we are not wise enough, so others do not implement our ideas. What did Confucius say: Is there such a thing? Confucius said that if the condition of a benevolent person is that others must trust him, then what is Boyi and Shuqi? If the condition of the wise man is that others must carry out his ideas, then what is the prince's work? That is, the reflection of disagreeing with the sub-road. Ó

Obviously, Zilu's skepticism and superior reflection belong to the "right wing" who violates the rules of alignment. Confucius did not like the "rightists", but he did not organize the forces to criticize the zilu, let alone punish the sub-road, but continued to

seek support for his own leftist - let the zigong talk.
Sima Qian said
Zi Lu went out, and Zi Gong entered to meet. Confucius said, "O Zigong, the poem says,
'Neither rhinoceros nor tiger, but exhausted in the open wilderness.' Is there something
wrong with our doctrine? Why did I end up here? Zigong said: "The teacher's doctrine is
extremely grand, so no country in the world can tolerate you." Can the teacher lower the
standard a little? Confucius said: "Good farmers are good at sowing and cultivating but
cannot guarantee a good harvest, and excellent craftsmen are good at craftsmanship but
cannot meet the requirements of everyone." Gentlemen can cultivate their own doctrines,
use the law to regulate the country, and use the Tao to govern their subjects, but they
cannot guarantee that they will be tolerated by the world, and now you do not cultivate
the doctrine you pursue but seek to be accepted by the world. Well, your ambitions are
too far away! Ó
Original text: "The sub-road is out, and the sub-tribute is seen."
Confucius said: "Shi Yun
[bandit bandit tiger, lead the wilderness]. My way is not evil? Why am I here? Zi Gong
Yue: "The way of the Master is the greatest, so the world cannot tolerate the Master."
Master Gai less degraded? Confucius said: "Give, a good farmer can harvest crops but
not a good job, and a good worker can be skillful but not a smooth one." A gentleman can
cultivate his way, discipline it, unify it, but cannot tolerate it. Jin'er does not cultivate the
Tao but asks for tolerance. Give, and the ambition is not far away! (The Chronicle of
History Confucius Family", by Sima Qian, translated by Han Zhaoqi, Zhonghua
Bookstore, June 2010 edition, p3800).
Yi Zhongtian in CCTV's "Hundred Forums" The pre-Qin Zhuzi explains the section on
Zigong advising Confucius to "reform": "When the Zilu went out, the second student
cadre came in, and it was Zigong. Confucius said it again. Is there something wrong
with our doctrine? Why did I end up here? Zigong this person everyone knows, that is
much more well-behaved than Zilu, Zigong of course will not say that Mr. Advocate is
not right, zigong how to say it? He said: ... Teacher, where is your doctrine and
proposition wrong, it is clear that your doctrine and proposition are too great! Greater
than the sky, of course, that cannot be tolerated. Alas, or the teacher is not so great, let's
not be too great, can't we? How did Confucius answer? Confucius said: A good farmer
can cultivate intensively, but he may not be able to have a harvest, and a good craftsman,

he can be skillful, he may not be able to satisfy everyone. A gentleman should do a good job of his own knowledge and grasp the truth, but not necessarily everyone can accept it. How do you keep thinking that others want to accept it? You don't think about how to grasp the truth and do a good job of learning, you always think about whether you can be hired, whether you can be tolerated by the world, your ambition is not far away! Ó

Undoubtedly, in the eyes of Confucius, although Zigong was still a rightist under the banner of persuading his teachers to reform and reform, he was only slightly gentler than the ultra-left Zilu. Of course, Confucius only let Zigong go out and find another leftist.

Sima Qian's next narrative isÑÑ

Zigong went out, and Yan hui entered the door to meet. Confucius said, "Back, the poem says, 'Neither a rhinoceros nor a tiger, but tired of running in the open wilderness.' Is there something wrong with our doctrine? Why did we get to this point? Yan hui said: "The teacher's doctrine is extremely broad, so there is no country in the world that can accommodate it." Even so, what is the teacher afraid of promoting and practicing it, not being accommodated? It is not to be accommodated, and then to show the true color of a gentleman! It is our shame that the teacher's doctrine is not clear. The teacher's doctrine has been tried to be cultivated and not adopted, which is a disgrace to those in power. What is afraid of not being accommodated? Confucius smiled happily and said, "Makes sense, the children of the Yan family!" If you own many possessions, I will be your steward. Ó

Original text: "Zi Gong out, Yan hui into the meeting." Confucius said: "Hui, Shiyun [bandit bandit tiger, lead the wilderness]. My way is not evil? Why am I here? Yan Hui said: "The way of the master is great, so the world cannot tolerate it." Although, the Master pushed it forward, there was no room for illness, no room for seeing a gentleman! If you don't cultivate it, you are ugly. Since the Fu Dao has been overhauled and not used, it is also the ugliness of the nation. There is no room for illness, no room for seeing a gentleman! (The Chronicle of History Confucius Shijia", by Sima Qian, translated by Han Zhaoqi, Zhonghua Bookstore, June 2010 edition, P3801).

Yi Zhongtian in CCTV's "Hundred Forums" The pre-Qin Zhuzi explains the verse on Yan Hui's praise for Confucius: "Zigong went out, and Yan hui came in." Confucius is still like that, how does Yan Hui answer? Yan Hui said, where is the teacher your doctrine and the main Zhang is not right, is the teacher your doctrine

and proposition is too great, bigger than the world, so the world can not tolerate. (The previous words are exactly the same as Zigong's, but zigong then said, saying that we don't want to be so great? Yan Hui did not say so. ?..... What did Yan Hui say? Although... Although the teacher's doctrine and proposition are too great to be tolerated in the world, teacher, you still have to vigorously promote it. The world cannot tolerate us, which just proves that we are gentlemen! If we do not grasp the truth, it is our shame, we have the truth, those who have a state, those who are in power, those who are in power, who are in power, whose shame is it that they do not adopt our doctrines and ideas? Shame on them! We can't see the world, our doctrines and ideas can't be put into practical use, what's so great! Just proves that we are gentlemen! That's a beautiful thing to say! The result? Sima Qian's account goes like this: Confucius smiled happily and said, "There is the son of the Yan clan!" Let's be rich, and I'm erzai. 'This Yan family kid is really good!' If you have money, I'll be your butler. Confucius was very praised. I think... Yan Hui said the most unreliable, but Confucius praised Yan Hui. What's going on? Ó This shows that even ancient sages like Confucius like the "leftists" who obey their own wishes and dislike the "rightists" who rebel against the scales. However, it is precisely the outspoken "rightists" like Zilu and Zigong that help to reform and progress Confucianism, while the "leftists" like Yan Hui who cater to the intentions of the superiors will only leave Confucius and Confucianism with regrets. Confucius himself was the "rightist" thinker of the main theme at that time, but when collecting students' opinions, he loved and encouraged the "leftists" who looked up to the teacher. It can be seen that there is a big paradox in human nature, people themselves are willing to be "rightists", but they like "left" subordinates. For thousands of years, dynasties and dynasties have had all kinds of "anti-rightist movements", the root of which lies in this profound paradox of human nature. However, although Confucius could not escape this paradox of human nature, because he adhered to a "symbiotic bottom line", he did not carry out an "anti-rightist movement" in the team - he did not put them into another book and wear a hat because Zilu and Zigong were proud this time, but they still had no class and tireless teachings to them. In his later years, "Confucius is ill, Zigong please see." Confucius Fang's staff wandered around the door, saying, "Give, how late is Rulai?" Showed deep affection for Zigong. Zilu was

chopped into meat paste when the Weiguo thief was killed, and Confucius heard the news and threw away all the meat sauce in his home. It can be seen that the friendship with the sub-road is deep. Unfortunately, later monarchs have lost the bottom line of Confucius's symbiosis with the left and the right, so that there is an unprecedented anti-rightist movement in 1957 and the turmoil of the Cultural Revolution in 1966. Today's scholars only know that the historical materials of Sima Qian are unreliable:

"The above three paragraphs of Confucius and Zilu, Zigong, and Yan Hui replied to the Zuo Zhuan and the Analects. Cui Shuyue: "Those who have not spoken in the Siege of Chen Cai's Scriptures, the book of Zhuangzi alone counts and says." The words passed down by later generations are based on this, and I do not know that Zhuangzi ridiculed Confucius for his good words and righteousness, and he trapped himself, and since his words were all allegories, then his deeds could be regarded as facts. When they are in "Zhuang" and "Lie" in "Zhuang" and "Lie", when they are in "Zhuang" and "Lie", there are still one or two people who think that they are heretical and do not believe in them, and they are also in "Shijia" and "Family Language", although the name is Confucian (Ma Qian) also believes in it. (The Chronicle of History Confucius Shijia", by Sima Qian, translated by Han Zhaoqi, Zhonghua Bookstore, June 2010 edition, P3801). But I didn't think about it, Sima Qian, a master of historiography who had the three virtues of great wisdom, benevolence, and courage, why did he fabricate the story of Confucius's "anti-right" and "supporting the left" in the "History of History" that has been sung for thousands of years, so that the "History" will leave a fly in the ointment?

From the vivid description of Yan Hui's greeting Confucius in "The Family of Confucius", it can be seen that Sima Qian's deeply evil Confucian "thinks that the appearance of the lord of the world is also the lord of the world, the lord advocates and submits to peace, and the lord follows first." This makes people guess that the "History" fabricated Confucius's "anti-rightism", which may be that Sima Qian, anticipating that future emperors will inevitably continue to attack the arrogant Qingliu rightists in various cruel ways, so he deliberately created a "Confucius anti-rightist method" - although he did not like the rightists who told the truth. However, it only stops at face-to-face sophistry and criticism, and never resorts to violent retaliation or "organizational treatment". Facts have proved that this symbiotic way of "refuting the

right" and not
opposing the right of gentleness and frugality has made Confucius and his
disciples
always unite, so that Confucianism has been continuously carried forward,
so that 107
years after Confucius's death, he has advocated "the people are noble and
the king is
light." Mencius (372 BC – 289 BC), the Great Rightist of Confucianism,
was revered as a
sage.

However, Sima Qian did not expect that Mao Zedong did not understand the
"Confucius
Family" that he wrote so painstakingly. So that in 2007, a professor
named Yi Zhongtian
of Xiamen University also gave a big lecture in CCTV's "Hundred Family
Forums":

Confucius and Zilu, Zigong, and Yan Hui's three famous "anti-rightist"
answers, in order
to remind the lord that "the future looks at the present, and the present
looks at the past."

?

Yi Zhongtian knew the "History of History" The "Confucius Rebuttal Right"
section of

"Confucius's Family" has no basis in history, but it still inherits Sima
Qian's last wishes,

discards the old, and continues to vividly say that the imaginary

"Confucius Criticizes the

Right" comes alive, even in 2019 It is still widely spread in the WeChat
group of the

year. This is really "how dare the boy let it go" This is precious!

Unfortunately, such a wonderful story of Confucius's "anti-right" and

"branch left" only

exists in the "Shi Ji", and not in the ancient books before the "Shi Ji"!

Qin Hui's new theory of "right wing"

If it is said that in the past four decades of "anti-rightist" research,
the largest data

accumulation and data scale are Wu Yisan's "1957 Dictionary of Victim
Names"

completed in 2019, then Qin Hui's "right wing" The new theory may be the
latest

discussion of the "right" standard.

Qin Hui's concern about the situation of the "New Right" (Qin Hui claims
that "I am

participating in the 'ist struggle' on both fronts") began around the
same time 1994 – "We

also began to criticize the 'New Left', in 1994 in Orient magazine,
criticizing some of

Ganyang's views, 1995 In Twenty-first Century, he made a series of
criticisms of some of

Cui's views. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and
Media

Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.)
6th printing

in September, P15) In 1995, the traditional leftists in China used the
"Book of Ten

Thousand Words" Several Factors Affecting China's National Security",
anti-rightist and

anti-reform, Qin Hui is more engrossed in the "liberals" ("New Right")
that have been

popular in the mainland since 1997. PK "New Left". Qin Hui's 2006 popular

"On the Common Platform of Modern Civilization" on the Internet verified that the "right wing" originated from the French Revolution: "General history books say that the concept of the left and right sides originated from the French Revolution. At that time, the members of the National Convention who advocated radical change sat on the left, conservative or less radical on the right, so there was a difference between 'leftist' and 'right': the left was radical, and the right was conservative. Ó The idea that this "right wing" is a product of modernization has been summarized in greater detail and broader in his new book, *The Common Bottom Line*, which came out in March 2013. The so-called "common bottom line" means that the left and right factions can seek some basic consensus such as "anti-coercion" in order to seek common ground while reserving differences and work together to promote modernization. There are about 16 kinds of Qin Hui's "rightist" new theories. The "Rightists" born in the "Wenming Conflict" - those who actively promote Westernization: "As early as May fourth, there was a 'collision of Chinese and Western cultures' in China. After entering the era of reform at the end of the 20th century, the "Cultural Fever" dispute between "China and the West" became lively again, 80 In the 1990s, many people actively promoted Westernization, and in the 1990s, the promotion of tradition became the main theme, coupled with the international Huntingtonian "clash of civilizations" theory, which can be described as a climax. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) September 6th printing, P1). Although Qin Hui did not explicitly say this here, readers understand that the "rightists" arising from the "clash of civilizations" refer to "many people actively promoting Westernization in the 1980s."

2. The "Rightists", the "very small number of bourgeois Rightists", which emerged in the "struggle for doctrine", have returned to their homeland: "It was also since the end of the Qing Dynasty and the beginning of the Ming Dynasty that China began the 'isms' struggle, and before the 1950s, the domestic 'left and right' hot wars flowed with blood and pestles, 50 After the era, the international "capitalist society" Cold War was raging. By the turn of the century.... With the development of the reform process and the deepening of social contradictions, the dispute of 'isms' has shed the packaging of culture and "surfaced" again. (ibid.).

This shows that the criteria and background of the 1957 "Rightist" have returned to their homeland - "the view that the contradiction between the proletariat and the bourgeoisie, put forward after the struggle against the Rightists in 1957, is still the principal contradiction in our society", will be possible "'Re 'surfacing'". Those who hold

"localism, decentralism, right opportunism" will be the New Right.

3. The "rightists" arising under the "three struggles" of the "background of modernity" -- so-called The "classical liberal tendencies" of the "third sector" can be called "New Right":

"Amid calls for 'market failures' and 'government failures,' autonomous and civil society and volunteer non-profit organizations (the so-called 'third sector.'" It has also developed, and it and the nation-state-government organization ('first sector') were supposed to

perform their respective functions. But many developed societies have a social

democratic tendency to expand the 'welfare state' to compress the market sphere, and a

classical liberal tendency to extend the market order to limit the power of government, as

well as a long tradition of confrontation between the two ... We are in a drastically

changing China, facing a world in which globalization and pluralism are developing at

the same time, in the struggle between 'culture', 'isms' and 'departments' In the dispute,

how should we position ourselves and how to grasp the fate of ourselves and society?

("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu

Literature and Art Publishing House, March 2013, 1st edition, 2018.)

September 6th

printing, PII.).

This section shows that those who claim to be the "third sector" and "classical liberal

tendencies to extend market order to limit the power of government" can be called "new

rightists".

4. The "Right" that emerges under the "Common Bottom Line" ð The theocratic despots

who oppose fundamentalism are the "Right":

According to these principles, Christianity, Confucianism and Islam should coexist

peacefully. But this is done on the premise that the principle of freedom of belief must

prevail over heresy, and there is no such thing as coexistence between the two.

Therefore, every culture and every religion should oppose heretical judgment, heretical

repression, and fundamentalist theocracy (not 'fundamentalism'). This is the 'common

bottom line' as the basis for the coexistence of cultural pluralism"

("The Common Bottom

Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature

and Art

Publishing House, March 1, 2013). Edition, 6th printing, September 2018, PIII.).

5. The "rightists" who emerge from the "social contract controversy" really want to

build a "state" in the sense of "social contract." The one is the right: "For example, in the 'left-right struggle', the traditional topic in developed countries is

'laissez-faire, or the welfare state?' Their leftists advocate expanding the responsibilities

assumed by the state, while the right emphasizes the need to limit the power of the state.

The opposition between the two obviously requires a premise: that is, there is a 'state' in

the sense of a social contract, in which the power of the state corresponds strictly to the

contract: power comes from and is accountable to the citizen, and as much power as the

citizen needs the state to bear, it is granted as much power as it wants to bear - obviously,

A 'state' in this sense can only be a democratic state. ("Common Bottom Line", by Qin

Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House,

March 1, 2013, 2018.) September 6th printing, PIV.).

Qin Hui is extremely sad for the old rightists here: on June 8, 1957, when the Central

Committee of the Communist Party of China issued the Instruction on Organizing Forces

to Prepare to Counter the Attack of the Rightists, China could not yet be said to be a true

"social contract in the sense of a social contract." country'". When will Chinese become

the right wing of the 'state' in the sense of the social contract?

6. The "rightists" arising in the "dispute between the three departments" - those who

oppose "seeking private interests by coercion" are the rightists:

"Without a modern democracy in which 'power can only be used for the common good'

and a modern market economy in which 'private gains can only come from voluntary

transactions', neither the modern first nor the second sector can be said to have been

formed, nor can there be a real sense of it' To volunteer for the common good' third

sector. And to get rid of the 'fourth quadrant' of 'coercive self-interest', so that power can

only be used for the common good, and private interests can only be traded voluntarily,

which is exactly three' What the sectors need in common is premised on them, and it is

also the common bottom line of the three aspects of the market economy, democratic

politics and autonomous public welfare. ("Common Bottom Line", by Qin Hui, Phoenix

Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1,

2013, 2018.) September 6th printing, PIV.).

7. The "rightists" born in the struggle between "pseudo-socialism" and "pseudo-

liberalism" - advocacy "There are no enemies, only the sick" against the "pseudo-modernists" are rightists:

In order to achieve freedom in the North in the South," the socialist Weidmeier, with Marx's approval, joined the Union Army of the Lincoln administration as commander of the military district. Doing so in Weidmeier does not mean that he has abandoned socialism, nor does it mean that he has embarked on a 'third way'. If Weidmann had remained neutral in the Civil War, and even joined the southern slave owners against the 'bourgeois' North, he was certainly not a liberal, but would he still be a 'socialist'?

Unfortunately, in our place today, the pro-'Southern slave owners' 'pseudo-socialist' and 'pseudo-liberal' are There are many of them. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 2013, 1st edition, 2018.) September 6th printing, PVI.).

8. The "Rightists" arising in the struggle between "democratic socialism" and "humane capitalism" Social liberals" become "rightists":

Marx said that the victory of socialism has led its enemies to dress up as socialists. Now, the defeat of socialism has led its adherents to dress up as non-socialists, and under the onslaught of the tide, the National Changing Party has changed its name, and the West German Social Democratic Party has also announced that the term 'democratic socialism' will be changed to 'democratic socialism' Social democracy 'avoids suspicion, while the Polish SPD simply speaks only of 'humane capitalism' and not of 'democratic socialism'.

The Socialist International issued a statement expressing doubts about the "former Communist Party" rushing to identify with itself, and there are people within this International who advocate the idea of 'social liberalism', because 'Democratic socialism 'also stinks.... So much so that some say that only the Pope today dares to speak of sympathy for socialism without being dismissed as shameful. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 2013, 1st Edition, 2018.) September 6th printing, P102).

9. The "right" that emerged from the question of "having a chamber of commerce but no trade union" - the "old left" became the "new right" ?

"Today we should be more soberly aware that the troubles of capitalism are not the same as the revival of socialism, and that the existence of phenomena worse than capitalism is even less worthy of the happiness of socialists . . We used to mock the falsity of Western democracy by claiming to have the 'highest form' of democracy, but now we

are saying:
democracy can only be gradual, 'democracy cannot be eaten', we are poor countries and cannot enjoy it' Human rights standards in developed countries'. We used to claim that although we were not rich, socialism guaranteed basic welfare, but now we are saying that we cannot afford the Western welfare society We used to boast of the working class as the masters, but now 'there are chambers of commerce and no trade unions' has become a trump card for us to attract foreign investment, and openly propagate foreign businessmen's demand for the establishment of party branches in order to regulate the workers. We used to speak of 'the proletarians of the whole world united', but now we bet all the treasure of anti-sanctions on the big capitalists who see profit and injustice, and the trade unions in the West as the number one enemy ... Today, we rely more and more on 'Asian values', 'cultural traditions' and 'special national conditions' and nationalism, rather than relying on 'socialist superiority' to respond to the challenges of the West... In the face of the tide of socialism either turning to democratic capitalism or to authoritarian capitalism, some people claim to be self-deprecating. Socialism, though defeated in the socialist countries, triumphed in the capitalist world. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) September 6th printing, P103).

10, looking for "rightists" in the crowd that questions "self-confidence" - those who doubt "rational conceit" are naturally difficult to respond "A few confident" "rightists" : "Hayek believed that socialism had its origins in 'rational conceit' In fact, it can also be said that socialism also originated from the 'moral conceit'. Virtue and reason are actually human nature, and overconfidence is of course fatal.... Hayek's great merit is that he pointed out that 'rational conceit' leads to 'the road to slavery'. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) 6th printing in September, P106).

11) Look for the "right" among the "negative liberals" Ð whoever applauds "negative liberalism" is "Right": "Historically, the so-called 'negative liberalism' (or 'negative liberalism') has always assumed that people are inherently free (if first set a 'natural state' of freedom). It was only later that he fell into the 'fatal conceit' and was obsessed with constructing an 'ideal system' that he wanted to be imperfect and perfect, and then embarked on it The road to

slavery'.... Marxism, as a milestone in socialism, is undoubtedly the epitome of the idea of 'active freedom'. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) 6th printing in September, P106, 108).

12, looking for "rightists" in the "anti-coercive" crowd - "anti-coercion" although better than "anti-authoritarian" Gentler, but still the "right" who opposes the "dictatorship of the proletariat" and "revolutionary violence" ?

"Ideals cannot be grounds for coercion. Utopian ideals cannot be grounds for coercion, and so can 'achievable ideals' be grounds for coercion. Otherwise, if one can force others to obey himself without restriction on the grounds of 'ideals', he will give the green light to those who engage in self-employment in the name of 'ideals' and end up destroying 'ideals' 'By itself... 'negative liberalism' does not think that it is possible for human beings to establish an 'ideal order', Marx thinks it is possible, and describes this order as 'Free Association'. 150 years later, humanity has not seen such a union. So more people believe in 'negative liberalism'... Coercion is indeed a prominent feature of the Soviet-style system ... The orthodox theorists of the Soviet-style system believe that 'realistic socialism' is the result of the outbreak of a proletarian revolution by the sharpening of the basic contradictions of capitalist society. Socialism originated from capitalism and negated capitalism. This is a 'deterministic interpretation of the morphological determinism of social development', which is too unconvincing today. For it is known that no 'socialist' has yet emerged in a developed capitalist society, and that the 'socialist' countries have been imposed from the outside (e.g., East Germany and the Czech Republic under Soviet occupation), They were all built in peasant states where there was no capitalism. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) 6th printing, September 2011, P111, 114).

13. The search for the "right" in the "unjust pseudo-competition" - Leninism with coercive overtones will inevitably continue to produce "rightists": "'Socialism' stems neither from capitalism nor rationalism, but from unjust so-called competition, from the feudal tradition of distorting competition. 'Without feudalism, there would be no socialism', and without unjust pseudo-competition, there would be no anti-competitive pseudo-justice... Not only is the rise of modern socialism related to unfair

competition under the distortion of feudal heritage, but also within socialism, social democracy with liberal colors and Leninism with coercive colors, the rise and fall of these two branches are also related to 'unjust pseudo-competition'.

("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) September 6th printing, P116).

14) In "many 'West Malaysia', 'New Malaysia' and 'New Left' (New Left) In the midst of the controversy, look for "rightists" Ð "many 'West Malaysia', 'New Malaysia' And the 'New Left' (New Left) "the object of criticism must be "only fifty steps away from the Right":

"Today there are many 'West Malaysia', 'New Malaysia' and 'New Left' (New Left)...

Their 'mind' and 'conscience' have no problems, and they are full of innovative spirit, but the direction of their innovation can hardly be said to be the scientific and humane humanism of humanism. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 2013, 1st edition, 2018.) September 6th printing, P127).

15. Looking for the "Rightists" in a period of scarcity in the tradition of Social Democracy - the great purge of the 'Social Democratic Party' in the Soviet Union of China was the prelude to the anti-rightist movement of 1957:

"In China's recent history, the social democratic tradition is more scarce than the liberal tradition. During the Republican period, social democratic demands were often expressed by liberals, while the 'left' had a strong police populist tradition that originated from the dual influence of the Chinese 'Peasant War' and the Russian populist-Stalinist tradition. The destruction of social democratic ideas by this tradition can be said to be more powerful than any 'rightist'. It is not difficult to think of Stalin's remark that Social Democracy was the 'most dangerous enemy' and the great purge of the 'Social Democracy' in the Chinese Soviet zone. To this day, the lack of social democratic elements is still China's 'left' including the so-called 'new left' or 'liberal left' Including a major drawback. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) 6th printing in September, P58).

16. Looking for the "right" in the confrontation between authoritarianism and liberalism - anti-authoritarians are "rightists".

"The ideological differentiation in China today, on the one hand, has not escaped the

general pattern of authoritarianism and liberalism, on the other hand, in the context of the 'Stouren District Ping Reform Syndrome', there has been a distortion of liberalism (mainly economic liberalism) by oligarchism and a police populism against the 'liberal left.' 'The control of the currents of thought. Thus, the repression of social democracy (and indeed of liberalism) from an oligarchic standpoint & the 'public service announcement' that blatantly preaches the justification of the deprivation of the working people is represented by "just starting all over again". And the repression of liberalism (and indeed of social democracy itself) by police populism & the 're-Cultural Revolution' faction that called for reform of the former police system & has developed. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) September 6th printing, P56).

The "new anti-rightist" has begun
 If someone wants to ask, the advent of the "Dictionary of Victim Names in 1957" has any practical relevance in addition to the accumulation value of historical materials? Of course! Because the "new anti-rightist" of the new era has already begun and will set off a climax.

Qin Hui's "Common Bottom Line" has an article titled "'Institutional Innovation' or Institutional Restoration--Ask Mr. Cui Zhiyuan Again", which can be seen in the "new anti-rightism" - "many 'West Malaysia.' 'New Malaysia' and 'New Left' (New Left)" at least in 1996 At the beginning of the year, the "New Right" (liberals) began to encircle and suppress them - in the April 1996 issue of "Twenty-first Century" (Chinese University of Hong Kong) published Choi Chi-won's article criticizing Qin Hui Three Theories on Institutional Innovation and the Second Ideological Emancipation -- Answering Bian Wu".

Reading Qin Hui's "Ask Cui Zhiyuan Again", we can see the 11 moves of the "New Anti-Right"

1. Accusing the "New Right" of being "new ideological rigidizers" who "confuse internal negation with external negation." "New Rigidity" became the new code name for the "New Right":
 "After reading Mr. Cui's reply to the humble article "Huai Tangerine for Orange, Out of the Game", I have a lot of feelings.... Throughout the text, Mr. Cui's critique of me (and what he generally calls the 'new ideological rigidizer') focuses on one point, namely , "confusing internal negation with external negation." Mr. Cui is good at using new

words, and his hard translation of the terms 'internal negation' and 'external negation' is actually what Chinese people habitually call 'total negation' with 'partial negation'.

("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) 6th printing in September, P189).

Here an important feature of the "New Left" is revealed: "good use of new words" and love of "hard translation" of new doctrines.

2. Accusing the "New Right" of holding an "internal negation" (a total negation) of the Mao era and thus "becoming a new rigidity." Anyone who questions the Mao era is a

"new rigidity" ("New Right"):

"Mr. Cui thinks he has the former attitude ('external negation') of the old Maoist system, and the latter attitude 'becomes a new rigidity'... From Mr. Cui's previous statements, it can be seen that he does not think that Mao Zedong-era China was a 'Soviet-style state'.

("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) 6th printing in September, P189, 190).

3. Accuse the "New Right" of holding an "internal negation" of the Great Leap Forward (Total denial), the "New Right" all have the "Scarecrow Fallacy":

"For disasters such as the 'Great Leap Forward' that caused tens of millions of starvations, Mr. Cui believes that he has given an 'external negation' ('partial negation'). So he was upset with my criticism and thought I was 'attacking the Scarecrow'.

("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 2013, 1st edition, 2018.) September 6th printing, P191).

The so-called "attack on the scarecrow", that is, the "scarecrow fallacy", refers to the intentional or unintentional distortion of the position of the understanding of the enemy in the debate in order to be able to more easily defeat the enemy.

4. Accuse the "New Right" of not "internal affirmation" of the "Holy One":

"Cui Zhiyuan's 'external negation' was originally clearly positive: 'subordinates' and 'junfang' were both subjected 'Internal negation', but 'sacred' is eternally enjoying 'internal affirmation'. Is this the 'second emancipation'? Ó

5. Accuse the "New Right" of not transcending the "dichotomy of capitalism and socialism":

"Mr. Cui advocated a 'dichotomy beyond capitalism and socialism', and it was Mussolini who declared at that time that he had established a 'new system that both

opposed socialism and transcended capitalism', which Mr. Cui wanted to explore under a one-party dictatorship 'The choice between authoritarianism and Western democracy', and Hitler also wanted to build a 'people's state under a one-party system that is neither parliamentary democracy nor monarchy' and achieve transcendence 'Dictatorship of the whole people' of the dictatorship of the proletariat' and 'dictatorship of the bourgeoisie', or beyond parliamentarism and Sovietism'. Germanic democracy'. Mr. Choi advocated a new economic system outside the traditional planned economy and the free market economy, and the Nazi economic system was precisely "neither a comprehensive plan of centralization of the Soviet model nor a market economy adapted to the Western type", but "partial planning and continued use of the price mechanism as a means of economic intervention" 'economics. Mr. Cui admired the 'combination of two participations, one reform, and three combinations' for workers, cadres, and technicians, and the fascist party constitution stipulates that 'workers participate in the management of factories and enterprises'..." ("The Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group and Jiangsu Literature and Art Publishing House, March 2013, 1st edition, September 2018, 6th Subprint, P193).

6 . Accuse the "New Right" of not understanding that "darkness" comes from the executors rather than from the "original intention of the Holy One": "It is really unjustifiable for [Mr. Cui et al.] to justify all kinds of darkness in life as 'in the process of execution' and 'the original meaning' written on the paper. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 2013, 1st edition, September 2018.) Month 6th printing, P194).

7. The old patriarch who accused the "New Right" of not understanding the "directive centrally planned economy" was the American capitalist: "In Mr. Cui's pen, the American boss Ford is the ancestor of the 'directive central planned economy', while the Mao Zedong era of China's large state-owned enterprise Angang Steel has become the birthplace of the 'internal logic of market competition'. It's really 'blinking an eye, a hen turning into a duck'. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) September 6th printing, P196).

8. Threatening the "New Right": Our "New Left" is both the domestic 'leadership'

Optimistic, and 'appreciated by overseas academic circles' "retribution": "Mr. Cui's colleagues have long known 'New Left' as their self-proclaimed phrase for 'a group of young overseas intellectuals studying the future of China's reforms' before me.

Far from it, the January 1996 issue of Ming Pao Monthly published a set of 'New Left'

articles, and He Xiuyi, who began with a general narrative like text, talked about the

"New Left" in a big way How to distinguish it from the 'hollow, simple and dogmatic' of

the 'old left', how to 'advocate institutional innovation' It is both to the point and full of

academic reasoning, "inheriting the fine tradition of Western social sciences", so it is both

avored by the domestic "leadership" and also 'Appreciated by overseas academics'; The

leadership appreciates Mr. Cui, "They are also relatively free to express their opinions in

domestic journals." ("Common Bottom Line", by Qin Hui, Phoenix Publishing and

Media Group, Jiangsu Literature and Art Publishing House, March 2013, 1st edition,

2018.) 6th printing in September, P199, 200).

9. Warning the "New Right" (liberals): You have "spoken and acted under control":

"According to Ho, these 'liberals' 'are under control in their speech and activities, lack the

freedom to express their opinions,' and 'suffer more obvious repression.'" Research

activities are subject to card control'. ("Common Bottom Line", by Qin Hui, Phoenix

Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 2013,

1st edition, 2018.) September 6th printing, P201).

10. The accusation of the "New Right" is the root cause of all disasters: "Since 1995, the traditional left in China has also intensified its criticism of reform

(including the 'New Right'), and the famous 'Book of Ten Thousand Words' "Several

Factors Affecting China's National Security" is a masterpiece In short, all disasters

are due to too much freedom of the 'people' and too little power of the rulers. This is what

the ancient autocrats of our country said: 'Three generations of people, public and private

are not different from wealth.' The master of man is good at manipulation, such as the

heavenly dou kui...'And all the misfortunes are due to the 'untouchable people of Que Mo

Lu Lane...' ("The Common Bottom Line", by Qin Hui, Phoenix Publishing and Media

Group, Jiangsu Literature and Art Publishing House, 2013 1st edition in March, 6th

printing in September 2018, P207).

11. Announce to the "New Right" that the "Cultural Revolution" was rehabilitated:

"Therefore, the 'New Left', the 'Old Left' and liberalism and social democracy, which are

currently in the middle and Chinese context, are very different from

those in the Western context. The 'New Left' position advocated by China's overseas Chinese scholar Cui Zhiyuan and others in the 1990s was actually a compromise between China's original Stalinist system and the Western trend of social democracy. This is reflected in their emphasis on drawing resources from the pre-reform system, for example, the 'people's commune' is considered by them to be a model of economic democracy, the 'Cultural Revolution' is considered by them to be a model of political democracy, and so on In addition, a large part of the ideological resources they absorbed did not come from social democracy, but from the Western trend of thought from 'Western Marxism' to 'neo-Marxism'. This trend of thought is very different from the trend of social democracy.... Obviously, there are hints of a more 'Left' than the Russians, so that some of them are interested in The Subjective Romanticism of Maoism in China, not entirely a barrier to the reality of our country, but also have metaphysical roots. This has its own value as a critical voice in the liberal societies of Europe and America, but after these resources were introduced to China by the Chinese, the distance between it and the Stalinist system was closer to it and social democracy... The 'New Left' in China is very different from the 'New Left' in the West. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) September 6th printing, P18).

Qin Hui's "New Right" survival symbiosis technique

In the past six or seven years, the pressure of words and roads is unprecedented.

However, Qin Hui's monograph "Common Bottom Line" (350,000 words), which is the culmination of the new and old rightists, was published in March 2013 and printed for the sixth time in September 2018. Created a miracle of continental far-right rhetoric survival and best-selling.

What's the secret? The title of the book, "Common Bottom Line", reveals the heavenly opportunity: the "common bottom line" pursued by Qin Hui actually hides a kind of symbiotic wisdom of left and right pluralism. For example, in the book, "coercion" is used instead of "despotism" and "community" instead of "The government" or "party-state" replaces "peasant suffering" with "peasant studies." Replace the "Mao Zedong era" with "pre-reform system" and "oligarchy." Synonymous with "totalitarianism of capital monopoly, political dictatorship", "corruption of the first hand", and "populism"

Synonymous with "patriotism" and "mass line", it is "unjustly divided into families."

Synonymous with "institutional corruption" and "government corruption" with "problem

situation" , with "Russia" and "Tsarist Russia" as "China", in order "Big Parent" is called

"Big Leader" and "Rejuvenation" "Restoration", synonymous with "big family" as

"Chinese nation" , with the "command economy" synonymous with "Chinese characteristics", to "seller." "Pronouns as citizens, "corrupt officials" as "spoon-wielders",

etc., these are many pronouns, Just bypass the ipso alert check sensitive word settings. In

the expression of major thoughts, Qin Hui showed the wisdom of tolerance everywhere.

From Qin Hui's text, we can see the 10 tricks of today's "New Right" symbiosis technique

1. The focus of criticism of the left is often an undeniable fact that both the old and the new left are:

"Are there few things in our country that are not tolerated by the ideas of Hayek (passive liberalism) and by the ideas of Marx (active liberalism)? In a historical period in Tsarist

Russia, social democrats (Marxists) pursued the 'American way', while liberals called

themselves 'legitimate Marxists'... The conflict between the two is becoming more acute,

while the winds of oligarchism and populism are intensifying. Finally, in a social

upheaval rooted in the 'unjust separation of families', it led to the end of liberalism and

social democracy. Populism and oligarchism, on the other hand, combined in the most

extreme forms, brought Russia into the night. ("Common Bottom Line", by Qin Hui,

Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House,

March 1, 2013, 2018.) September 6th printing, P8).

2. Say " Tsarist Russia" with the art of "the Han Emperor's heavy color thinking

about the country":

"The 'problem situation' we are facing today is actually more similar to Tsarist Russia

before the establishment of the liberal order. . Starting from the "problem situation" of

China's reality, we are not too liberal or too much social democracy, but too much

oligarchy and populism. Therefore, it is extremely necessary to criticize oligarchism from

the perspective of liberalism and populism from the perspective of social democracy.

("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu

Literature and Art Publishing House, March 1, 2013, 2018.) September 6th printing, P9).

3. Seek symbiosis by "overlapping", divide Marx and Stalin and divide and rule:

"Is my attitude the so-called 'third way'? Yes, but maybe it's more accurate to 'overlap

between the first and second paths' (rather than between the two roads,
 much less outside
 the two roads). In any case, China's current problem is neither 'too much
 freedom hinders
 equality' nor 'too much equality hinders freedom', so we can only pursue
 more freedom
 and more equality' The Third Way", and not the 'Third Way', which is
 neither free nor
 equal, nor even the 'semi-free and half-equal' or the 'third way' that
 'compromises
 between freedom and equality'. Hitler had declared that he wanted to
 pursue a "Germanic
 democracy" that went beyond 'Anglo-Saxon democracy' and 'Soviet
 democracy' This is
 the example of the 'third way' that is neither free nor equal, and we
 certainly cannot learn
 it.... But it can only be a path that overlaps the fundamental values of
 freedom and social
 democracy ... Here, on the other hand, in the struggle for these
 fundamental values there
 are really only two positions, hayek and Marx opposing Hitler and Stalin.
 ("Common
 Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu
 Literature and
 Art Publishing House, March 1, 2013, 2018.) September 6th printing, P10).
 "I think that under the current historical conditions in China, not only
 can some values of
 liberalism and social democracy overlap, but even some basic positions
 and principles of
 classical liberalism and classical social democracy can overlap. ("The
 Common Bottom
 Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature
 and Art
 Publishing House, March 2013, 1st edition, September 2018.) Month 6th
 printing, P17).
 Seek symbiosis with "double anti", and pursue "freedom (symbiosis) takes
 precedence
 over doctrine":
 "In our case, those who oppose only the 'liberal right' or who regard the
 'liberal right' as
 the number one enemy are by no means 'liberal left', Rather, it is (in
 the words of the
 Social Democrats of the Tsarist era) 'police populists'. On the other
 hand, those who
 oppose only the 'liberal left' or only the principles of social democracy
 are not 'liberal
 rightists', but 'police oligarchs' Õ? On the question of 'isms', I
 can therefore only take
 the position of the fundamental values of liberal-social democracy, in
 the words I put it in
 one article, the position of 'freedom takes precedence over isms'. This
 position may seem
 very 'moderate' as in the West: it does not seem to be left or right, or
 more accurately, left
 and right, but in China it is a kind of 'radical moderation' ð
 economically, It is neither
 conducive to the patriarchs defending or reviving the extended family (as
 some 'leftists'
 approve of), nor is it conducive to the patriarchs monopolizing their
 family property and

kicking their children out of the house (as some 'rightists' approve). Politically, it opposes a government that is only allowed to be supported, but is willing to support a government that can be opposed. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 2013, 1st edition, 2018.) September 6th printing, P11).

5. Take "justice and freedom take precedence over prosperity and strength" as the core value, and stay away from the "main theme value": The 24 characters of the "main theme values" are: "rich and strong, people-oriented, civilized, harmonious, free, equal, just, rule of law, patriotic, dedicated, honest, friendly", but Qin Hui advocates "justice, freedom, democracy, humanity, prosperity and strength."

Symbiotic values:
 "I think history has causal relations (and therefore history can be explained), but since man as the subject of history has subjective agency, cause and effect in history can only be probabilistic cause and effect, not inevitable cause and effect. Since the product of multiple times of any probability that is not 1 can only approach zero, people can only be responsible for themselves in the long run. For example. If event A causes event B with a probability of 80%, event B causes event C with a probability of 60%. The probability of causing event D is 70%, then the probability of event A causing event D is only 33%. So 'The cause of the cause is not the cause'. Therefore, if tomorrow's China is not good, then we cannot blame Confucius, nor can we blame Marx, but we can only blame ourselves, I firmly believe that as long as we work hard, there will be results... We strive to go beyond both 'Russian-style socialism' and 'Asian-style capitalism' on the road to the modernization of the peasant state, and seek a just, free, democratic, humane, prosperous and powerful way of development. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) September 6th printing, P12).

6. From the "common bottom line" to symbiosis:
 "The 'isms' called for by China's 'problems' today should be the common bottom line of liberalism and social democracy, which is what Giddens calls 'radical centrism'. Standpoint. But in China, this position is not so much a 'third way' as it is a coincidence of the two paths of liberalism and social democracy, rather than 'between' or 'Outside' another path. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.)

September

6th printing, P57).

"And our oligarchism and police populism here violate this common bottom line." On the contrary, they have another common foundation: the populist power that 'turned private into public' in an anti-liberal way, that is, the oligarchic power that 'turns public into private' in an anti-democratic way today. In those days, it could impose 'public choice' on citizens' private property and even in all areas of private life, and now it can engage in 'two-way transactions' on public economic resources, publicly owned assets, and other public spheres. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and Media

Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.)
September

6th printing, P57).

"In today's China, there are people who advocate oligarchism (Zhu Press: capital monopoly or political dictatorship) under the banner of liberalism, and there seem to be many. But it is the liberals (not the so-called 'New Left') who insist on a common bottom line who have made the earliest and most resolute attacks on this, advocating the supremacy of justice, opposing primitive accumulation and privatization of the elite, and supporting a market economy based on fair competition based on "access to justice, trade justice, and corrective justice." It emphasizes the solution of the problems of 'seller's absence' and 'caretaker transaction' in property rights reform through democratization, so as to curb the "private occupation of the rice cooker by the spoonkeeper" The act of 'snatching up the capital to buy and sell' realizes the transition to a market economy under the principles of fairness of the starting point and fairness of the rules. ("Common Bottom

Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art

Publishing House, March 1, 2013, 2018.) 6th printing in September, P58).

7. Using "radical centrists" as a symbiotic frontier base:

"This 'radical centrist' position, which is the common bottom line between liberalism and social democracy, is also fundamentally different from the reconciling and moderate position between liberalism and social democracy. 'Radical centrism' embodies the position of liberals and social democrats, as modern citizens, against the pre-modern tradition and the shackles of authoritarianism, without which 'liberalism' does not exist It is actually oligarchism rather than liberalism (not even the 'liberal right'), and the 'left' without such a position is actually police populism rather than 'New Left' (not even the 'Old Left', i.e., the classical social democrats). That is why we say

that it is the 'common bottom line' between liberalism and social democracy. ("Common Bottom Line", by Qin

Hui, Phoenix Publishing and Media Group, Jiangsu Literature and Art Publishing House,

March 1, 2013, 2018.) September 6th printing, P53).

8. Promote symbiosis with "go separately and fight together":

"In fact, the position of the common bottom line, the position of the anti-authoritarian, freedom-fighting 'radical centrist', has historically been the basis of an alliance between

liberals and social democrats, and in the words of the Russian social-democratic

grandmaster Punochhanlev, the relationship between the two was 'going separately and

fighting together.'" Ō? ("Common Bottom Line", by Qin Hui, Phoenix Publishing and

Media Group, Jiangsu Literature and Art Publishing House, March 2013, 1st edition,

2018.) September 6th printing, P54).

9, "assimilation" is also a symbiotic path:

"Although the Liberal Party as a political party declined, the liberal tradition it embodied

gradually 'assimilated' the conservatism on its right and the socialism on the left, so that

the first Conservative Party and then the Labor Party have a process of liberalization.

This phenomenon of 'liberal organizations lacking vitality, liberal values are extremely

vital' (not only in Britain) is intriguing.... With the demise of socialism as a theory of

planned economic management, one of the main dividing lines between the left and the

right has disappeared.... Now no one seems to think that we have any other choice but

capitalism. The question that remains is the extent to which capitalism should be

managed and regulated. ("Common Bottom Line", by Qin Hui, Phoenix Publishing and

Media Group, Jiangsu Literature and Art Publishing House, March 1, 2013, 2018.) 6th

printing in September, P48).

10. Resist the forced pursuit of symbiosis with a game:

"The transformation of an idea into a practical operation means a game process, and the

game process is the equilibrium of various interests One of our bottom lines is that you

cannot violate Nozick's most basic standards of justice, which in fact people can agree

with with common sense. I have said many times that there are only orders in the world

for economic economies to prohibit private ownership, and there has never been a market

state that prohibits public ownership.... Coercion is the source of all evil. ("Common

Bottom Line", by Qin Hui, Phoenix Publishing and Media Group, Jiangsu Literature and

Art Publishing House, March 2013, 1st edition, September 2018.) Month 6th printing,

P41, 43).

Yu Zhen's symbiotic dream of the "right-wing case"

There are two versions of Yu Zhen's resume

In 1957, the General Branch of the Wuhan Iron and Steel Cadres of the COMMUNIST

Party of China criticized the truth

In 2006, Yu Zhen called on the CCP to accept the "theory of symbiosis."

Through the "1957 Dictionary of Names of Victims", it is possible to search for the fate

of the "rightists" in the ninety years of Mr. Yu Zhen, a Hubei native: after Yu Zhen

turned seventy, there was a big turning point - the "anti-rightist movement" previously

thought It is mainly the fuehrer who committed the "Yang conspiracy autocratic disease",

but the intensive study ten years after the leave found that the root cause of the "anti-

rightist movement" is mainly "ism." "Sick, the renewal of "communism" should be

upgraded to symbiosis. Communism is bound to violently seize the property of the "class

enemy", and naturally only revolutionary "leftists" are allowed to give birth, and

bourgeois "rightists" are not allowed to be born. Live. If there is a "theory of symbiosis",

it is possible to limit the "left" by "symbiotic premise" "The Disease of Liberal

Despotism". It can be seen that many old "rightists" have long responded to Qin Hui's

call from the "common bottom line" to symbiosis and resisted the forced pursuit of

symbiosis by game - 2011 In April, the 800,000-word monograph "Symbiosis" published

by the Hong Kong Literature and Art Publishing House systematically expressed the

dream of reforming China with a "symbiotic philosophy".

Yu Zhen's original name, Wang Zhaoren, has two versions of his resume, one of which

was published in a large critical article by the General Branch of the Wugang Cadres of

the Communist Party of China on August 20, 1957

"Yu Zhen (Wang Zhaoren) came from a shabby landlord family, and was educated by his

grandfather from an early age to be 'reading music' and 'reading high', and his uncle,

uncle and uncle all held high official positions during the Kuomintang period. His cousin

Wang Jiye served as the secretary of the Three Youth Leagues in Jiangxi Lichuan, the

director of the affairs department of the Jiaying Youth Military Academy in Zhejiang,

and the director of the Tianfu Department of the pseudo-Andong Province. His uncle

served as the director of the pseudo-Pingxiang coal mine, and his father also used this

connection to serve as the inspector and stack director of Pingxiang. The influence of all

this on him was to climb up, to be a high-ranking official, and to be famous in the world.

His uncle, Yu Runhua, a frustrated politician of the Gui clan, served as the director of the

Wuhan Municipal Finance Bureau in 1926, and soon after served as a professor in the pseudo-Hubei Province, and is now retired as a member of the Kuomintang Revolutionary Committee. He was part of the 'system of supervision of people's representatives' who studied with him against bureaucracy. Yu Zhen was influenced by many of his bourgeois liberal ideas. His father, who still lived in Pingxiang after liberation, asked to move to Wuhan in 1952 during the "three antis" and "five antis" period, and the local public security organs did not approve it because of their complicated history, and soon after fell ill in Jiangli and died. Yu Zhen was therefore extremely dissatisfied with the government agencies, believing that his father's death was due to the fact that the public security organs were not allowed to move out. After he was transferred from the army in 1954, he also went to Pingxiang to question the public security organs, and he has always harbored class hatred ever since. Another is found on the title page of Zhen's 800,000-word monograph "Symbiosis" published by Hong Kong Literature and Art Publishing House in April 2011. Yu Zhen, han Chinese, formerly known as Wang Zhaoren, was born on November 3, 1929 in Huangmei County, Hubei Province. Retired cadre and sociology researcher of Hubei Academy of Social Sciences. He graduated from the Department of Economics of Huazhong University in 1947 and graduated from the Department of Sociology of Tsinghua University in 1952. He served in the Chinese People's Liberation Army and the Volunteer Army as a staff officer. In 1954, he was transferred to the Cadre College of Wuhan Iron and Steel Company as a teacher. (After becoming a 'rightist' at the end of 1957, he was sent to Qianchuan Vegetable Commune in Lutai Township, Huangpi County, Hubei Province, for one year, and then worked as a construction worker in Wuhan Iron and Steel, and became a worker in 1974.) Take off the hat of the right wing', in 1979 completely 'corrected' ? After the reform and opening up, he served as an adviser to the Legislative Affairs Committee of the Standing Committee of the Hubei Provincial People's Congress, and served as an adviser to the Provincial Society for the Study of Security Work in Colleges and Universities, a perennial consultant for the study of crime problems in the Wuhan Municipal Public Security Bureau, and a vice chairman and consultant of the Provincial Sociological Society. After the recovery of sociology, he devoted himself to the study of sociological theories and methods. He is the author and editor-in-chief of "The Situation of Young Workers in Contemporary

China", "Scientific Methods and Techniques of Contemporary Social Investigation and Research", "Handbook of Investigation and Research Knowledge", "Theory of Social Mechanism"...

In 2005, he published the 'Symbiosis Thousand Word Text', initiating symbiotic rationality and hoping to realize the dream of symbiosis and symbiosis of mankind. In November 2018, Yu Zhen published a 500,000-word "Yu Zhen Wencun" in Hong Kong Literature and Art Publishing House.

Combining these two "Brief Introductions to Yu Zhen", it can be seen that Yu Zhen was born in a family of cultivators and students, a highly educated intellectual in the system who had been trained as a "rightist" for 22 years. In his later years, he transformed from a communist dreamer to a "symbiosis".

In 1957, the General Branch of the Wuhan Iron and Steel Cadres of the COMMUNIST Party of China criticized the truth. Why did Yu Zhen transform from a communist dreamer to a "symbiotic dream"? Read a great criticism of him by the "Anti-Rightist Movement" of Wuhan Iron and Steel in August 1957, "How did Yu Zhen attack our supervision system?" In this 5,400-word critique, the general branch of the WUHAN IRON AND STEEL cadres of the CPC believes that Yu Zhen has complicated social relations, admires the great rightists, and holds the party the vengeance of his father dying in Wuhan from the countryside as a logic, and determines that Yu Zhen is "fighting bureaucracy." Under the banner of 'study' supervision work "anti-party, thus leading the snake out of the hole, will be really denounced as a "rightist". Look at the historical documents Ñ How did He really attack our surveillance system?

Yu Zhen, a language teacher at the cadre school of the Wuhan Iron and Steel Company and a member of the Communist Youth League, has been "studying" supervision work for more than half a year under the banner of "opposing bureaucracy." From October 1956 to January 1957, it was written that it could "completely eliminate bureaucracy" "People's Representative Supervision System". The formulation of this "system" was also attended by language teacher Zhou Hongqing and his uncle Yu Runhua (a member of the Kuomintang Revolutionary Committee). (Zhu Jianguo's note: According to Yu Zhen's cousin Wang Yubao at 13:00 on February 9, 2019: "Anti-Rightist Movement.") In 1957, he was originally loyal to the party by actively proposing "completely eliminating bureaucracy" to help the party rectify the wind, but he did not expect to be loyal and

doubtful, and instead was branded as a rightist. In this way, the "Anti-Rightist Movement" can be called a sobering agent for people to truly understand those in power.

?

After his "system" was written, Yu Zhen once declared smugly: "I have formulated the best way to completely eliminate bureaucracy, and have cast a vast net on bureaucracy, so that bureaucracy is everywhere under the eyes of the ten eyes and the fingers of the ten

hands, and there is no hiding." In February, he wrote a "proposal" to the Standing

Committee of the National People's Congress and sent it to Comrade Liu Shaoqi together

with this "system." On February 14, the General Office of the Standing Committee of the

National People's Congress replied, saying that it had "reserved their proposals" for

reference. After receiving the letter, Yu Zhen was very dissatisfied and said: "Without a

specific answer, this is bureaucracy!" At this time, a copy was also sent to Comrade

Zhang Pinghua, secretary of the Hubei Provincial Party Committee, and the responsible

comrade of the General Office of the Provincial Party Committee replied that the

"suggestions" and "systems" he sent had been received. He said angrily, "This is more

serious than the bureaucracy of the NPC Standing Committee!" The reason was that his

suggestion was not immediately adopted, and there was no "specific reply".

After that, they went around selling their goods, sending them to Luo Longji as a member

of the Zhou Hongqing Democratic League, to the Central Committee of the Revolutionary Committee of the Kuomintang in the capacity of the Runhua Revolutionary Committee, and in June they introduced them to Hu Zhongmin of the

Political and Legal Research Group of the Hubei Provincial Committee of the Chinese

People's Political Consultative Conference through Yu Runhua, and had agreed to ask Yu

Zhen to make a report in late June, but for some reason it did not succeed. More than 20

copies of his "proposals" and "system" were printed, and in addition to being sent to

many organs, he also used them everywhere to "ask for advice." In the name of

"soliciting opinions", many instructors were shown to spread toxins. Many people are

confused by his nice words such as "loyalty to socialism and love for socialism". During

the period of loud banging, it was also sent to Guangming Daily and People's Daily for

publication. In short, in order to realize his system, every effort was made to win the

support of some high-ranking intellectuals and the "masses". Before the National People's

Congress was convened, Yu Zhen wrote a letter to Ma Zheming, a rightist in

Wuhan,
asking him to go to Beijing to attend the National People's Congress and
urge the
realization of its system to the Standing Committee of the National
People's Congress and
the Central Committee of the China Democratic League. Ma Philosophical
wrote back on
June 14 that he "admired" his "system" and that "mr. da rolongi the
present, Joint
research". (Zhu Jianguo's note: Yu Zhen's suggestion that the reform of
the supervision
system from top to bottom should be actively supervised from top to
bottom could not
find any evidence of "anti-party", but with the evidence that he had
contacted Luo Longji,
a big rightist in the whole country, and Ma Zhemin, a big rightist in
Hubei Province,
there was a record of being a "rightist." " is the key basis. This
strange logic was not only
extremely popular in the "anti-rightist movement" of that year, but even
today it is still an
unspoken rule for engaging in special projects. ?
After his "system" was written, many comrades in the school league branch
disagreed
with his arguments, criticized him many times, and prepared to organize
discussions in
March. Yu Zhen's opinion at that time was not to discuss it for the time
being, and to read
Chairman Mao's speech at the Supreme State Council. Later, Zhou Hongqing
did not
agree to the discussion and has been pulled until now. In the wave of the
people's struggle
against the Rightists throughout the country, a discussion of the true
"system" began. In
order to distinguish right from wrong thoroughly, everyone grasped the
principle of
reasoning and organized a debate.
On July 24, 1957, Yu Zhen was invited to speak to the entire faculty and
staff of the
university on his arguments on the "system". Yu Zhen's look at that time
was very crazy,
there was no one in sight, he despised the masses, he talked and laughed,
he hummed and
coughed, and he was extremely unserious. He made many justifications for
his "system",
saying that it was "in the attitude of a master" and "conceived for
socialism" Something
that everyone wants to debate and say: "Discussion can be held at any
time." After the
meeting, he also told Zhou Hongqing that he would "defend his system in
the same way
as defending life." At the same time, it has been repeatedly stated that
this is "academic
research" and should not be linked to ideological issues. This fully
shows that he is a thief
with a weak heart, is the problem of institutional change "academic
problem", not a
political problem? Could it be that the "system" formulated by an
ambitionist happens by
accident without his ideological roots? (Zhu Jianguo's note: This section

vividly explains
what it means to lure a snake out of a hole" (1957) On July 24, Yu Zhen
was invited to
the entire school staff for his 'system.' 'The argument was spoken' and
obviously did not
like the real "supervision system" proposal, but deliberately asked him
to tell the whole
school staff about his 'system' ' was made on the argument. ?
What is the real "system"? Why did he win the admiration of the rightist
Ma Zhemin?
After everyone's debate and exposure, the truth has come out. It turns
out that Yu Zhen's
gourd is full of anti-party, anti-socialist, and anti-people's democratic
dictatorship!
First look at his motivation for developing this system. He said he
created the system to
eliminate "bureaucracy." So what does he mean by "bureaucracy"? A few
simple
examples can be given: the head of the school administration section did
not satisfy him
with the sub-problem of housing, which he said was "bureaucratic"; the
chief of the
education section did not accept his unfounded compressed time on the
issue of the
teaching plan, which was "bureaucratic" The Standing Committee of the
National
People's Congress wrote back to say that his system had been left for
reference, that is,
"bureaucracy"; the Hubei Provincial Party Committee wrote back to say
that his
"suggestions" and "system" were recorded "All have been received, that
is, "more serious
bureaucracy"! In this way, it is "no bureaucracy under the heavens". It
turned out that
everything that did not suit his wishes was "bureaucracy" and should be
"eliminated."
Does what he calls "bureaucracy" have something in common with what we
call
bureaucracy? He once claimed: "I am dead, if you write a few big words on
my grave 'the
sworn enemy of bureaucracy', I will be blinded when I die", he said, he
emphasized the
freedom of personality, Yu Zhen has always been inconsistent with him"
Freedom of
personality" of the Party and superior leaders is regarded as
"bureaucratic". We know that
this kind of anti-Party and anti-people "freedom of personality" will not
be given by the
people. The freedom Yu Zhen wants is bourgeois freedom, and what Yu Zhen
calls
"bureaucracy" is precisely the people's democratic dictatorship and
socialist democratic
centralism. If the "system" of Yu Zhen is implemented and the
"bureaucracy" mentioned
by Yu Zhen is eliminated, the socialism cherished by the people of the
whole country will
be destroyed, and bourgeois freedom will be overflowing. The capitalist
system will be
restored, and the people of the whole country will once again fall into
slavery. Yu Zhen

once said: "If I realize this system, no one will be willing to be the section chief anymore." Because section chiefs are "bureaucratic"? Is it "destroyed" that "everywhere is seen by the ten eyes and under the ten hands, there is no way to hide, and retreat in the face of difficulties"? Naturally, Yu Zhen is not only talking about "section chiefs", but all "chiefs". Everyone knows that without these "chiefs", the state apparatus has disintegrated, and what else can we use to dictatorship? What is the use to build socialism? Yu Zhen did not want these "long", precisely because he did not want socialism.

In his proposal, Yu Zhen completely negated our current state supervision system and the achievements of supervision work, and he slandered that the current supervision organ is "just an organ that passively waits for reports and accusations, and sometimes even such ready-made reports and accusations cannot be dealt with in a timely and effective manner" and "can be used for top-down reports." Bottom-up surveillance is powerless. It is "not based on the mass base but attached to the executive, and its role must be artificially transferred." "This is the fatal flaw in this system of surveillance." Is it true that our current system of supervision has no mass base? Is that just so useless and bad? What "bad" facts can Yu really cite? Is there any doubt about the honesty of the cadres of our state organs, which is unprecedented in history, compared with the corruption of officials and corrupt officials everywhere in the old society? These miracles, in addition to the Party's education, are also inseparable from the achievements of our supervision work. Our supervision work serves the masses, so the masses enthusiastically support and actively participate in it. Our supervision work has a broad mass nature and a solid mass base, and although there are still shortcomings and need to be continuously improved, the achievements are basic. Yu Zhen's slander out of thin air is not an ulterior motive?

Therefore, in his "supervision system of people's representatives", he carried out a vicious attack on the people's democratic dictatorship and democratic centralism. As the fourth article of his system says, factories, enterprises, schools, and organs shall, on the basis of the workers' congress (or the workers' congress), "elect the supervisory members or supervision groups of the unit (the units with people's representatives as the core) and be responsible to the workers' congress And the employee representative is the inspector of the unit ... These supervisory committees, composed of

employee representatives, are the supervisory cells of the State in enterprises, schools and institutions." According to his regulations, supervisory organs have been established in factories, enterprises, schools, and organs, and they are all independent and vertically central, completely denying the unified leadership of the Party in the grass-roots organizations. We are trying to implement the workers' congress system on a trial basis in many enterprise units, but this is fundamentally different from what Yu Zhen said about the Supervision Committee of the Workers' Congress, which is a democratic management organ under the leadership of the Party. The Party's leadership in the grass-roots Supervision Organs stipulates that only "Party members in supervision work can take the lead in criticizing errors and shortcomings in administrative work, so as to ensure the party's leadership and prestige in supervision work." Can the Party merely support such criticism guarantee the "leadership and prestige" of the Party? He also stipulates that such supervision commissions should ensure that the administrative responsible persons should not concurrently serve as supervisory commissioners at the same time, so as to safeguard the supervision work from the influence of administrative forces. He also said: "The leadership of the Party is reflected through the party members elected in the Control Commission" and "more than 60% of the party members can be elected." Party members are a minority at any time, the proportion of grass-roots organizations should be small, and then excluding the administrative responsible personnel can not concurrently serve, can 60% of the party members be elected? Even if the majority of party members are elected, can they replace the political leadership of the party committee? Definitely not. The implementation of the "system" designed by Yu Zhen is bound to bring down our grass-roots organizations, create a state of anarchism and chaos, undermine the foundation of our people's democratic dictatorship, and cause great chaos in the world. Bureaucracy is a product of the old class society, and under the new socialist system it already belongs to the category of ideology; under the old system it is a question of system; under the new system it is no longer a question of system, and only our system has created the most favorable basis for overcoming bureaucracy. We believe that to overcome bureaucracy, we must often use methods such as rectification and study to persist in protracted ideological education and ideological struggle, and

only those
bureaucrats who have caused serious losses or who do not change their
duties will be
given the disciplinary punishment or legal punishment they deserve. This
is perfectly
achievable. However, Yu Zhen insisted that bureaucracy cannot be overcome
quickly and
is still a system problem, and it is necessary to find the root cause of
the system, change
the system, and use the method of supervision over "bureaucracy" as a
whole. But isn't it
obvious that he changed back and forth like this, and could only change
to a capitalist
system?

According to Yu Zhen's regulations, "people's deputies at all levels are
the people's
supervisors at their respective levels and are responsible for the
supervision of their
constituencies or electoral units." When the masses of the people or
lower-level staff
members do not pay attention to the opinions of the administrative
organs, they can find
their own representatives. When any proposals submitted by the
Supervision
Commissions at all levels are invalid, they shall be reported to the
Supervision
Commission in the Standing Committee of the National People's Congress
and submitted
to the State Council." In particular, he described the Control Commission
as the "own"
representatives of the masses. Then the government (the executive
leadership) is not the
masses themselves? He consciously pitted the masses against the
government (the
executive leadership). He advocated that "opinions," big or small, and
whether they were
necessary or not, should all be submitted by supervisory commissions at
all levels until
they were submitted to the State Council by the Supervisory Commission of
the National
People's Congress Singing against the government? Why can't the opinions
of the masses
and cadres be directly raised with the relevant units? At the same time,
if his method is
implemented, it is bound to disintegrate the role of people's congresses
at all levels,
which, according to the Constitution, are organs of power that exercise
their functions
and powers collectively, and emphasize the role of individual
supervision, which will
cause a state of division in the people's congresses and even undermine
the people's
democratic dictatorship led by the working class. Here, he also viciously
attacked and
polluted our people's congress system, saying that the people's congress
"only proposes to
repair roads and improve the sanitation of things" and is "worse than the
cadre meeting."
It is "mere formalities" that can only be changed by the implementation
of his methods,

while his "system" is "a state in which not all rights belong to the people and cannot be realized." With his "system", the masses will "feel that they are not alone." Then, if we do not practice His "system", not all rights will belong to the people! Without the implementation of his "system," the masses will be "isolated and helpless"! He said that only his system can ensure that the masses "have no fear" to criticize the leaders, and ask what effect will this "having no fear" have? How blatant is Yu's anti-socialist and anti-people ideas!

During the great mingling, Yu Zhen spread reactionary remarks everywhere. He said:

"Intellectuals are not masters, if the masters are also second-class masters", provoking the relationship between the Party and intellectuals. He said that "the problem of ideological reform is more and more reformed", saying that "the Young Pioneers are cultivating small sects, and it must be cancelled", and he also used the authority of language teachers and class teachers to try to be in the tenth class of culture Ignition", he privately produced the essay question of "contradictions in our school" in the class, mobilized students to write about the contradictions in the school, and said that they could use exaggeration, irony, contrast, image and other writing methods to play. When the students had concerns, he encouraged: "You write boldly, I am responsible for keeping secrets."

Afterwards, the branch also mobilized several "good manuscripts" to be published as a wall newspaper, but the branch rejected it. He also took material about the "shortcomings" of school leaders in his diary and gave advice when he was ready to broadcast it. In the struggle against the Rightists, he was ideologically resistant and had a negative attitude. At the beginning, he said: "Land reform is the elimination of landlords, socialist transformation is the transformation of capitalists, and this time, of course, the whole democratic party", provoked the relationship between the party and the democratic parties.

Yu's genuine anti-party and anti-socialism is not accidental, but is inseparable from his consistent anti-leadership ideology. Before Yu Zhen was transferred from the army in 1954, when he was studying in the training regiment, he used to pull a caged clique for personal purposes, oppose leadership, and did not hesitate to encourage the demobilized soldiers not to participate in the repair of the embankment, sabotage flood control, and said in a casual voice: "The Kuomintang has a Shangrao concentration camp, and the

Communist Party has a royal family courtyard." Compare the training regiment with the Shangrao concentration camp and spread anti-Party sentiment. In the three years that Yu Zhen has been in the Wuhan Iron and Steel Cadre School, he has also always been hostile to the leadership, arrogant and arrogant, often embarrassing leading cadres and undermining the prestige of the leadership. He has always been flying around in the teaching and research group, cracking down on teachers who disagree with him and saying baselessly that the leader of the education department is the general representative of bureaucracy, and if the material he has is exposed, the leadership will be invisible. He was very disrespectful of the leader's intentions and often deliberately expressed opinions at meetings that were inconsistent with the leaders. If there is a composition contest, the leader said that he could abbreviate the article he had read, and he preferred to write an essay on "Our School", comrade Yao Fuxuan, chairman of the trade union, said that in doing so, the students would definitely give a lot of opinions to the school leaders. Is that not true? Another example is that when the leaders of the school asked him to be the deputy leader of the teaching and research group, he did not do it, and suggested to the leader that He wanted Mananfeng to do it, and when the leader told him that Mananfeng had a great ideological problem during the wage reform, he immediately said to Mananfeng: "I suggest that you be the leader of the group, and the leader says that you are causing ideological problems in the wage reform, and I immediately put forward opinions saying that the nineteenth-level cadres who have not been promoted for many years are of course not ideologically clear." Ó? In addition, he often incited the backward sentiments of the masses in the language group and attacked the leaders, so that the righteous tendencies in the group could not be established for a long time.

Yu Zhen was born into a shabby landlord family, and was influenced by his grandfather's "reading music" and "reading high" from an early age. In education, his uncle, uncle, and uncle all held high official positions during the Kuomintang period. His cousin Wang Jiye served as the secretary of the Three Youth Leagues in Jiangxi Lichuan, the director of the affairs department of the Jiaxing Youth Military Academy in Zhejiang, and the director of the Tianfu Department of the pseudo-Andong Province. His uncle served as the director of the pseudo-Pingxiang coal mine, and his father also used this connection

to serve as the inspector and stock director of Pingxiang. The influence of all this on him was to climb up, to be a high-ranking official, and to be famous in the world. His uncle, Yu Runhua, a frustrated politician of the Gui clan, served as the director of the Wuhan Municipal Finance Bureau in 1926, and soon after served as a professor in the pseudo-Hubei Province, and is now retired as a member of the Kuomintang Revolutionary Committee. He was part of the "system of supervision of people's representatives" that studied with him against bureaucracy. Yu Zhen was influenced by many of his bourgeois liberal ideas. His father, who still lived in Pingxiang after liberation, asked to move to Wuhan in 1952 during the "three antis" and "five antis" period, and the local public security organs did not approve it because of their complicated history, and died in the river due to illness shortly after. Yu Zhen was therefore extremely dissatisfied with the government agencies, believing that his father's death was due to the fact that the public security organs were not allowed to move out. After he was transferred from the army in 1954, he also went to Pingxiang to question the public security organs, and he has always harbored class hatred ever since. (Zhu Jianguo's note: If Yu Zhen had not been "born into a broken landlord family," he would probably not have been classified as a "rightist.") This "birth determinism" is the same as Hitler's extermination of the Jews, and there is no symbiotic thinking. ? After being exposed and debated, Yu Zhen has exhausted his reasoning, acknowledged his anti-party and anti-socialist essence, openly declared his surrender to the people, made a preliminary confession of his reactionary words and deeds, and continued to make preparations for confession. However, if Yu Zhen wants to play tricks, he will not be able to mix it up, and the eyes of the masses will be shining, and they must fight to the end.

The general branch of the WUHAN IRON AND STEEL CADRES OF THE CPC sorted out August 20, 1957

In 2006, Yu Zhen called on the CCP to accept the "theory of symbiosis." In July 2006, I published a hot article in Hong Kong magazines and online titled "Yu Zhen Calls on the CCP to Accept the "Symbiosis Theory"" about the 77-year-old Mr. Yu Zhen's "symbiosis theory" A brief introduction was made. The summary is as follows

A paper on "Dictatorship" of more than 30,000 words has recently circulated among mainland scholars. Among them, it calls on the CPC to take the opportunity of the

"Sixtieth Anniversary" to honestly sum up the experience of the past 60 years of administration and make a rational and wise choice for the future - to change the "party system" to the "party system" "The Party holds the Constitution". In June 2006, at the age of 77, Mr. Yu Zhen (a researcher of Hubei Academy of Social Sciences) published the first chapter of the monograph "Symbiosis" "Symbiosis View of History" (the whole book is planned to have a total of 9 chapters and 800,000 words; until August 2009) on Wuliu Village and other websites In December 2006, the second chapter of "The Theory of Symbiosis" was published online, "The Ideological Trajectory and Practice of Human Pursuit of Symbiosis" In November 2007, the third chapter of "The Theory of Symbiosis" was published online, "Human Disasters and Crises: A Description of the History and Reality of Non-Symbiosis over the Past Century" In December 2008, the fourth chapter of "The Theory of Symbiosis" was published online, "Various Doctrines and Doctrines Hindering Human Symbiosis", 2009 In March, he published the fifth chapter "The Key to Human Symbiosis", and in August 2009, he published the sixth chapter "The Basis of Human Symbiosis: Symbiotic Economy and Interest Coordination". Compared with Monographs such as Hu Shoujun's "Toward Symbiosis" and Wu Feichi's "Theory of Symbiosis of Enterprises", Yu Zhen's "Theory of Symbiosis" is not only one or two times longer, but also has three distinctive characteristics: First, the horizon is high, standing on the "horizon of symbiosis history" to refine the "symbiotic historical view"; the second is great wisdom and great compassion "Non-symbiotic Tragedy" argues the theory of symbiosis - a "description of the history and reality of non-symbiosis in the past hundred years of mankind"; the third is to have the courage to face the first evil of contemporary harm to symbiosis "Dictatorship" carries out zero-distance bone scraping to cure poison - such a "positive and negative combination" multi-angle and diversified discussion of the "Theory of Symbiosis", which is naturally meandering , "The House Is Like a House". In the first chapter, "The View of Symbiotic History", Yu Zhen said that in the history of civilization in the past five thousand years, mankind has four views of history: Originally, it was a kind of "god and heavenly view of history", believing that God or heaven created everything, and it was Jehovah, God, and Allah who created man; when the society appeared to have the power of the state that could kill and

kill, it also gave rise to the "heroic view of history", believing that history was written by emperors and generals and geniuses, and thus extended. The process of human history is regarded as detached from the "idealistic view of history" of human consciousness related to material production; Marx and Engels have rebelled against the trend, and have a "view of the history of the gods and heavens" and the "heroic view of history." The "idealistic view of history" is criticized one by one, and the "materialist view of history" is proposed in a novel way--to expound history with the development of productive forces and the change of production methods. Although these four views of history have their own rationale, they do not grasp the fundamentals. Even the "materialist view of history" with a large number of believers also has the risk of blind people touching elephants: the practice of nearly a hundred years has proved that although the "materialist view of history" claims to be a breakthrough in historical science, it has put together the spiritual heritage that can promote the development of human society, such as the doctrine of religious goodness. All kinds of social reform movements and ideas, and even the theoretical achievements of the democratic revolution against autocracy, are regarded as obstacles to the reform of production relations as public ownership, denounced as "idealism", and broke with them; in the end, the basic fact that the main activities of man are the result of the comprehensive action of material production, knowledge production, practical life, and spiritual values is far-reaching. (In fact, human history is the "divine view of history", the "heroic view of history", the "idealistic view of history", The "materialist view of history" and other historical views are cross-symbiotic. ? To this end, Yu Zhen put forward the fifth view of history - "symbiotic view of history": on the basis of many historical views, according to the comparison and investigation of history and reality, the law of human historical development is summed up as the "symbiotic historical view": human beings have developed from primitive tribal groups to the global international community. The development from a very small number of animal kingdoms to a large population of 6 billion people, from a state of barbarism and ignorance to the prosperity of today's civilization, is the result of self-altruistic symbiosis through a long, beginning-to-end division of labor, cooperation, exchange and exchange; it is the history of continuously expanding the symbiotic circle (that

is, the living community from small to large) from different ranges to today's economic globalization. Although human beings often have fierce struggles among tribes, nations, countries, religions, classes, and groups, and even large-scale life-and-death world wars, if we seriously sum up, the overall process and main theme of human history are still symbiotic. Symbiosis is history, present, and future. All non-symbiotic economic, political systems, and ideologies will eventually be eliminated by history in the torrent of human symbiosis. Because pluralism coexists, heterogeneity and mutual benefit are the universal state or way of life of things; they have the basic characteristics of originality, self-organization, co-progress, openness and plasticity. The "symbiotic view of history" comes from the synthesis of "spontaneous symbiosis" and "conscious symbiosis".

Yu Zhen found that what prevails in the animal kingdom is symbiosis within the population and non-symbiosis outside the population. In front of human beings, there are often two ways of survival: one is that I live and you live, which is humane symbiosis; the other is that if I live, you will die - this is the non-symbiosis of the animal way. Most people maintain a symbiotic relationship within the small circle of family groups, and outside the circle, they are either alienated or hostile, showing a different relationship. Although human beings have been trying to expand their symbiotic circle, their ways have chosen to expand violently, so the consequences are endless. It was not until the emergence of the United Nations and the spirit of its Charter after World War II that mankind began to truly attach importance to expanding the symbiosis sphere through peaceful alliance, restraining the psychology and behavior of hegemony, annexation, aggression and so on, such as eliminating differences, eliminating differences, and evils, and exploring the path of equality, mutual benefit, symbiosis and peaceful alliance. This is the crystallization of the symbiotic wisdom of human beings, the transition of human beings from "spontaneous symbiosis" (hazy and wavering symbiotic instincts) to "conscious symbiosis" (clear and firm symbiotic rationality).

Yu Zhen's "symbiotic view of history" is based on a profound critique of a series of non-symbiotic tragedies in history and reality. He lamented that the current situation of human beings is mostly "spontaneous symbiosis". For example, at present, the world with sovereign states as independent subjects is actually in a "spontaneous symbiosis", and

few countries will sacrifice their own interests to seek human symbiosis, but mostly stand on the field of their own countries and seek to maximize their interests. So much so that this is true within the state, between individuals, between organizations. Such "spontaneous symbiosis" is inevitable, and international conflicts and domestic contradictions are inevitable, so the real world is actually a non-symbiotic relationship. It can be seen that the symbiotic relationship within the scope of one country (one nation) caused by "spontaneous symbiosis" is only a partial (or temporary) symbiotic relationship, which not only cannot solve the problem of symbiosis between countries, but also strengthens the expansion of international power political forces; only by transforming the coexistence relationship that is unavoidable and forced by the situation to be passive is transformed into a conscious symbiotic relationship. Transform the historical process of spontaneous symbiosis into a process of conscious symbiotic history. Only peace and harmony in the world can be guaranteed. Yu Zhen believes that the new era of "conscious symbiosis" must come on seven grounds:

First, the talent is based on the group nature of people. Tens of thousands of years of prehistory, human beings have the nature of living in groups, groups, and groups.

Second, the acquired habits: people can not live and produce alone, must come into contact with the people associated with them.

Third, the needs of production activities. From ancient times to the present, any form of production has been completed by cooperation, cooperation, mutual teaching and mutual learning.

Fourth, the development of exchange. Everyone lives in the process of exchange, and only from the exchange can we survive, be satisfied, and get happiness.

Fifth, the inevitability of emotional life.

6. The enlightenment of the wise.

7. Religious guidance. Whether it is Buddhism in the East, Christianity in the West, or Islam in the Arab world, they have become their own spiritual homes, and they all have guiding significance for secular symbiosis.

Yu Zhen's "Theory of Symbiosis" uses the two observation points of "spontaneous symbiosis" and "conscious symbiosis" to summarize the symbiosis in the agricultural and pastoral era (ancient), the symbiosis in the industrial age (modern era), and the symbiosis in the intelligent era (contemporary), and determines "the people." The symbiosis circle of ethnic states is a transitional form for forming a world symbiosis circle", and "global

harmonious symbiosis is the inevitable destination of human historical development".

Because, judging from the ideological trajectory and practice of mankind's pursuit of symbiosis, not only do there are symbiotic factors in various religions and symbiotic factors in various philosophies, but also many people's sovereignty movements are constantly promoting symbiosis, and many politicians are experimenting with symbiotic ideas to promote international peaceful coexistence, establish symbiotic rationality, and move toward conscious symbiosis, which is becoming a new trend of human consensus.

The colorful movement of Yu Zhen's "Theory of Symbiosis" is the fourth chapter,

"Various Doctrines and Doctrines Hindering Human Symbiosis." It vividly dissects

"clericalism", "racism", "nationalism", and "authoritarianism" Anti-symbiotic and non-

symbiotic historical causes and practical consequences in "dictatorship" and

"retaliationism".

Try to see Yu Zhen's "chemotherapy" for "dictatorship"--on the background of the

description of the non-symbiotic history and reality of the past hundred years, on the

basis of scanning the non-symbiotic evils such as ideological disasters, terrorist disasters,

the crisis of nuclear weapons proliferation and the development of new weapons, and the

natural ecological crisis. Dictatorship" conducts a philosopher-poet-style "nuclear

magnetic resonance" examination - a response to "dictatorship" The molecular structure

of the tumor, and its "congenital developmental malformations" and "inflammatory

degenerative lesions" of the "hologram." ", all a hit.

Yu Zhen first compared the two forms of dictatorship that have appeared in the world, the

"dictatorship of the bourgeoisie" and the "dictatorship of the proletariat."

1. The scope of the dictatorship is different in size: the scope of the dictatorship of the bourgeoisie is partial, and the scope of the dictatorship of the proletariat is covered by the whole society.

(2) The objects of dictatorship are somewhat different: the object of the dictatorship of the bourgeoisie is not the object of all members of the entire class of the proletariat.

This is not the case with the dictatorship of the proletariat; with the deepening of the revolution and the progress of the building of socialism, new classes and strata are

constantly being included in the scope of the dictatorship and removed from the list of

"the people". It would be a grave mistake to think that the proletariat only has a

dictatorship over the bourgeoisie and not on other classes, and that even

the people of
their own classes and groups will not be doomed.

3. The strength of the dictatorship is different: the contrast between the intensity of the dictatorship of the bourgeoisie and the dictatorship of the proletariat can be divided into two aspects, the period of revolution in history and the period of terror after the ruling (the intensity is measured by the number of deaths and the degree of ideological tolerance). For example, on December 13, 1978, Ye Jianying, vice chairman of the Central Committee of the Communist Party of China, announced at the Central Work Conference that 20 million people had died during the Cultural Revolution, and 100 million people had been completed, accounting for one-ninth of the country's population.

[50] The number of deaths caused by the dictatorship since the founding of the people's republic was 28,535,689, compared to 66,083,689 if the famine was included. The CCP's dictatorship of the proletariat, which began in 1949, has caused far more abnormal deaths in its sixty years than the dictatorship of the bourgeoisie in ancient and modern times.

(For details, see "Historical Trends", edited by Qiang Jianzheng, Hong Kong Xinmiao Publishing House, 2007, p. 361).

Thus, the harms of the two dictatorships are different: the non-symbiotic evils of the dictatorship of the proletariat are far greater than those of the dictatorship of the bourgeoisie.

Wonderful quotes in this regard include -

"The dictatorship of the bourgeoisie, the dictatorship of the proletariat." On the surface, it is half a pound and eight two, which is equal. But if you look closely, there is a fundamental difference, that is, the bourgeoisie has a constitution that the whole people abide by, a democratically elected government and a parliament that discusses laws and major policies, a judicial system in which everyone is equal before the law, and freedom of speech by the public, and the government is supervised through the disclosure of information through the media. Although in the early days of the bourgeois government did not implement the system of universal suffrage for adult men and women without distinction between races, occupation, party and property, workers lost the right to vote due to property restrictions in elections, which can be called the dictatorship of the bourgeoisie. But the development of more than 100 years, its democratic part, the people's rights are becoming more and more full, the functions of the dictatorship are shrinking more and more, and we (the dictatorship of the Chinese

proletariat) are still the same as 160 years ago (when the Communist Manifesto was published), 90 years ago (when the Soviet Union was founded), 60 years ago The concept of class dictatorship years ago (at the beginning of the founding of the People's Republic of China). Ó

"In capitalist countries, works propagating socialism are published and distributed, and as long as you do not do it, only move your mouth, and only write books, you will not be prosecuted; in countries where the dictatorship of the proletariat, even if there is a little dissent, the text is banned, and people are imprisoned (and even sentenced to capital punishment). Marx could complete his anti-capitalist theory of capital at the British Museum, and our Zhang Zhixin and Gu Zhun (and Liu Xiaobo, who was imprisoned for Charter 08), could they fulfill their wishes in the library? Ó

"The dictatorship of the bourgeoisie, because it is based on democracy in the nation-state, can partially resolve class contradictions and achieve national unity. However, democracy does not extend abroad, so the harm is mostly manifested as foreign aggression. The dictatorship of the proletariat is based on the class struggle, which is mainly infighting. The former is a nation-state, the latter a class state. The class state says that the state of the whole people is false, but everyone in the state of the whole people is equal before the law and has equal political rights. In the class state, only a part of the population has the political power to rule over the classes of society. Its main task is to eliminate classes at home, so it is more harmful to the country. In fact, dictatorship can divide not only a country and a nation, but also the world and mankind. Ó

This makes it clear that Marxism, characterized by the dictatorship of the proletariat, is in fact a kind of non-symbioticism. "The idea of Marxist dictatorship, the dictatorship of the proletariat, was laid down by Marx and is the focus of his theoretical achievements. Political economy argues for the guilt of exploitation and rises to deprivation, and argues for the justified absoluteness of violent rebellion; from the very beginning, the absolute correctness and scientificity of this doctrine have made people feel that it is the only correct theory. If you can't understand it, there must be a problem with your class position and class feelings. Ó

After expounding that totalitarianism is the development logic of dictatorship and that "democratic centralism" is the bridge to totalitarianism, Yu Zhen focused on analyzing the absurdity of "theory of representation of interests" and "party-dominated politics." It

is a new deformation of dictatorship.

The theoretical sophistry of the "theory of the representation of interests" relies on the absurd "theory of uniqueness", which is a "class-based view of interests" invented by

Lenin and propagated A class can represent many classes, the proletariat can represent

the interests of the state and the nation, the "vanguard" (the Communist Party) organized

by a small number of people can represent the interests of the working class, and thus the

leaders of the Party can represent the interests of the whole Party, the whole army and the

people of all nationalities throughout the country. All this is based on the non-symbiotic

logic of "one doctrine, one class, one party, one leader" with more generations and less

generations.

Regarding the absurdity and brutality of the "theory of representing interests", Yu Zhen

quoted a historical evidence-

In the seventh issue of Yanhuang Chunqiu magazine in 2008, "The Great Changes in

January: The Great Events Beyond the October Revolution" written by Jin Yan were

published, and the article was about January 5, 1918, the "October Revolution", which

shook the world In the last two months, under the conditions of the Bolshevik power, the

election of the "Constituent Assembly" was organized at that time, which was "unpopular

with everyone and no one opposed", but unexpectedly, among the 707 seats, The Lenin-

led Bolsheviks won only 175 seats, or 24.7 percent, in elections they themselves presided

over, and the dominant populist party, the Socialist-Revolutionary Party, alone, held 370

seats, more than half. Lenin not only resolutely rejected the results of this democratic

election, but also used the Red Guards to suppress the elected representatives of his party

by force. On November 28, the protests against the Anti-Constitutional Democrats

began, and army loyal to the Bolshevik Party was mobilized into the capital, martial law was

imposed, and the parliamentarians were dispersed. On 5 January, in the face of a

counter-march of tens of thousands of people in the two capitals (Petrograd and

Moscow), Bolshevik soldiers opened fire on the peaceful march, "the streets of Petrograd

and Moscow were sprinkled with the blood of workers..." Although Gorky was a leftist

writer and had a good personal relationship with Lenin, he also wrote an essay on this

day, "January 9 and January 5", severely condemning Lenin's Bolshevik atrocities and

comparing the massacre of that day On January 9, 1905, the Tsar massacred the workers

who petitioned for peace on "Blood Sunday"; and said, " The Bolshevik

rifle dispelled
the dream (i.e., democratic symbiotic constitutionalism) that the best
Russians had fought
for for nearly a hundred years. Ó
From the uniqueness of doctrine to the uniqueness of classes, from the
uniqueness of the
party to the uniqueness of the leader, this is the totalitarian logic of
the dictatorship of
"party-dominated politics". It was invented by Lenin, practiced by
Stalin, upgraded by
Mao Zedong, and insisted by Kim Il Sung -- Lenin laid the theoretical
foundation for the
uniqueness of political parties and the uniqueness of leaders in Lenin's
article "The
Infantile Disease of the "Leftists" in the Communist Movement", laying
the theoretical
foundation for the uniqueness of political parties and the uniqueness of
leaders. It was
later escalated by Stalin's totalitarian purge and Mao Zedong's Cultural
Revolution (anti-
revision and capital annihilation), and was stubbornly carried forward by
Kim Il Sung for
three generations of descendants.

Yu Zhen asked, "Why can a class only be led by one political party?" Why
can a
political party be dictated by only one leader? These very shallow and
obvious issues are
always forbidden to be discussed! Ó
How to identify "party-led politics" today? This can be seen at a glance
as long as you are
familiar with the characteristics of totalitarianism.
Because totalitarianism is the essential requirement and development
logic of
dictatorship, "party-domination politics" with the goal of practicing the
dictatorship of the
proletariat inevitably has many manifestations of totalitarianism. Yu
Zhen reminded, just
remember Hu Shi's retelling (American politician Marcos.) Max Eastman's
"Twenty
Characteristics of Totalitarianism, summed up in 1940" clearly identifies
the "party-led
politics" around him Ó?

The "Twenty Characteristics of Totalitarianism" are:

1. Raise the sentiment of nationalism in the narrow sense to the level of religious fanaticism.
- (2) A political party as strictly constrained as an army shall exercise state power.
- (3) Strictly suppress all opinions opposing the Government.
4. Reduce transcendent religious beliefs below nationalist religions.
5. Deify the "leader" and make the leader the center of the general faith.
6. Advocate anti-intellectualism and anti-knowledge, flatter and deceive ignorant people, and severely punish honest ideas.
7. Destroy books and distort historical and scientific truths.
8. Abolish science and learning that seek pure truth.
9. Replace debate with arbitrariness, with political parties controlling the news.
10. Plunge people into cultural and information isolation, unable to know

the real
situation outside.

11. All arts and culture shall be controlled by political parties.
12. Undermine political faith and use hypocrisy and hypocrisy to hoodwink the people.
13. The Government commits criminal acts in a systematic manner.
14. Encourage people to frame and abuse so-called "enemies of the people".
15. Restore the barbaric family sitting method for the so-called "enemies of the people".
16. Prepare for a permanent war to militarize the people.
17. Encourage population growth by any means.
18. Misuse the revolution of the working class against capitalism everywhere.
- (19) Strikes and protests by the workers are prohibited and all labour movements are destroyed.

20. All walks of life, workers, peasants, and merchants are under the control of the leader of the ruling party.

Yu Zhen said that from the analysis of the above 20 characteristics of totalitarianism, 5

items are related to the state and the government, that is, the state is supreme, and the

government is not wrong; 5 items are related to the party and the leader, that is, the party

controls everything and the leader is sacred; 6 items are deprived of the people's rights,

provoke mutual struggle, and eliminate dissidents; there are 4 items are abandoned

academics, anti-intellectual and scientific. It can be seen that totalitarianism is the

essential requirement of dictatorship, uniqueness is the self-made basis of totalitarianism,

and "democratic centralism" is the bridge to totalitarianism.

This reveals that "democratic centralism" is the key institutional guarantee for "party-led politics."

Yu Zhen examined that "democratic centralism" was also created by Lenin, named and

perfected by Stalin, and written by Mao Zedong in the CPC Constitution, which was

popularized and applied to all political organizations in China and became a political

system covering the whole of China. Democratic centralism "seems to be a kaleidoscope

of changes and uncertainties, but the most fundamental one, the essence of concentrating

the highest power on one party and one person remains unchanged." "The point is:

1. It is a system that guarantees only centralization, not democracy. The implementation

of this principle by political organizations means the militarization of political

organizations and the formation of "a strict political party like an army" and "democracy

is subordinated to centralization, centralization is subordinated to dictatorship, and

dictatorship is subordinated to commanders-in-chief."

2. Democratic centralism, as an institution, does not make sense in

doctrine, and is in fact
a tool for achieving dictatorship.

3. Democratic centralism is a system in which power cannot be supervised.

"How many

decisions will be made by a group of those in power, a meeting of
executive officials who

hold 60-75 per cent of the seats, which only absorbs representatives who
are inclined or

loyal to them, in favour of the broad masses outside the conference? This
is the fatality of

the membership structure of democratic centralism. Ó

Yu Zhen is worthy of a true symbiosisist, and although his "Theory of
Symbiosis" vividly

shows the harm of party-dominated politics and dictatorship, it does not
have a hint of

"revolution" or violent removal, but instead follows the logic of
symbiotic philosophy,

puts forward a middle way, and proposes that "party-dominated politics"
be reformed

"Party Master Constitution" - both retaining the "Party Master" and still
surviving, but

also limiting its lawlessness.

Yu Zhen said that the politics of a country is dominated by one party,
which the Soviet

Union in the 1960s and 1970s called "party rule" - in the 1970s, the
Soviet Union was a

party Avtorhanov is the author of "The Origin of Party Rule", which
describes the

process of the CPSU's elimination of different parties and internal
struggles and the

implementation of one-party rule. Chinese constitutional law scholars
called it the "party

system" in the 1980s. The basic feature of this kind of party-dominated
politics is that the

sovereignty of political parties is not constrained by law, which is
equivalent to a king

before the constitution is not established.

However, "party-dominated politics" can also be regarded as a bridge in
the transition

from an authoritarian monarchy to a democratic system Ð both the
Kuomintang and the

Communist Party of China have long practiced the party-dominated system,
which is

manifested in the fact that they both have a national constitution and
have never taken the

democratic spirit of the constitution seriously; but by Chiang Ching-kuo,
the Kuomintang

finally opened up the party ban, in 1989 In the presidential election,
the government was

returned to the people, and the country of party leaders was transformed
into a

democratic country Ð although the CCP still adheres to the party system
on the mainland

(the so-called "socialist democracy" is actually the party-led politics),
whether it is Mao

Zedong's poor socialism or Deng Xiaoping's Socialism that "gets rich
first" serves the

party dictatorship, but who can say that the CCP will not learn from the
Kuomintang and

produce a "Chiang Ching-kuo"?

Yu Zhen therefore suggested that the CPC squarely face history and reality on the occasion of the "Sixtieth Anniversary" of the founding of the People's Republic of China, and accept people's call to change "party-led politics" into "party-led constitutionalism."

As early as December 1986, Liu Dasheng, a professor at the Party School of the Jiangsu Provincial Committee of the Communist Party of China, was inspired by the constitutional monarchy and put forward the proposal of "the party leader to establish a constitution", which was published in Shanghai Social Sciences In the 7th issue of 1989, "On the "Party-Led Constitutional system"--Discussion on the Appropriate Form of Government in the Initial Stage of Socialism, it pointed out that now it can only be the "era of Party-master." Ó? Liu Dasheng concluded through the 20-year "Six Theories on the Establishment of the Constitution by the Party As the Master" that "the Party-led Constitution-making is the most appropriate legal form of political compromise and cooperation between the Cpc central committee and the broad masses." Its "soul lies in the 'legal party power,'" he discussed with many critics, with the result that "this similar policy proposal is a path that is not necessary but justified." (Journal of Jiangsu Police College, No. 1, 2008, p. 37).

The "party-led constitution" is different from the "party-dominated system", and its symbiotic progress lies in the fact that the party and the masses are equal sides of cooperation and compromise; and the party-dominated system, that is, the party wants the masses to do whatever they want, and can "the king wants the subject to die, and the subject has to die", the party "Mouth containing heavenly constitution" is the party in power, and the group is the party that is ruled and managed.

Yu Zhen believes that the advantages and disadvantages of party-led politics are:

Party-led politics has changed China's scattered state and can concentrate its efforts on big things with a "national system", such as homemade nuclear bomb rockets and moon landing plans.

But there are too many ills to talk about democracy and the rule of law. There is no error prevention in the system, knowing mistakes, saying mistakes, and correcting mechanisms, and once a mistake is wrong, it will be too wrong to be out of control. It is incompatible with the trend of world democratic politics, the gap with freedom, equality values, and way of life is not small, and Western democracy is regarded as a flood beast, and it cannot give up its official position and party privileges in front of the people. Don't

say it above, you can't say it below. The top does not move, the whole country cannot move, the self-organization and ability of society are very poor, the self-discipline of civil society, the equal fairness of rights and obligations are not highlighted, and the lack of initiative and innovation is lacking. The Party closes down the family and the ugliness, controls public opinion, and cannot be open and transparent in all matters, create illusions, distort the truth, and extremely undermine the trust and dependence between people, without any legal guarantee. As a result, the advantages and disadvantages are compared with the power, and the disadvantages outweigh the benefits, and "party-dominated politics" is undoubtedly dictatorship in the new situation. Not only does it not represent the proletariat, but it is a more selfish group than the bourgeoisie, whose private property has boundaries and whose privatization of the proletarian public ownership is boundless. Turn the resources of the people of the whole country into publicity in the name of socialism and communism, and then turn the public into private under the role of a catalyst for power! Such a party with a party-dominated system is actually a party of dictatorship and proletarian government, which completely runs counter to its original intention. It is bound to suffer the opposition of the majority of Party members, and if it is not corrected in time, it will lose the time and opportunity to choose! Therefore, Yu Zhen boldly asked the "party-led system" to consider five options

The first option: "change" is the word. With democratic constitutionalism as the goal, we will take the common development path of human political civilization, change the Soviet-style system, accept the values of equality and freedom, and promote the equal and harmonious coexistence of all people of all nationalities and classes in all countries. Completely abandon dictatorship and redress unjust, false and wrongly decided cases due to dictatorship errors. The first is to study and use the Constitution to let the Party walk off the altar and go from the top of the country to the plane of the people, so that leaders and citizens are equal before the Constitution! The people of the whole country have a say! Only when dictatorship is purged within the Party will there be no infringements in society.

With regard to the disasters caused by dictatorship in the past, as long as the leaders of the "party-led system" make clear their position on cutting and deciphering the work keeps up, Taishan will not be able to suppress it. A leader is

responsible for the historical responsibility of one term, and does not need to carry the burden of grandpa and uncle. This choice requires extraordinary people, with great wisdom and courage, to achieve extraordinary achievements. If you follow the rules, you will lose the opportunity of a lifetime.

The second option: the word "and" is the first choice. And for the precious, home and everything is happy. Peace, harmony, harmony and less. It is also considered a new "three and one less". This is because the selection and internalization mechanism of the party's top leaders is determined by the personnel relations of the previous generation of those in power, which are balanced and balanced. Bo Le cannot be offended, nor can "Uncle" Le be offended; those who are rich and oily cannot be offended (this is the backstage of the regime, originally had power, and now they are powerful and rich), and those who are poor and play with their lives cannot be underestimated. Such a party that is the master of the "rich" is very suitable for the psychology of many people who have been promoted to higher ranks and become rich. It is only this kind of "harmony" that does not cure the root cause, and often a cold will lead to "critical illness", and it is difficult to dream of peace and prosperity for thousands of years.

The third option: "drag" the word at the head. "Dragging" is inaction, anyway, a term of 5 years, at most 10 years. As long as the party-state does not fall into my hands, there will be no complaints or regrets. But if this attitude is less inactive than Cixi's, in the end there will be no chance of even establishing a constitution. In this way, the contradictions will accumulate more and more, blame the successors, and let the party lose the opportunity to "cure the disease early", and the reform faction within the party will let others drag on for a long time?

The fourth option: the word "guarantee" is the first word. "Protection" does not think of making progress and does not think about reform, and those who mention reform will treat them with a conservative attitude. To safeguard the "party-led system," we must ensure that it is regular and orderly, word by word, grass and trees. In The past thirty years of China's reforms, apart from abolishing the lifelong leadership system and making the tenure system a little practical effect, china's political reform has not done much so far, that is, there are a number of people who have made explicit reforms and guarantees. The reform was only changed to "let some people (officials and businessmen)

get rich first", completed the transformation of power to wealth, and the huge wealth and privileges flew together, and declared that "stability is more important than everything" to "The method of reducing the number of troops and increasing the number of troops" retreats from the reform of the political system -- on the one hand, it refuses to declare assets, changes public property into private property, changes domestic capital into foreign capital, reinvests it, and enjoys preferential treatment; on the other hand, it uses a false voice to sing "put the people first, build the party for the public." Free! If this continues, what a shame for the party-state! Leader Ho Yan!

The fifth option: the word "anti" is the first choice. "Resistance" refers to resisting the world trend of human rights and democracy and still adhering to the one-party dictatorship ideology and style of dictatorship. Those who speak to the patriotic and patriotic party proposals not only do not listen, but also look at each other with hostile eyes, regard them as dissidents and enemies, continue to wield the stick of "new trends in class struggle" 30 years ago, block their speeches, frame their personal bodies, let the Cultural Revolution recur, and escort the dictatorship system. In this way, the party will fall into injustice, and finally let the party-state "overlord Bieji" and kill itself in Wujiang!

Dictatorship is difficult to coexist, and symbiosis can last forever! Please think twice about five options!

Yu Zhen concluded by saying: After writing this verse, it is like a relief, and the soul is saved. With this as a pillar of incense, we solemnly pay tribute to the 74.81 million undead who have been maimed by dictatorship ("party domination") over the past century!

Although the above abridgements are hung up and leaked, they can also be glimpsed in the leopard and experienced the ideological, academic and practical nature of the real "Symbiosis".

Perhaps the advent of the 1957 Dictionary of Victim Names helped to land the real Symbiosis?

From simply opposing the Left to advocating left-right symbiosis, from metaphysically giving opinions to the ruling party, to metaphysically studying reformism and yearning for the dream of symbiosis, it can be seen that the "rightists" in 1957 have taken on a new look and sought symbiosis with "overlap" to seek symbiosis The "radical centrists" are symbiotic forward bases, willing to work with the "left" from the "common bottom

line" Towards symbiosis.

The "negative anti-rightist" parable of the Honghu County Party Committee
The 1957 Dictionary of Victims' Names shows six rightists from Honghu
County, Hubei
Province

In the vigorous "anti-rightist movement" in 1957, of the more than 2,000
county-level

administrative units in the country, did not have a county-level party
committee secretly

sympathize with the "rightists" and boldly draw less?" Right wing"? Yes!

According to

many historical sources, the Honghu County CPC Committee of Hubei
Province at that

time, under the joint efforts of Li Jinyu, secretary of the CPC County
CPC Committee,

Han Yaohui, deputy secretary of the county party committee and county
governor, and

Later Gu Chengqing, deputy secretary of the county party committee and
county

magistrate, created a "rightist faction" that was less often divided than
the surrounding

neighboring counties (such as Qiuyang). The miracle of a rate of 29% -
824 people in

Qiuyang County produced a "rightist", Honghu County 1,157 people produced
a

"rightist". A few years later, Honghu County, an "anti-right passive
county," boldly

resisted the ultra-left early rice of Xue Tan, secretary of the
prefectural party committee,

and went all out to "fill the peasants' altar jars and jars" and protect
the "three floors." The

free market for agricultural products became the only county in the 11
counties in the

Jingzhou area during the "three years of natural disasters" that did not
starve to death in

1960 There were 10 counties in the Jingzhou area that starved to death,
and the relevant

departments reported that the total number of people starving to death in
10 counties

exceeded 100,000 (according to Li Jinyu on September 14, 2002 Day
Memories).

Naturally, the ultra-leftists, who held great power, later settled
accounts in the autumn

and used the "Four Qings" and the Cultural Revolution to declare that
"the Honghu

County CPC Committee is completely rotten" and beat Li Jinyu, Han Yaohui,
Gu

Chengqing, Xu Wei, Ma Xiangkui, and so on." The "anti-party clique" that
stubbornly

adheres to the capitalist road has been dismissed from their posts and
sent to rural labor

reform for more than a decade.

As a result, the Honghu County PARTY Committee headed by Li Jinyu created
a parable

of "passive anti-rightism" -- officials dare to be "passive and free",
and people can

"actively survive" The "rightists" were killed for a while, and the
"ultra-leftists" were left

with a stink for thousands of years--they gave up a black veil and
coexisted with the

people for eternity.

The 1957 Dictionary of Victim Names edited by Wu Yisan, with more than 32,000

"rightist" names, 6 "rightists" The names come from Honghu County, Hubei Province,

and they are-

Zhang Ruihua, female, 26 years old, a cadre of the Honghu County

Cultural, Educational,

and Health Office, committed suicide by throwing herself into a well after being

designated as a "rightist" in 1957

Yu Jingzhi, female, cadre of the Honghu County Bureau of Culture and Education; after

being classified as a "rightist" in 1957, she was sent to labor reform

Zhang Shuqing, female, a primary school teacher in Xinkui Town, Honghu County,

married to Honghu in 1957 after being classified as a rightist at Xiantao Primary School

in Qiuyang County, and was again sent to the countryside in 1965

Deng Wenlie, male, 23 years old, a native of Honghu, head of the budget unit of the

Honghu County Finance Bureau, and a member of the Communist Party of China, only to

joke that Liu Shaoqi is a modern Chen Shimei, classified as a rightist;

Li Quanzhong, male, 31 years old, poor peasant, deputy chief of the enterprise unit; in

March 1958, he was classified as a rightist and decentralized rural area;

Li Fengluo, male, 40 years old, tax expert, was classified as a rightist and decentralized

rural area in March 1958.

Sha Xiongbin, male, 28 years old, was appointed director of the Honghu County Local

Industrial Bureau in August 1957, and in March 1958, when he was opposed to rightism,

he found out that he had written a poem in the blackboard newspaper." The tip of my pen

has rusted, because I am now afraid to speak freely", so I was declared a rightist, and in

October 1958 I was dismissed from his post and sent to the countryside.

Shao Yongnian, male, 37 years old, became a rightist when he was the vice principal of

Honghu No. 1 Middle School in March 1958, and after being rehabilitated in 1979, he

was the deputy director of the Honghu County People's Congress from 1981 to 1984.

In That year, Hubei "divided more than 32,200 people into the right wing wearing hats"

and "among the workers, peasants, and other working masses, they were marked as 'anti-

party and anti-socialist bad elements' or 'ideological reactionaries' about 4,000 people";

Honghu County has a total of 363 people, accounting for the whole province 1.1% of the

total number of rightists in 71 counties. Checking the "Honghu County Chronicle",

"Qiuyang County Chronicle", and "Shishou County Chronicle", it can be seen that the

number of rightists in Honghu County is significantly lower than that of the surrounding

counties:

In 1957, Honghu County had a population of about 420,000 and was forced to classify 363 rightists, with an average of 1,157 producing a rightist. At that time, there were about 780,000 people in the neighboring county of Qiuyang County, and 946 rightists were divided, and an average of 824 people produced a rightist. There are about 300,000 people in Shishou County, and 335 rightists are divided, and an average of 895 people produce a rightist. According to the standard of 824 people in Qiuyang County to produce a rightist, Honghu County should be assigned 510 rightists, but Honghu only has 363 people, and 147 people are less. This is obviously related to the "negative thinking" of Li Jinyu, secretary of the Honghu County CPC Committee, who said, "I do not argue for that advanced."

The anti-rightist historical data of Qiuyang County is - From August 17 to 30 (1957), the CPC Qiuyang County Committee held a three-level cadre expansion meeting at the county, district, and township levels to mobilize and carry out a rectification campaign with anti-bureaucracy, anti-sectarianism, and anti-subjectivism as the content. Later, the rectification movement turned into an 'anti-rightist' struggle, which was expanded. In the spring of 1959, the movement ended, and a total of 946 people in the county were misclassified as rightists and anti-socialists. In 1979, all were rehabilitated and corrected. ("Records of Chuyang County", compiled by xiantao City Local History Compilation Committee, Central China Normal University Press, October 1, 1989, p23).

The historical data of Shishou County's anti-rightist movement isÑÑ On October 5, 1957, the (Shishou) county party committee set up a rectification office to carry out a rectification campaign within the party and called on the vast number of cadres and the masses to help rectify the work style, and a few rightists took the opportunity to attack the party. In the autumn of the following year, the struggle against the Rightists was launched. Due to the expansion of the work, a total of 335 right-wing elements were designated in the county. After 1979, 334 people were identified as wrongly assigned and corrected. "Shishou County Chronicle", compiled by the Shishou County Chronicle Compilation Committee, Hongqi Publishing House, August 1, 1990, P29).

The deployment of the anti-rightist movement of the Hubei Provincial Party Committee At about 11:00 on September 14, 2002, Li Jinyu recalled the "Anti-Rightism" and "Great Leap Forward" in Jingzhou. When the "Honghu Lake Strategy" said: "In the

face of this ultra-left trend, I can't be hard-top, and Honghu Lake has also done some things, but it is not as fierce as other places, and my method is to be a little negative about the new slogans and keep a little backward distance." ("There Is No Li Jinyu in the World", Shanxi Literature, February 2003 issue).

The deployment of the anti-rightist movement of the Hubei Provincial Committee of the Communist Party of China began on May 5, 1957 which shows that the ultra-left pressure exerted by the provincial party committee at that time was extremely high.

On April 27, 1957, the Central Committee of the Communist Party of China issued the Directive on the Rectification Movement. In early May, the Hubei Provincial Committee of the Communist Party of China began to mobilize the masses to help the party rectify the work style, put forward criticism and suggestions to the party, and deeply oppose bureaucracy, sectarianism and subjectivism. On May 5, the head of the provincial party committee invited non-party intellectuals to a forum to listen to criticism and opinions.

On May 10, a meeting of the Hubei Provincial Committee of the Communist Party of China (Expanded) was held to convey and implement the "Instructions on the Rectification Movement" of the Central Committee, and discussed and adopted the "Preliminary Plan for Implementing the Instructions of the Central Committee on the Rectification Movement" of the Provincial Party Committee. At the end of May, various organs, organizations and colleges and universities set off a loud and loud climax. The vast majority of the criticisms and opinions raised by everyone are good and sincere, and there are some extreme or erroneous opinions, and only a very small number of them are against the Communist Party of China and the socialist system. It was necessary to refute such remarks, but it was carried out in the form of an 'anti-rightist struggle movement', which was seriously amplified. In the anti-rightist movement, more than 32,200 hat-hated rightists were assigned to the province, and among the workers, peasants and other working people, they were classified as 'anti-party and anti-socialist bad elements' or 'ideological reactionaries' About 4,000 people. Misclassifying some intellectuals, patriots, and party cadres as 'rightists' has caused unfortunate consequences. In November of that year, at the stage when the anti-rightist movement in the organs was basically over, the work of streamlining the organs and delegating cadres was carried out. The provincial

party committee decided to delegate 70,000 cadres to farms or rural areas for labor training, of which more than 8,000 were delegated to provincial-level government units and more than 2,500 teachers and staff were delegated to colleges and secondary professional and technical schools in Wuhan. After about a year of labor training, some of these decentralization cadres returned to their original units and some of them were assigned to work in grass-roots units. ("Materials on the Organization History of Hubei Province of the Communist Party of China", edited by the Organization Department of the Hubei Provincial Committee of the Communist Party of China, the Compilation and Research Committee of the Hubei Provincial Committee of the Communist Party of China, and the Hubei Provincial Archives, Hubei People's Publishing House, June 1991, 1st Edition,) P490?

At that time, Shandong Province and Hebei Province, which were not far from Hubei Province, were characterized by the spearhead going upwards (firing at the top level of the provincial party committee).

The CPC Shandong Provincial Organizational History Data review of the anti-rightist movement --

On April 27, 1957, the Central Committee of the Communist Party of China issued the "Instruction on the Rectification Movement"; on June 8, the Central Committee of the Communist Party of China issued the "Instruction on Organizing Forces to Prepare to Counter the Attack of the Rightists", and since then, a large-scale struggle against the Rightists has been launched in the province. Serious mistakes in the expansion of the class struggle occurred in the movement, misclassifying many intellectuals, party members and cadres, and patriotic democrats outside the Party as 'rightists'. Of the more than 34,800 rightists in the province, 98.6 percent were misclassified, and most of them were transferred from their original posts and delegated to labor reform. ("Materials on the Organization History of the Cpc Shandong Province", edited by the Organization Department of the CPC Shandong Provincial Committee, the Research Committee for the Collection and Research of The Party History of the CPC Shandong Provincial Committee, and the Shandong Provincial Archives, the CPC Party History Publishing House, February 1991, No. 1.) Edition, 1,200 thousand words, P355).

Soon, Shandong Province carried out "rectification and make-up classes" "From the spring of 1958 to the Eighth Plenary Session of the Eighth Central Committee of the Communist Party of China in August 1959, the province (Shandong)

successively carried out 'rectification and supplementary classes' and 'anti-localism' And the struggle against the 'anti-rightist'. In the spring of 1961, the province successively carried out the "anti-concealment of property and private division", "rectification of wind and rectification of the society", and " More than 530,000 party members, cadres, workers, and peasants have been wrongly criticized, and 92,303 party members have been punished, accounting for 6.3% of the total number of party members in the province, of which those who have been expelled from the party have been expelled from the party 37,216, 18,351 on party probation, 11,443 dismissed from party posts, and 40.3 per cent of the punished party members were expelled from the party. Among the punished party members, 77 are under the management of the central government, accounting for 19.6% of the number of party members at the same level; 393 are managed by the provincial party committee, accounting for 20.8% of the number of party members at the same level; and 2,484 are managed by the prefectural party committee people, accounting for 18.1% of the number of party members at the same level. In the struggle against the 'rectification of work style' and the 'anti-rightist leaning', a total of 17 members and alternate members of the provincial party committee were punished, accounting for the total number of members and alternate members of this session (56) of 30.3%. Among them, 7 were expelled from the party, 2 were placed on probation by the party, and 8 were dismissed from their party posts. Zhao Jianmin, secretary of the secretariat of the provincial party committee and governor of the province, was wrongly dismissed as a 'localist, decentralist, and right-wing opportunist' element. Li Guangwen and Xia Zhengnong, secretaries of the Secretariat of the Provincial CPC Committee; Wang Zhuoru and Liu Binglin, members of the Standing Committee of the Provincial CPC Committee and vice governors; Wang Lubin, member of the Standing Committee of the Provincial CPC Committee and first secretary of Jinan; and Yuan Ziyang, member of the Provincial CPC Committee and vice governor of The Province, were respectively labeled as 'rightist and anti-party elements' and 'anti-party sectarian elements' and the 'right opportunists', wrongly criticized and dealt with, with grave consequences ... From October 20 to 22, 1960, with the help of the Central Committee and the East China Bureau, an enlarged meeting of the provincial party committee was held to

criticize the mistakes of Shu Tong, the first secretary of the provincial party committee After the meeting, the Central Committee and the East China Bureau decided to remove Shu Tong from his position as first secretary of the provincial party committee (retaining the post of secretary of the secretariat) and send Zeng Xisheng as the first secretary of the Shandong Provincial PARTY Committee. ("Materials on the Organization History of the Communist Party of China in Shandong Province", edited by the Organization Department of the CPC Shandong Provincial Committee, the Shandong Provincial Committee of the CPC Shandong Provincial Committee for the Collection and Research of Party History Materials, and the Shandong Provincial Archives, CPC Party History Publishing House, February 1991.) 1 edition, 1,200 thousand words, P355).

Hebei Province punished 2 more prefectural and municipal party secretaries after the anti-rightist movement

"Due to the serious expansion of the opposition to the bourgeois rightists in 1957, in the 1959 'anti-rightist' movement there were 2 prefectural and municipal party secretaries, who were designated as so-called right-leaning opportunists More than 5,000 cadres were wrongly criticized, and abnormal conditions began to appear in democratic life within the Party. "Materials on the Organization History of the Communist Party of China in Hebei Province" (Edited by the Organization Department of the Hebei Provincial Committee of the Communist Party of China, the Research Committee for the Collection and Research of The Party History and Property Materials of the Hebei Provincial Committee of the Communist Party of China, and the Archives Bureau of Hebei Province, Hebei People's Publishing House, July 1990, 1st Edition, china 1,148 thousand words, P574).

The "Hanyang Incident" put "anti-rightist" pressure on Honghu County Unlike Shandong, which focuses on the upward trend, an important feature of the Hubei Provincial CPC Committee's anti-rightism campaign is to focus on cracking down on the rightists in the county and schools, and to carry out large-scale killings. For example, hanyang county, which borders Honghu County, broke out on June 12, 1957, which shocked China and foreign countries, the "Hanyang Incident" It became the precedent of the first killing in the national anti-rightist movement - the "rightist Mingfang" among middle school teachers and students was shot and suppressed as a counter-revolutionary riot:

"The 'Hanyang No. 1 Middle School Incident' that occurred in 1957 was an

incident in which some students spontaneously went on strikes and petitioned for trouble over the issue of further education, and at that time it was characterized as a 'counter-revolutionary riot incident' and shocked domestic and foreign countries. Later review proved that this was a misrepresented unjust case. The consequences of this unjust case are extremely serious, not only has it created many human tragedies (resulting in four people being sentenced to death unjustly, including three teachers, four teachers are killed in prison, ten teachers and one student have been unjustly imprisoned for many years, at least 37 family members have suffered from zhulian, and hundreds of students (who are determined to be right-leaning) have encountered trouble in the distribution of further education), but also have a very bad impact at the international and domestic levels.

("The Beginning and End of the Hanyang No.1 Incident", Literature and History Study Committee of the CPPCC Committee of Caidian District, Wuhan, published internally in September 2000, P1).

At least 44 outsiders in the "Hanyang Incident" were identified as "rightists" ④ "44 people who fought against the 'Hanyang Incident' in the struggle against the Rightists 'The different views held shall be identified as a question of the right wing'".

(The Hanyang Incident was rehabilitated in 1986) A total of 104 complete rehabilitation documents were issued for 98 people politically (6 of whom were punished by both the party and the government), of which 23 were revoked by courts at all levels 7 people were revoked by the public security organs, 14 people were revoked by the city and county governments, 29 people were revoked by the Organization Department, the Discipline Inspection Commission, and the Youth League Committee, 27 people were revoked by the school, and 27 people were corrected by other departments 4 people. The above-mentioned 98 people were divided into 20 cases according to the reporting unit, the Hanyang incident inspection delegation reported 1 case and 73 people, and the political and legal organs reported 4 cases and 10 cases People, the department later reported 15 cases of 15 people. The original handling data of these wrongdoers have been found.... The total amount of pensions and subsidies is about 90,000 yuan. In terms of employment, the first is to restore the public office of the parties concerned, arrange 5 people to work, and handle retirement of 2 people; second, to resettle 138 people who are

employed by the children of the families of Zhu Lian... 50 former middle school students who had undergone various treatments were distributed in more than 10 counties and cities, and the county education bureau quickly found out the whereabouts one by one

The Hanyang incident has lasted for 29 years, and 74 people have been identified to have handled documents that should be rehabilitated, and another 44 people have been involved in the "Hanyang incident" in the struggle against the rightists

The different views held were identified as a question of the right wing, but in 1979 they were all rehabilitated and corrected, so there is no need to rehabilitate them ... ("The Beginning and End of the Hanyang Yizhong Incident.")

The Aftermath Of The People's Hearts and Minds (Mu Xinyan, a retired cadre of the Hanyang County Party Committee), edited by the Literature and History Study Committee of the Chinese People's Political Consultative Conference of Caidian District, Wuhan City, published internally in September 2000, P39).

In February 2012, Liu Fudao, former vice chairman of the Hubei Writers Association and a famous writer, published a 400,000-word long documentary "The Hanyang Incident" (Taiwan Xiuwei á Xinrui Cultural and Creative Company published the first edition in February 2012, Beijing Times Report Reprinted in May 2012, the People's Daily then reported that readers commented on the news), and gave a detailed account of the grievances of 74 teachers and students of Hanyang No. 1 Middle School during the 1957 Anti-Rightist Movement: Wang Jianguo, Zhong Yuwen, and Yang Huanyao were sentenced to death; 14 people, including Hu Pingxuan, Zou Zhenju, Hu Bin, and Teng Yongjun (students), were sentenced to fixed-term imprisonment (including Zou Zhenju, who was sentenced to death for escape and theft); teacher Zhang Anjian, and 3 others were sent to re-education through labor; teacher Lei Yongxue, school doctor Liu Shaodan, and so on 3 People were put on the hat of 'bad elements' and supervised work; 11 faculty members, including Han Jianxun, were disciplined by the party and government; and 33 students, including Yu Mingchao, were expelled from the school, expelled from the regiment, and ordered to withdraw from school. Hundreds more students were 'identified' and the material was packed into the archives. More than 10 cadres of county organs directly under the county government, including Wang Zhicheng and Wu Kehua, presidents of the county court, were punished by party and government

discipline for the 'Hanyang Incident'. Ó
In the book, Liu Fudao "established this certificate" and said that the
"Hanyang Incident"
belongs to the "Anti-Rightist Movement" Judgment of the Supreme People's
Court -- On
September 7, 1957, Hubei Daily published the Criminal Judgment of the
Supreme
People's Court of the People's Republic of China (1957 Criminal Compound
No. 203),
stating:
"Defendant Yang Huanyao, before liberation, served as the director of the
puppet defense
regiment, the judge of the puppet county government, the military judge,
the procurator
of the puppet court, and the secretary of the Kuomintang division
department. Yang Gang
had developed several Kuomintang members and arranged to monitor our
Party's
activities. In 1939, when Yang was serving as a judge of the pseudo-sui
county army, he
sentenced chen Guoyun and Zhong Mou, two of my underground workers, to
death. In
1947, when he was serving as a procurator at the pseudo-Xiaogan District
Court, he
accepted bribes from the murderer Yang Kou [sic] and falsely hired yang
Shengjin to
seek wealth and kill Yang Lishi, causing Yang to be unjustly detained for
three months
and die of illness. After joining the revolutionary camp after
liberation, Yang Gang has
always been hostile to the Communist Party and the people's government,
spreading
reactionary remarks in successive movements, cloaking himself in the
cloak of a
democratic party, and waiting for an opportunity to carry out sabotage
activities. After
the party put forward the principle of 'a hundred flowers blooming and a
hundred schools
of thought contend,' and the party launched a rectification campaign,
Yang Gang
immediately asked the rightist elements Ma Zhemin and Lu Mingqiu to set a
plan for
wanton recruitment in Hanyang County, and decided to use Hanyang No. 1
Middle
School as its base of activities. He immediately collected the list of
teachers of the
school, and then colluded with Wang Gang to establish the country,
designated Wang
Cuan as the head of the school's Democratic League, and jointly planned
to expand the
reactionary forces in Hanyang Yizhong under the pretext of developing
democratic party
organizations. Yang Gang was even more aggressive, instigating
everywhere: 'Hanyang
County is seriously sectarian, the walls are as high as the Taihang
Mountains, the ditches
are deeper than the ocean, and the spring breeze has not yet blown over
the Chengtou
Mountain'. He also distorted our party's united front work as 'united
from top to bottom'.

In the library, taking advantage of the opportunity of students reading books, they deliberately introduced and publicized the situation of the student strike in Yingcheng County and incited the students to make trouble. Yang Gang also held a secret meeting with Wang Jianguo and others to conspire to tamper with the nature of the Hanyang No. 1 Middle School Congress and incite students to attack the party at the student congress. Immediately after the meeting, he said to Yang Xiaoyi and other students: 'This year's enrollment ratio is small, it doesn't matter, you can fight for it, and if you can't fight for it, you can strike and demonstrate.' After the riots began, Yang Gang actively conducted command behind the scenes, instructing students to go to the Post and Telecommunications Bureau to make phone calls, and plotting to mobilize students from Hanyang No. 2 and No. 3 Middle School to participate in order to expand the incident. At the behest of Yang, the students went to the post and telecommunications office and wanted to destroy the telephone switchboard. He also said to Xiao Shucheng, a student who was reading at the Cultural Center: 'Are you still doing something here, and don't you go out to participate in such a lively occasion?' 'Incite them to take to the streets to join the riots. On the evening of June 12, Yang Went to Yizhong again and instructed Wang to make a more strategic scene, saying: 'It is not good for you to go to the ground if you continue to make trouble like this, you should make trouble in an organized and disciplined manner,' and encouraged The prisoner Wang to say: You have to lead. After the riots subsided, Yang Went so far as to confuse the public opinion, he went so far as to say at a forum of democratic parties and democrats: "As long as the disturbances in the first China are not linked to Taiwan's United States and Chiang Kai-shek, they cannot be regarded as counter-revolutionary activities." Putting up reactionary slogans cannot be counted as counter-revolutionary activities'. According to Yang Gang, he carried out counter-revolutionary activities before liberation; continued to carry out counter-revolutionary activities after liberation; colluded with Wang Criminal to plan and instigate a counter-revolutionary riot in Hanyang and China; and after the riot, he actively commanded behind the scenes, which was really a counter-revolutionary element who did not hesitate to be evil. ("The Hanyang Incident", by Liu Fudao, Taiwan Xiuwei.) New Cultural and Creative Company published in February 2012, P353). Under the supervision of the "anti-rightist deployment" of the Hubei Provincial CPC

Committee, the "anti-rightist movement" in the Jingzhou area was vigorously launched
(On May 14, 1957, in accordance with the Central Committee's "Instructions on the Rectification Movement", the (Jingzhou) Prefectural Committee comprehensively studied the issue of carrying out rectification study and established a rectification study leading group composed of Meng Xiaopeng and nine other people. Subsequently, the "Study Plan for Cadres of Organs at and above the County Level to Carry Out rectification work style in depth" and the "Preliminary Plan plan for the implementation of the rectification movement of the provincial party committee (draft)" were issued, and it was determined that before the end of 1958, the rectification campaign with the content of opposing bureaucracy, sectarianism and subjectivism would be carried out in stages and batches throughout the region before the end of 1958. In the course of the rectification movement, "some erroneous remarks that run counter to socialist interests have appeared," and a very small number of people have taken the opportunity to launch a wanton attack on the Party and the nascent socialist system in a vain attempt to replace the leadership of the Communist Party. The Central Committee of the Party issued a directive on June 8, 1957, deciding to counterattack the rightist offensive. In accordance with the arrangements of the central and provincial party committees, starting in January 1958, the anti-rightist movement was successively carried out in the prefectural and county organs, cultural and educational units. The struggle against the Rightists has made serious mistakes of enlargement, wrongly classifying a large number of people as Rightists, and mistakenly injuring many good comrades, good cadres, and friends who have cooperated with our Party for a long time, many of whom are talented intellectuals. At the end of March 1958, the struggle against the Rightists ended and it was transferred to streamlining institutions and decentralizing cadres. According to statistics from 7 counties, including Jiangling, Songzi, Gong'an, Shishou, Tianmen, Qiuyang, and Jingshan, 2,913 cadres were sent to factories and rural areas for labor training. ("Materials on the Organization History of the Jingzhou Area of the Communist Party of China in Hubei Province", Hubei People's Publishing House, August 1992, 1st Edition, P239).
"(1957) From August 15 to 19, all counties in the (Jingzhou) region successively held three-level cadre meetings to conduct a 'loud and amplified debate'. After the meeting, the whole district launched a rectification campaign From January to June

(1958), prefectural and county-level organs, cultural and educational units successively carried out rectification and anti-rightist movements. ("Jingzhou Regional Chronicle", edited by Jingzhou Regional Local History Compilation Committee, Hongqi Publishing House, January 1, 1996, 1st edition, P25)

"Negative Honghu County Committee"

The provincial party committee and the prefectural party committee have gone all out to oppose the right, coupled with the pressure of the "Hanyang incident" on the "anti-rightist" in Honghu County, "negative Li Jinyu." Since July 8, 1957, the Honghu County People's Congress issued the "Resolution on Condemning Rightists (Draft)", and in August a meeting of cadres at three levels was held to mobilize and carry out the rectification movement. On December 15, the county's primary and secondary school teachers were concentrated in Shinkui, rectified the wind, carried out the activities of loud sounds, big releases, and big character posters, and finally dealt with the problem by delineating 363 rightists - there was no one rightist in the leadership of the county party committee. The county finance bureau alone resisted the "8 right-wing indicators" added by the higher authorities.

Please look at the relevant historical materials -

The second meeting of the [Second People's Congress of Honghu County] was held in Niigata from July 4 to 8, 1957. There were 222 delegates, and the main topic of the meeting was to solve problems related to culture, education and health. The meeting called for proper arrangements for the advancement and employment of primary and secondary school graduates, and encouraged and helped primary and secondary school graduates to participate in labor. On behalf of the county people's committee, Lei Yingshi delivered a "Report on the Work of Government Work," Luo Guojun made a "Speech on demobilization and resettlement Work," and Chen Pengcheng made a "Report on Honghu County's 1956 Final Financial Accounts and 1957 Financial Budget." The meeting made a "Resolution on condemning rightists (draft)". ("Materials on the Organizational History of Honghu City, Hubei Province of the Communist Party of China", Hubei People's Publishing House, May 1992, 1st Edition, P154).

According to the Honghu County Chronicle, the Xintan District of Hanyang County was assigned to Honghu County in July 1956: "On July 2, 1956, the Hubei Provincial People's Committee decided to transfer the Large, Beizhou, Songjia, and Xintan District of

Hanyang County to The Da, Beizhou, Songjia, The five townships of Huojia and Hagi were incorporated into Honghu County. ("Honghu County Chronicle", edited by Honghu Local History Compilation Committee, Wuhan University Press, December 1, 1992, P50).

From this, we can see how much pressure the "Hanyang Incident" had on Honghu County's anti-rightist side. But even so, Li Jinyu and the Honghu County CPC Committee still tried every means to passively deal with the "anti-rightist movement" and tried their best to draw fewer rightists and tolerate rightists. The "anti-rightist movement" in Honghu County is ostensibly proceeding as usual

In August (1957), the Honghu County Committee of the Communist Party of China held a meeting of three-level cadres to mobilize and carry out a rectification campaign. After the meeting, Li Jinyu and Han Yaohui, principal responsible persons of the county party committee and the county government, invited teachers to hold more than ten forums in the district and town to listen to opinions outside the party and promote the rectification movement. ("Honghu County Chronicle", edited by Honghu City Local History Compilation Committee, Wuhan University Press, December 1992, 1st Edition P20).

In September (1957), the socialist education campaign was carried out in three batches in the rural areas of the county, which was basically over in November.

("Honghu County Chronicle", edited by Honghu City Local History Compilation Committee, Wuhan University Press, December 1992, 1st Edition P20).

On December 15, 1957, primary and secondary school teachers throughout the county went to Niigama To concentrate on the wind and carry out activities such as loud sounds, big releases, and big character posters. Since then, the struggle against the rightists has been successively carried out in the educational circles and county organs, and 363 rightists have been designated. ("Honghu County Chronicle", edited by Honghu Difangzhi Compilation Committee, Wuhan University Press, December 1992, 1st Edition P20)

In the struggle against the rightists in 1957, the Honghu County Party Committee carried out a rectification campaign and an anti-rightist struggle throughout the county according to the instructions of its superiors. The county party committee set up a rectification committee, which successively gathered cadres from the Chinese education system, the financial and trade system, and the county organs directly under the county level to rectify the work style and oppose the right. Under the premise of

rectifying the wind, it immediately turned to the struggle against the rightists. A total of 1,793 cadres (53% of the total number of cadres) were concentrated at the county and district levels, and 363 were mistakenly classified as rightists (all of whom were later rehabilitated). As a result of the serious expansion of the struggle against the Rightists, a number of intellectuals and Party members and cadres were mistakenly branded as 'Rightists', which caused unfortunate consequences. (Materials on the Organizational History of Honghu City, Hubei Province, Hubei People's Publishing House, May 1992, 1st Edition, P68).

But in fact, Li Jinyu and the Honghu County Party Committee are jointly treating the "anti-rightist" movement with "passive liberalism." Although Li Jinyu and others did not know at the time that there was an economist named Hayek in the West who created "passive liberalism" with "lifelong foresight" and identified it as a "planned economy." It will inevitably lead to totalitarianism and make people walk to the "road to slavery", but the ultra-left disaster caused by the cruel "anti-rightist" lessons in honghu history is too profound. Let Li Jinyu and the Honghu County Party Committee instinctively always be vigilant against the "anti-rightism", and intuitively feel that the feelings of the peasants and commoners are more able to make people rush to communism than the "wise instructions" of higher-level bureaucrats and central leaders. At that time, Li Jinyu and the Honghu County Party Committee still had no doubts about ideals, but the instructions of their superiors were often inconsistent with reality, reflecting "fatal conceit" and having to be "negative" Save the people from fire and water. It can be seen that as long as a cadre's human nature is higher than the party spirit, he pays attention to the living historical lessons around him, and he will also secretly revise the "supreme instructions" like Hai Rui.

Honghu Lake in 1931 "anti-right"

Li Jinyu and the Honghu County Party Committee should secretly revise the "Supreme Directive" like Hai Rui, because as early as 26 years ago, in 1931, there was a living historical tragedy of "anti-rightism" in the Honghu area ÑÑ

"In March 1931, the CPC Central Committee, represented by Wang Ming, ruled by 'Left' adventurism, sent Xia Xi to Honghu; sent Ren Bishi, Wang Jiaxiang, and Gu Zuolin to form a central delegation to the Central Soviet Region; Zhang Guotao, Shen Zemin, and Chen Changhao to Eyuwan; Zeng Hongyi to northeastern Gan, and so on. In order to

carry out the so-called 'anti-Rightist' struggle, 'transform the leadership of the various groups', and further promote 'Left' adventurism. In late March, the Xiang'e West Central Branch Bureau was established, with Xia Xi as secretary. On May 12, the Eyu-Anhui Central Sub-Bureau was established, with Zhang Guotao as secretary and chairman of the Eyu-Anhui Military Commission, and achieved the leading position of the Eyu-Anhui Party, Government, and Army. Ó

"From the Fourth Plenary Session of the Sixth Central Committee of the Party in 1931 to the Zunyi Conference of the Party in 1935, when the third 'Left' line headed by Wang Ming occupied a dominant position in the Party, Xia Xi, secretary of the Xiang'e West Branch Bureau, carried out Wang Ming's line and thus made mistakes in the struggle. It has brought great losses to the revolution. The 'Left' line is concentrated in the following ways: on the military line, only wars are allowed, and rest is not allowed; only big cities and small strongholds are not allowed; on the question of revolutionary base areas, we oppose Comrade He Long's idea of consolidating base areas and gradually expanding the Soviet zone; and in the agrarian revolution, the policy of eliminating the kulaks has been carried out, and the scope of attack has been expanded. The excessively leftist line of purge on the issue of purging has led to the expansion of the purge and caused the party to lose a large number of outstanding cadres. ("Honghu County Chronicle", edited by the Honghu County Chronicle Usurpation Committee, published internally in August 1963, issued by Xinhua Bookstore of Honghu County, P473).

Party history experts said: In 1931, Xia Xi succeeded Deng Zhongxia in presiding over the work of Xiang'exi, and although he criticized Deng Zhongxia's mistakes, he did not review the institutional errors of the number one leader who had the "final decision-making power," and thus had "Xia Xi's erroneous line of suppression." As a result, tens of thousands of outstanding cadres were unjustly killed, "the revolutionary forces were weakened," and all the revolutionary base areas in western Hunan and Hubei were lost.

Xia Xi, secretary of the Central Branch of the Xiang'e-EXi Party Central Committee, and the Political Protection Bureau lacked a high degree of vigilance against the enemy's tricks in the face of serious class struggle, and without specific analysis, they credulously believed the enemy's confessions, so they successively arrested Duan Shugui, political commissar of the Eighth Red Division, Peng Kuolu, director of the Political Department

of the Ninth Division, and Wan Tao, Li Jianru, and other leading cadres. Duan Dechang, commander of the Red Ninth Division, was also arrested at Yuyangguan in 1932 and

killed shortly after in Mashui. ("Honghu Revolution History", "Honghu County Chronicle", edited by the Honghu County Chronicle Usurpation Committee, published internally in August 1963, issued by Honghu County Xinhua Bookstore, P475).

At such a serious juncture, Xia Xi did not sober up his mind, but continued to expand the scope of the crackdown and developed into provincial, county and regional organs. Those

who were innocently killed were Ma Wu, vice chairman of the Xiang'eXi Provincial

Soviet; Zhang Jiyi, secretary of the Shishou County CPC Committee; Li Tieqing and Li

Gongxuan, chairman of the Jianli County Soviet; Xu Xu, secretary of the Qiuyang

County CPC Committee; Zheng Zheng, chairman of the county Soviet; and Peng Guocai,

deputy director of the Political Protection Bureau, the outstanding son of the Honghu

people. In addition, many cadres at and above the company level and at the local and

district levels have been killed one after another for such strange crimes as 'tea drinking

party, arm-and-arm meeting, fan meeting, twist flower meeting, and delicious food

committee'. In 1932, the Standing Committee of the Party Committee at or above the

district level was held in the Liu Family Bungalow in Pingfang, at which Zhang Hefang,

secretary of the Pingfang District CPC Committee, Xu Liangsan, head of the Party

Organization Section, Wang Lixing, secretary of the District CPC Committee, and Andy

Lau, secretary of the Youth League Committee, were arrested. ("Honghu Revolution

History", "Honghu County Chronicle", edited by the Honghu County Chronicle

Usurpation Committee, published internally in August 1963, issued by Honghu County

Xinhua Bookstore, P475).

"As Comrade He Long said: 'Within the party and the army, the purge has been

expanded, and many outstanding cadres have been mistakenly killed, which has seriously

weakened its own strength. The Central Committee of the Communist Party of China

further pointed out in the "Resolution on Several Historical Issues":

"Because of the

erroneous policy of purging, a large number of outstanding comrades have been wrongly

handled and slandered, resulting in an extremely painful defeat within the Party."

("Honghu County Chronicle", edited by the Honghu County Chronicle Usurpation

Committee, published internally in August 1963, issued by Honghu County

Xinhua

Bookstore, P476).

It is precisely because Honghu left a bloody lesson in the "suppression and expansion" of

1931 that after 1949, Honghu party and government cadres paid special attention to

tolerating different opinions. In order to take this as a warning, in the "Honghu County

Chronicle" (1963 edition), the special criticism of the historical

"Xiang'e Western Ultra-

Left Purge" was criticized.

Chen Pengcheng, who served as the director of the office of the Honghu County People's

Committee from 1960 to 1965, recalled at 17:00 on January 5, 2019:

"Honghu County

Chronicle" (1963). The Year Edition) was originally written on the basis of the proposals

made by The Central Committee's eldest sister Zhang Wenqiu (Zhang Wenqiu, Mao

Zedong's own family) in 1951 after he comforted Honghu Lake. From the spring of 1962,

Li Jinyu organized more than fifty cadres with high cultural level in the county to

compile the "Honghu County Chronicle", of which the sixth part, "The History of the

Honghu Revolution", specially set aside the section "Xia Xi's Wrong and Wrong Line of

Eliminating The Reactionary Line, and the Weakening of the Revolutionary Force". This

unprecedented bold and astonishing headline has extremely powerfully highlighted the

purpose of vigilance against "ultra-left and anti-right." Among them, the accounts of

outstanding cadres who were unjustly killed by the "ultra-leftist repression" and the "anti-

rightist tendency" are even more shocking.

Expert evaluation: The "1963 edition of the Honghu County Chronicle" is the first county

chronicle of Honghu County, which was established on June 4, 1951.

Although this

"Honghu County Chronicle" was confined to the ultra-left high pressure of the "three red

flags" at that time, there were some left statements, but it was under the banner of "left

anti-ultra left" through description In the name of "Honghu Revolution History", for the

first time, he publicly criticized the history of "Xiang'e Western Ultra-Left Purge"--a

unique study of the history of Xiang'e's Western Ultra-Left Purge.

Later, whether it was

the "1992 edition of the Honghu County Chronicle" or the "2014 edition of the Honghu

City Chronicle", there was no special chapter on the "Extreme Left Suppression of

Xiang'e" Ó? Even the January 1993 issue of The History of the Honghu Revolution

(edited by the Honghu Municipal Education Commission and published by the Wuhan

University Press) deleted the important chapter of "Xia Xi's Erroneous Line of

Suppression of The Radical Left", which is only available in the book The "Fourth Anti-Encirclement and Suppression Struggle and the Loss of the Soviet Zone" has greatly regressed the anti-Leftist study of the honghu revolution history that existed thirty years ago.

Today, it seems that the "1963 edition of the Honghu County Chronicle" has become "the eternal 'anti-rightist' fable of the Honghu County Party Committee." "Pretending" is perfunctory ultra-leftist

According to Tian Shengchu, a former member of the Honghu County CPC Committee and director of the office of the county party committee, "In the early days of liberation, the democratic style of leadership was quite good. At that time, there was a kind of atmosphere in which the leaders encouraged everyone to put forward opinions, and what dared to give opinions to the leaders was a manifestation of progress, and what did not dare to give opinions was a manifestation of conservativeness, backwardness, and selfishness, and the old consciousness was serious. Sometimes, between leaders, leaders and subordinates, there are differences in work, arguments are red-faced, and the meeting is adjourned. Some district leaders often quarrel with county leaders, and county leaders do not care, believing that differences in work are normal. The promotion is still promoted, and there is no problem of pressure. In that environment, thinking and working are free, without any constraints, and people's wisdom and talents are fully exerted. In that era, the relationship between the upper and lower levels, the relationship between cadres and the masses, the relationship between the military and the people, there was no distance, I was in the county party committee organs, secretaries, county chiefs, general cadres, as well as correspondents, cooks, etc., eating at the same table, talking and laughing, intimate like a family, unrestrained, having difficulties or illnesses, taking care of each other, regardless of each other, like brothers and sisters, the feelings were quite profound. After the anti-rightists in 1957, I never saw this good style again. ("The Tale of the Drunken Man", Tian Shengchu, Published by Wuhan Publishing House, September 2014, P58).

That is to say, although Li Jinyu and others practiced "passive anti-rightism," the "anti-rightist movement" still dealt a heavy blow to the political ecology of Honghu Lake.

However, compared with other counties, Honghu County is still like a "paradise", much looser.

Zhang Shixun, former deputy editor-in-chief of Honghu Bao, recalled that Li Jinyu often

"pretended" to perfunctory ultra-left trends:

"In the spring of 1958, the leaders of the county party committee designated me to be responsible for the overall work of the newspaper ... Once, Li Jinyu, secretary of the county party committee, was worried about the "shock wave of big steel". He said to me,

'Honghu Lake does not produce iron, I will make some pretense, and you must react

quickly.' So, I did as soon as possible.... Help sort out Li Jinyu's article on 'The whole

party and the whole people are doing steel' and use a full page to report it. This kind of

reporting is in response to the trend. (The Eighth Series of Honghu Literature and

History, edited by the Honghu Municipal COMMITTEE committee for studying literature and history materials, published internally in November 1994, P209).

Under the cover of "Honghu Bao", which was "attacking the east and the west" and

"pretending to be like this," the anti-rightist movement in Honghu Lake was also more

passive than that of other counties.

The story of Han Yaohui's rescue of two rightists

Li Jinyu's "negative thinking" of "I do not argue for that advanced" has been resonated by

Han Yaohui, Xu Wei, Gu Chengqing, Ma Xiangkui, Feng Qingyuan, and other members

of the standing committee of the county party committee.

On the evening of August 26, 2017, Zhu Tongfu, an 82-year-old retired cadre (former

director of Honghu Radio), told the story of Han Yaohui, deputy secretary of the county

party committee and county magistrate, who rescued a rightist in 1958

One evening in the spring of 1958, the Honghu County Cultural Bureau held a meeting in

the conference room of the county people's committee to criticize Yu Jingzhi, a female

rightist faction of the bureau. At the meeting, Yu Jingzhi, who was in his thirties, was

ordered to wear a set of filial piety clothes made of paper worn by rural people for

funerals, and put on a top hat with the words "female rightist"

At this time, Han Yaohui, a 27-year-old young county magistrate, walked by the window

and found that Yu Jingzhi was ordered to wear a filial piety robe made of paper and a

rightist high hat, and immediately entered the venue to stop it. Most of the rightists are

still contradictions among the people. The right also has human dignity, and we still

respect it according to law. Can't overdo it! Ó

Hearing the county magistrate's speech, the presiding officer of the meeting immediately

removed Yu Jingzhi's paper filial piety clothes and top hat, apologized to her, and let her

sit in a chair and continue the meeting

In addition, Han Yaohui also has a good reputation for protecting the families of

"rightists.". On August 23, 2017, two old award certificates signed by

County Governor

Han Yaohui were presented in December 1957 On the 20th and January 20th, 1960, the winners were Sun Guangji, head of the credit unit of the People's Bank of Honghu County. Insiders said Sun Guangji's wife, Zhang Ruihua, was designated a "rightist" as early as November 1957 and committed suicide by jumping into a well. This old award is ironclad evidence that the old county magistrate Han Yaohui protected the rightists -- Zhang Ruihua, who was 26 years old at the time, was originally a cadre of the Honghu County Cultural, Educational, and Public Health Office, when the Cultural, Educational, and Health Office assigned a rightist indicator, and when discussing who to classify as a "rightist," Just when she was on a business trip, everyone fixed Zhang Ruihua as a "rightist". When Zhang Ruihua returned to learn of this "internal determination" news, he was so sad and indignant that he wandered for several hours next to an ancient well in the compound of the Honghu County People's Committee that night, and finally committed suicide by throwing himself into the well in the middle of the night. At about 11:00 a.m. on February 25, 2019, Han Yaohui's eldest son, Han Tao, called from Jingzhou to recall: His father, Han Yaohui, said before his death that he had always been "assigned a quota to the right" when he was opposed to the right The "superior regulations" do not make sense, believing that this policy harms innocent and good people. Hearing the news that Zhang Ruihua had mistakenly drawn a rightist suicide under the "pressure of indicators," he was very sad and indignant, that is, with the support of Li Jinyu, secretary of the county party committee, he informed the relevant departments: In order to avoid Zhang Ruihua's husband Sun Guangji, his daughter Zhang Ping, and his son Sun Jianxin from being implicated, Zhang Ruihua's file was not to be included in Zhang Ruihua's file as a "rightist." "Material. At the same time, every year when evaluating county labor models, Zhang Ruihua's husband Sun Guangji was boldly approved as a county labor model, completely disregarding the "political rules" that the family members of the rightists at that time could not receive government awards. According to Han Yaohui's second son, Han Yuntao, at 13:54 on January 25, 2019, his father not only dared to help the "rightists." He also secretly cared for the "three kinds of people": after his father was rehabilitated as the director of the Jingzhou Traffic Bureau in 1980, he knew that chen Pengcheng, the former director of the Honghu County

People's Committee, had offended a deputy commissioner of the region when he was transferred to the Jingzhou Highway Section. Designated by the prefectural party committee as "three kinds of people" associated with the "Gang of Four," they were to be transferred out of the organ and never reused, but they still went to the door to dredge up the deputy commissioner, and finally Chen Pengcheng was able to retain the post of chief of the administrative section. But Chen Pengcheng did not know the inside story, and complained for many years that his father did not let him be promoted to the rank of division. Limited by organizational discipline, his father could not tell him clearly, and could only "do good things and be misunderstood for life."

Li Jinyu and Gu Chengqing joined forces to "protect the right to marry." On December 9, 2017, the story of Li Jinyu and the new county magistrate Gu Chengqing approved the marriage of the female rightist to the deputy director of the county agricultural bureau and living in the compound of the county party committee was also confirmed by the parties. Li Chuanqing, former deputy director of the Honghu County Agricultural Bureau, recalled on the same day that if it were not for Li Jinyu and the new county magistrate Gu Chengqing to save him, he would not have been able to get married to his rightist girlfriend Zhang Shuqing.

Li Chuanqing, who was 83 years old at the time, recalled that he had been born with an old face since he was a child and had never been able to find an object. In 1961, he met Zhang Shuqing, a teacher at Xiantao Primary School in Qiuyang, and the two were in love. However, Zhang Shuqing has been dismissed from public office as a rightist, and several leaders of the United Front Work Department of the county party committee resolutely oppose Li Chuanqing's marriage, saying openly: If Li Chuanqing insists on marrying the right faction, he will be immediately expelled from the county party committee organ! How can a county party committee live in a right-wing couple?

Li Chuanqing said: "The matter dragged on until 1962, and I was 28 years old ? Cornered, I had to try to find Li Jinyu, the secretary of the county party committee. Li Jinyu encouraged me to complete this marriage, saying: The right faction also has the right to marry, and the right faction must also give the way, and now the central authorities have the spirit of taking off the hat for the right faction, and we must actively implement it. In the end, county magistrate Gu Chengqing approved my wedding, personally arranged work for my wife Zhang Shuqing, went to a small

school in the
county town of Xinkui as a teacher, and asked Chen Pengcheng, director of
the office of
the county people's committee, to give us a grand wedding in the
conference room of the
people's committee. Afterwards, someone told me that because Chiang Kai-
shek shouted
in Taiwan in 1962 to "counter-attack the mainland," the central
authorities had the spirit
of appeasement by taking off their hats for the rightists. Li Jinyu has
always sympathized
with the rightists, seized this opportunity, and removed the hat for many
rightists.
However, this incident caused great trouble for Li Jinyu, and a person
who had pursued
my wife wrote a letter to Xue Tan about this matter, which became a major
evidence of
Xue Tan's crime of "protecting the rightists" in Li Jinyu's later
rectification. In 1965,
after Li Jinyu, Gu Chengqing, and others were unjustly beaten into an
anti-party clique,
my wife Zhang Shuqing was sent to the countryside of Caoshi Commune on
the charge
of taking off her hat as a rightist, and I was also sent to Caoshi
Commune by Zhulian. He
was not rehabilitated until 1979. Ó
"Li Jinyu protects the rightists", there are many folk stories. According
to an article by
Sun Ketí, former deputy county magistrate, at a meeting during the
Cultural Revolution
to criticize Li Jinyu, someone exposed: "Li Jinyu personally wrote a
reversal of the case
for Li ??, a rightist faction who took off his hat, and asked him to take
the overturned
case book to find a rebel organization and turn over the case against the
rightists in 1957;
it was Li Jinyu who was a rightist liao ??." Liao, at the behest of Li
Jinyu, wrote out the
ten indictments of the Four Qing Movement and viciously cursed the great
Four Qing
Movement..."
Chen Pengcheng guan yu county finance bureau to draw eight less rightist
memories
At about 18:00 on January 19, 2019, Chen Pengcheng, who was the director
of the
Finance Bureau of Honghu County in 1957, recalled to me on the phone that
because Li
Jinyu, secretary of the county party committee, boldly sought truth from
facts, the
Honghu County Finance Bureau was divided into eight less rightists:
"In June 1958, after returning from studying at the Party School of the
Prefectural
Committee, [I] found that the old Red Army (Li Chaozheng), who was acting
as the agent
of the work at home, had classified 17 backbone cadres of the Finance
Bureau as
rightists, which was extremely heartbroken. After hearing the news, 8
more rightist
indicators were allocated to the finance bureau, and 8 more rightists
were to be added to

the Finance Bureau, that is, to report to Jin Fucai, director of the county finance and trade political department, the reason for not agreeing to increase the rightists, but after listening to the report in a half-coma state, Director Jin Fucai warned: "Don't speak for the rightists, be careful that you become a rightist!" "I (Chen Pengcheng) only had to urgently report to Li Jinyu, the secretary of the county party committee, who praised my courage to seek truth from facts and asked me to write a written report, which was approved by the county party committee. As a result, the Finance Bureau has drawn eight fewer rightists. Ó

At 18:30 on February 16, 2019, Chen Pengcheng, who was far away in Jingzhou, added to me on the phone:

"The 17 rightists assigned by the Honghu County Finance Bureau at that time still remember the names of three people: one is Deng Wenlie, male, 23 years old, Honghu people, head of the budget unit, a member of the Communist Party of China; 15 years old joined the revolution, poor people. Only because he joked that 'Liu Shaoqi is a modern Chen Shimei', he was exposed as a rightist. The second is Li Quanzhong, male, 31 years old, poor peasant, deputy chief of the enterprise unit. The third is Li Fengluo, male, 40 years old, tax expert. The eight rightists who are planning to demarcate also remember the names of four people: Peng Fuqiang, a tax officer stationed in Padang, Ouyang Feng, deputy director of the enterprise unit, Chen Fuchu, deputy director of the Chaishan Management Station, and Zhou Lisheng, a tax cadre. Ó

Li Jinyu's tolerance of the rightists in 1957 can also be seen in the "Honghu Bao" let the "reactionary suspect" Ren Boqin write the book on the masthead. Zhang Shixun recalled in 1994: "(Honghu Bao) The first three words of the newspaper were written by Ren Boqin, an actor of the county Peking Opera Troupe. (The Eighth Series of Honghu Literature and History, edited by the Honghu Municipal COMMITTEE committee for studying literature and history materials, published internally in November 1994, P208).

What is Ren Boqin's background? Xia Zhifang, former deputy director of the Honghu Museum of Revolutionary History, recalled that Ren Boqin, who was once a clerk of the Japanese puppet regime, has always been regarded as a bad element after the founding of the People's Republic of China:

In March 1904 (the 30th year of Qing Guangxu, the second year of Jia chen), Mr. Ren Boqin was born in a shuxiang mendi in Dingxian County, Hebei Province. Since he was a

child, he was taught by his father to read poetry and books, and practiced calligraphy diligently, practicing three nines in winter and three volts in summer, and he was industrious and diligent, so his reputation was far and wide and his neighbors respected him. He married in the spring of 1923 at the age of 19 and gave birth to a daughter early the following year. Soon, he was introduced to the artillery regiment of Sun Chuanfang, a subordinate of the warlord Wu Peifu, as a clerk (i.e., a clerk, the same below), and garrisoned in Shanghai. Because he traveled to the warlords' troops without choosing friends, he became infected with vices such as smoking opium, visiting brothels, playing theaters, drinking and gambling, and destroyed his body, making him weak and uncontrollable, but when he wrote, he was still majestic and powerful. After the fall of the Beiyang warlords, Mr. Li could not pick his shoulders, could not lift his hands, and could not make a living, so he went up the river and went to Shashi, Hubei. After many efforts, he lived in Shashi Hanlun Book And paper to transcribe and write lithographs, and worked hard for many years to find a job bowl. After the Japanese Kou fell to the Jingsha area, he was hired as a clerk by the Japanese puppet regime in Gangneung County... After liberation, Shashi and other important towns have been changed to lead typesetting and printing books, and lithography has been eliminated, and Mr. Ren is on the verge of unemployment. Fortunately, in 1951, Cao Zikuan, a Hunan native, together with Feng Bingzhang and others, initiated the organization of the Labor Peking Opera Troupe in Shashi, and Mr. Ren and Tang, Hu, Deng, Liu and others went to the sea as ticket holders and responded positively, and the Labor Peking Opera Troupe was officially established, touring in Changde, Tianjin city, Hubei and Shishou and Gong'an in Hunan to make a living... In January 1956, the whole troupe performed in Xindi, and was appreciated by Li Jinyu, then secretary of the Honghu County Party Committee, and others, so they invited them to stay in Honghu Lake, and officially changed their name to honghu County Beijing Brush Troupe on March 1 of the same year. Since then, Mr. Ren Boqin has settled in Honghu Lake. (Honghu Wenshi, Tenth Series, Editorial Department of Honghu Wenshi, Honghu Municipal COMMITTEE for Studying Literature and History Materials, published internally in May 1997, P162). "Honghu Bao" is the organ newspaper of the county party committee, Li Jinyu does not follow the political rules, neither does he name himself, nor does he ask the superior

leaders to write the inscription, preferring to ask Ren Boqin, the secretary of the puppet regime in the past and the clown of today's Peking Opera, to write it. Zhang Wenjie deciphered Li Jinyu's manuscript. Zuo Fang, the founder of Southern Weekend, once said that the right faction in 1957 and the rebels in the Cultural Revolution and the "liberals" in the new era were all of the same kind of reformers: "After the founding of the People's Republic of China, there were three kinds of people who were regarded as 'heretical', one called rightists, one called rebel leaders, and one called liberals. In fact, the three kinds of people are one kind of people, all of which are deep underground groundwater, but under different historical opportunities, they spew out of the ground from the ground. They are all the most active and unstable elements in society, born with a rebellious character, they are not willing to be crushed underground, they live in silence forever, trying to flood the earth with their own energy, impacting the existing social order, and they are a death squad concerned with the future and destiny of the country and the nation, so they are destined to be used by people and eventually become victims of the times. ("How Steel Can't Be Made: An Oral History of the Left Side of the Founder of Southern Weekend", Left Dictation, Shen Hong Records, Tiandi Books Co., Ltd., June 2014, first edition, P181.) ? This passage happens to look at the fate of Li Jinyu, Gu Chengqing, Han Yaohui and others. Li Jinyu, Gu Chengqing, and Han Yaohui passively responded to the anti-rightist movement in 1957 and tried their best to relax the "rightists", and as a result, ten years later, the "Four Qings" and the Cultural Revolution were also beaten up." Anti-Party clique" - the "right wing" is to attack the party on behalf of the bourgeoisie, and the "anti-party clique" is also "the agent of the bourgeoisie in the party". Therefore, Li Jinyu and others, like the "rightists", have been sent to the rural labor reform for a long time from 1966. But Li Jinyu and others never gave in. According to Zhang Wenjie's deciphering Li Jinyu manuscript, Li Jinyu said in his diary on July 24, 1971- "On July 23rd, the captain informed me to come to the county, and I prepared the application by myself, just at 24 Get up in the morning to take a bus to Caoshi and go to Xindi in the morning. After arriving at the special project office of the (county revolutionary committee), I was asked to report to the study class. After I came to study the class, Wu Fangpei (a cadre of the county court) said to me: You write down some of

your activities during the Cultural Revolution. I said yes. I wrote for an afternoon. In the evening, Wu called me out again and asked me to focus on three questions: First, how did you attack the socialist system; second, how did you attack the Four Qing Movement; and third, what did these major issues in Honghu have to do with you? After I listened to it, I began to write it, and wrote it overnight and handed it to Wu Fangpei. It wrote about the problem of Jing Zhongjing starving a large number of people, the four Qing and the previous problems. The materials discussed were also provided by Ma Xiangkui. The problem of Honghu Lake is also directly related to me. After the specific content was written, it was handed over to Wu Fangpei. (According to Zhang Wenjie's identification and collation of Li Jinyu's manuscript photos, it was sent to Li Shuying on February 17, 2019 to transfer me.) (Zhang Wenjie, 78 years old, printed Li Jinyu's manuscript in the Honghu County Party Committee before the Cultural Revolution, and was appointed secretary of the Shi Wharf District Party Committee of Honghu County in August 1984, and later director of the Honghu Lake Management Bureau of Jingzhou District [division level]). ? In the text, "Wu Fangpei" and Zhang Wenjie first identified as "Guan Xianpei", are now revised with reference to the historical materials provided by Sheng Xianzhong in the 1971 li jinyu project by Wu Fangpei, a cadre of the county court for "Wu Fangpei". ? The most important message of Li Jinyu's diary of July 24, 1971, was that even in the desperate situation of "knocking over the ground and stepping on one foot" in the late cultural revolution, he still boldly exposed Xue Tan and other leaders of the Jingzhou prefectural party committee for pursuing ultra-leftism "Jingzhong Jing starved to death a large number of people ("three years of natural disasters" Jingzhou starved to death in the district of 100,000 people)". This is an excellent answer to why Li Jinyu dared to divide many less rightists than other counties in 1957, and dared to arrange for the female rightists in Qiuyang County to be teachers in Honghu. The reformists, the rightists, and the rebels are actually ideological liberators at different times. Li Jinyu and other "rightists", "bourgeois roaders", "anti-party cliques", In fact, it is a reformist faction that moves from communism to symbiosis. In December 1960, Li Jinyu seized on the new spirit of further opening up rural market trade issued by the new leaders of the prefectural party committee (Wang Yuzhen,

member of the standing committee of the provincial party committee and first secretary of the Jingzhou prefectural party committee), and built a "three-story" building on the back of the old gate of the river embankment in Honghu County to freely trade grain, cotton, oil and other commodities with the five provinces of Hunan and Gansu Free trade market: At the same time, it proposes to "open the cage and release the birds", "open the land to return to oneself", "expand the self-reserved land" and other loose policies "Let the peasants' altars and jars be filled" and advocate that "rural work should listen more to the opinions of the peasants" instead of "following the script." This is the precursor of rural reform twenty years later.

During the Cultural Revolution, Li Jinyu dared to criticize Xue Tan, the secretary of the prefectural party committee at the top level, like the "rightists." According to the memories of Sheng Xianzhong, a former teacher from the teaching and research office of the Honghu County Bureau of Culture and Education, on april 8, 2018, on the morning of January 23, 1968, a big gift was given in Honghu County At the "Honghu County Pink False Four Halal Restoration and Criticism Conference" attended by thousands of people, Li Jinyu held more than forty notebooks and made a speech for more than two hours to expose Xue Tan's corrupt life and bureaucratic style when he was supervising work at Honghu Lake. In February 2019, Zhang Wenjie sorted out relevant historical materials based on Li Jinyu's notes and photos, and Li Jinyu criticized Xue Tan's most wonderful article at the meeting at that time - Xue Tan played mahjong every day and all night, which seriously affected work and party-group relations.

Please see the following "Li Jinyu Notes Photo" transcript -

"Eighth, (Xue Tan) as an official, corrupt and degenerate, not engaged in work, lived a bourgeois life that was extremely corrupt for a long time. What Xue (Tan) did was answered from the arrangement of his day. The general arrangement of Xue's day time is: every morning at ninety o'clock to get up, after getting up, brushing his teeth, washing his face, combing his hair, wiping balsam will take half an hour. After these things are done, I play tai chi and then have breakfast. After dinner, look at the title of the document and start lunch. After the meal, I took a nap, and I slept until four or five o'clock in the afternoon before I got up, and then I brushed my teeth, washed my face, brushed my hair, wiped my balsam, etc. again, and then had dinner. After that, I took a walk around the east and west, and when I went back to my room, I

started playing mahjong, and I started playing mahjong, and I was (to) three or four o'clock in the morning, or even all night. This is the schedule of the day .

In order to make this question more accurate, A few more points will be revealed: (1)

Xue (Tan) himself has three (pieces) of mahjong (excluding the public), of which there

are two pieces of mahjong as large as a paper cigarette box, and this (piece) mahjong is

missing two pieces, so Xue sent a secretary and correspondent to run all over Jingzhou

Shashi Wuhan and twelve counties to match it. Ó

"(2) When Xue (Tan) goes to the countryside, he must bring a team to play mahjong to

facilitate the playing of mahjong. Ó

"(3) In order to play mahjong with Xue, some comrades must sleep well during the day

and accompany Xue (Tan) to play mahjong at night. Ó

(4) In some counties, in order to accompany Xue (Tan) to play mahjong, the county party

committee requires the secretary to implement the task of accompanying Xue to play

mahjong every day to the people and make preparations. Ó

"(5) Xue (Tan) playing mahjong regardless of the occasion, playing in the prefectural

committee in the organs, playing in the county, or playing in the district, the impact is

extremely bad. Ó

"(6) Always accompany Xue to play mahjong, he must play according to Xue (Tan's)

method, according to Xue's method as a win or loss. Ó

(vii) Some comrades did not understand Xue (Tan's) method of playing mahjong, so Xue

asked his secretary to write out the methods one by one and hand them over to his

entourage to read well. Ó

(8) If the secretary is absent, Xue (Tan) will ask the accompanying person to write down

the method in a notebook, read it well, and then play it. My notebook is recorded. Ó

(9) Xue likes female comrades to accompany her to play mahjong. This is true in the

ground, and it is even more so in Jianli. Once Xue played mahjong in Honghu Lake,

accompanied by a female nurse in the hospital. Xue said: Xiao Li is a very beautiful

person, but his hands are too rough. Ó

(10) Xue played mahjong at night, and the next day he had to brag about it, saying that he

had a board eye for playing mahjong and stripped off other people's pants. Ó

"(Eleven) Xue (Tan) lived in four or five houses in the (prefectural committee) organ, and

his lover also lived in three or four rooms, but Xue was not satisfied, and set up a special

room in the second guest house, the room equipment was very generous, and there were

waitresses. Xue ate, drank and slept in the special room all day, and at night he put and

urine into the spittoon, and asked the waitress to bring it in and out. When taking a bath, the waitress also needs to release water, send shoes and socks, etc. Ó (XII) In order to make the second guest house more satisfied with himself, Xue asked the counties to select young and beautiful unmarried female waitresses to send to the second guest house. Gangneung County once sent two waitresses because they were older. Later, I sent two more, but I said that there were too many children and I did not receive them. For this reason, the secretary of the Jiangling County CPC Committee complained: "It is even more difficult for the second prefectural party committee to select a female hostess than in the past when the emperor chose a concubine." Ōó (XIII) Xue's body is not bad, but he takes supplementary medicine every day. The annual tonic is more than 1,000 yuan. Xue took it in the special district hospital, went to the county hospital, and went to the district health center to take it. Xue took this many tonics in addition to eating, but also often sent affection, especially Xue's fellow villagers, secretaries, correspondents, to make a big bag alone, so as to give Xue a charge, go there and put the bag one (put), no less than a health center. Fifth, Xue ate well water in Jingzhou, which was not in line with his own taste.... Said... River. In order to make Xue drink the water of the river, in 1962, he spent more than 300,000 yuan to install a sewer for 20 miles from Shashi to Jingzhou to divert the river water to Jingzhou. After the installation, Xue also said that it was only allowed to be used by the three units of the prefectural party committee and the second guest house, and the residents of other organs and schools were not allowed to use it. Ó (14) Great hospitality. In 1959, Xue invited more than 40 tables to the Honghu River Networking Conference for five days, with a basic meal fee of one yuan per person per day, and another 15 yuan per table for additional meals. Xue was not satisfied, added 20 yuan to each table, and also sarcastically said that you have no money, we commissioned money, and added 20 yuan per table, so that each table totaled more than 45 yuan. At the banquet, Xue also toasted Peking Opera actors Mao Haiquan, Peng Hongling, Zhao Hongsheng, and Zhu Yanxia. When the Beijing Film Factory came to Honghu Lake to shoot the Honghu Red Guards, Xue invited more than forty tables. Xue also invited He Changgong of the Central Geology Department, Shao Min of the Central and Southern Bureau, and the guests of the secretary of the provincial party committee, all of which were reimbursed within the county party committee's funds. Ó

(15) Xue asked the Honghu County Party Committee to send fish to the Provincial Transportation Department and the Provincial Office. To the Honghu County CPC Committee: These responsible persons in the province are in a difficult situation. Director Zhang of the Provincial Department of Transportation was originally more than 180 pounds, and now he is very thin, I don't know him when I see him, he is bitter enough. Honghu Lake should regularly send fish and other food to the Provincial Transportation Department and the Provincial Office. (On February 27, 2019, he was the former secretary of the Shi Wharf District Party Committee of Honghu County, and later the director of the Honghu Lake Management Bureau of Jingzhou District [at the department level].) Zhang Wenjie, who retired from his post, sent a manuscript of Li Jinyu's criticism of Xue Tan on January 23, 1968) that he identified and sorted out). In the face of Li Jinyu's conclusive criticism, Xue Tan had to admit his mistake at the afternoon "defense meeting"

I think it is wrong to designate Li Jinyu, Han Yaohui, Gu Chengqing, Xu Wei, Ma Xiangkui, and others as anti-party groups. The anti-Party clique should be a small clique that opposes the Central Committee of the Party headed by Chairman Mao, against taking the socialist road, opposing Mao Zedong Thought, having a program, and conspiring activities. Now it seems that the three anti-statements are insufficient, and the conspiracy activities are unfounded. At the same time, Li Jinyu and the other five people have made mistakes in a big way, a small amount, a degree of severity, a priority of responsibility, and a consistent performance, and there should be some differences, and the far-fetched determination that small groups confuse this distinction, and this distinction is a concrete manifestation of the bourgeois reactionary line in "cracking down on a large area and protecting a small group" on the cadre issue. At that time, they were designated as anti-Party cliques, and because I was seriously poisoned by the stinky "cultivation" in my thinking, I was "taming the instruments" and "slavery." Ideologically, we view their attitude toward the old provincial party committee and the old prefectural party committee, so we mistakenly regard their attitude toward the local party committee and certain responsible persons of the local party committee as a state of affairs toward the party This is contrary to Mao Zedong Thought and is a reflection of bourgeois reactionary thought. At the same time, in the method of thought, it is not the analytical

method of dialectical materialism, but the analytical method of subjective idealism metaphysics, far-fetched and infinitely superior; not taking the mass line is not a bottom-up opinion, but is imposed from the top down. I made the mistake of classifying Li Jinyu and others as an anti-Party clique, and I should be entirely responsible for the mistakes; this was one of my major sins in the Honghu Four Qing Movement. (Quoted from Xue Tan, "On the Circumstances Of Determining Li Jinyu and Others as Anti-Party Groups", February 1, 1968).

However, Xue Tan's upper echelons had deep ties, and in October 1972, he returned to serve as the director of the organization department of the provincial party committee, and after the reform and opening up, he was promoted to deputy secretary of the Hubei Provincial Party Committee in charge of organizational work, which made Li Jinyu suddenly transferred out of Honghu Lake when the deputies of the Honghu County People's Congress unanimously elected him as the county chief, and was arranged to be the 11th deputy director of the Yangtze River Repair and Defense Department in Jingzhou. Only 1 month later he was released from work. It was not until Xue Tan died of illness on November 4, 1984, that Li Jinyu completely came out of the shadows.

Is this a parable that in the "period of party dictatorship", the right will never be able to defeat the left? Fortunately, Xue Tan was only 68 years old when he died on November 4, 1984, and Xue Tan's supporter, Zhang Tixue, the former governor of Hubei Province, was born in 1915, so he was born in 1973. On September 3, 2009, at the age of 58, Xue Tan's backstage, Wang Renzhong, the former secretary of the Hubei Provincial Party Committee, was born in 1917 and died in 1992. He died on March 16 at the age of 75.

The average life expectancy of the three perpetrators is only 67 years! Li Jinyu, the "leader of the Honghu Anti-Party Clique," died of illness in October 2002. On The 8th of July, at the age of 80; the "hard bones" of the "Honghu Anti-Party Clique" were cleared. He died on November 12, 2010, at the age of 84; "Birthday star" Han Yaohui passed away on August 20, 2018, at the age of 90! There are also 82-year-old "Shanghai worker" Xu Wei and 80-year-old "old public security" Ma Xiangkui died In 2009. The five "Unjust County Orders" of the "Honghu Anti-Party Clique", although physically and mentally devastated, all live an average of more than 80 years 83 years old! In contrast, the average life expectancy of Xue Tan, Zhang Tixue, and Wang Renzhong,

the three wrongdoers, was only 67 years! No one lives to be 80 years old! This seems to be a parable: the "rightists" who suffer for the people always live longer than the ultra-left who is a mighty blessing! Even more people are always grateful to the "rightists" and hate the "leftists" - Xue Tan, who was once powerful, is now snubbed in front of the door on the Internet! However, Li Jinyu, Han Yaohui, Gu Chengqing, etc., frequently appear in novels, reportage, and movie scripts, such as "There is a Li Jinyu in Honghu Lake", "Li Jinyu, secretary of the county party committee", "There is no Li Jinyu in the world", "Water City", "Li Jinyu Chronology", becoming an Internet celebrity and on Phoenix SATELLITE TV! Now it has entered the "List of Rightists in China"

("Dictionary of Names of Victims in 1957"). The Honghu County Party Committee's "passive anti-right" parable warns that the "leftists" and "superiors" who are accustomed to coercing others should understand that there are three core concepts in the history of human thought that need to be kept in mind - "Freedom", "symbiosis", "individualism". Your "authoritarian freedom" must be subject to the "symbiosis" of "man must coexist with others." The premise is that we must worry about the "individualism" of "do not do to others what you do not want", and keep "no enemies, only the sick" The bottom line of symbiosis is to practice "yin and yang coexisting" according to the heavenly path of "a hundred flowers blooming" - the coexistence of left and right. This is exactly what it is: to leave the "rightist" heroic name in it, and a hundred schools of thought contend for symbiosis and happiness!

With this 87,000-word long preface, I would like to dedicate it to the 10,000-word

masterpiece "The Great Dictionary of The Names of the Victims in 1957"!

Zhu Jianguo

Feb. 27, 2019

In Shenzhen, it was called Lu early

Phone: 13902918149

[Zhu Jianguo, real name Zhu Jianguo, born in 1952, essayist, chief journalist, and researcher of "pseudo-modernization"; joined the Communist Party of China in 1986,

voluntarily left the party in 1994; 1988.] Since then, he has successively served as the

chief of the commentary section of the editor-in-chief office of Hubei People's Radio, the

editor-in-chief of "Radio Talk", the deputy editor-in-chief of "Southern Talent Market

Newspaper", the director and chief reporter of the Shenzhen reporter station of China

Reading Newspaper (Guangming Daily Newspaper Group), the chief writer and director

of the news department of "Ta Kung Pao and DaZhou", and the "Chinese market"

Director of the Special Publications Department (Xinhua News Agency, Hong Kong Branch). ?

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