

Preface to Mr. Yang Jiao

The Heart Tablet is dedicated to the thinkers and victims of the "Gates of Hell."

One

Reading the "Dictionary of Victim Names in 1957" edited by Mr. Wu Yisan, my feelings

of confusion and worry about history and reality were once again deeply shocked and

activated, and the vivid faces of many victims who knew or contacted came to mind.

Among them, as teachers, there are Feng Xuefeng, Wang Zhong (director of the

Journalism Department of Fudan University and a famous journalist), Peng Zigang (a

famous female reporter of the Ta Kung Pao, an editorial board member of the Shanghai

Wen Wei Po, and the editor-in-chief of the Beijing "Traveler"), Du Guang (a famous

theoretician of the CPC Central Committee), and so on; as classmates of the same

generation, there are Lin Xiling, Lin Zhao, Gan Pu, Ding Hong, and so on; they are all

figures who cannot be ignored in the study of "1957 Studies." Except for Mr. Du Guang,

who is over ninety years old and still alive, most of the rest have passed away one after

another, and there are not many living victims. Thinking of them reminds me of the

unforgettable dark era of "Qin Shi Huang + Stalin"!

How many victims of the 1957 "Anti-Rightist Movement" were there? There are still

mysteries to be solved. Usually said to be 550,000 (more than 3 million, one says more),

people often mistakenly think that this is the number of people who were "corrected"

under the auspices of Hu Yaobang in 1979, until decades later In 2016, I read a chilling

figure from the 8th issue of Yanhuang Chunqiu: "Only more than 100,000 of the 550,000

rightists can survive to the point of injustice." (Meng Banrong: "It turns out that "Zhang

Luo" is such an "alliance"), that is to say, there are 40 Tens of thousands of "rightists"

were persecuted in various political movements and tortured to death in "labor reforms."

If you count more than 3 million, the number of dead is staggering. On May 18, 2017,

Mr. Du Guang wrote to the Party Central Committee in his "Proposal calling for the

complete negation of the Anti-Rightist Movement": "Most of the members of this group of victims have passed away, and there are probably not enough survivors." Ó? (Du Guangwencun, 2017.4--6).

This kind of era background highlights the merits of Mr. Wu Yisan and the historical value of this dictionary. As we all know, the officials in charge of ideology on the mainland generally suffer from the bad habit of A-Q, as long as they mention the taboo "light", "light", "lamp" Words like "candle" will be associated with the scar on their head, so they should "look at the whole scar with red eyes" also. The difference is that no one takes Ah Q's "angry eyes" seriously, but these cynical officials can evolve "angry eyes" into Cultural authoritarianism, in the form of "red-headed documents", stipulates that "party policies such as "gossip" are not allowed Such "policies" have never been taken into account, which is completely contrary to the fact that they falsely propagate "observance of the Constitution." The "Anti-Rightist Movement" is one of the main contents of their explicit stipulation that they are not allowed to "talk nonsense," and this is a case-checked case. In the case of such a "iron house" that is imprisoned in this kind of thinking, it is necessary to search for the "anti-rightist movement" of more than 60 years ago from the massive text bit by bit like a big wave of sand The material of the victims is not easy to talk about! Without the pure feelings of worrying about the country and the people, without the enthusiasm for pursuing the truth, without the realistic spirit of restoring the truth, to complete this kind of state-level scientific research project that should have been completed by using national strength, Mr. Wu Yisan completed it with thin civilian strength, and it was completed under the pressure of the "security force" of the iron wall of copper walls around him. This is truly admirable and appreciated!

Therefore, whenever I think of this mr. Wu Yisan, who has never met a face, I see such a group portrait: they are the Chinese Luodan of the new era, climbing on a steep and desolate granite day and night, wielding the hammer and chisel in their hands hard, and sculpting a "thinker" for China's "Gate of Hell" in one after another And countless victims; their labor reminds the living of and knows again these forgotten souls who have been sealed behind the scenes of history. The groans they made at the "Gates of Hell" gradually formed a thunderous cry: calling for the awakening of those sleeping in the "Iron House". The "victims" listed by Mr. Wu Yisan here are actually

"thinkers" who  
stand at the "gates of hell" in China And the victims; their groans, the  
cries of the  
forerunners imprisoned in the "iron house"!

Two

Among the victims of my classmates I know, there is Lin Zhao, who was  
shot dead in the  
"Cultural Revolution" who strongly resisted Mao Zedong's "Qin Shi Huang +  
Stalin"

ruling concept The only girl in the student rightist who has been  
"reformed through  
labor" together. She is upright, strong, intelligent and beautiful, and  
we all affectionately  
call her "Sister Lin"; she originally studied at Peking University and  
then collectively  
transferred to the journalism department of the National People's  
Congress. She was  
classified as a "rightist" for daring to speak out, and was convicted and  
imprisoned for

"adhering to a reactionary position." Her elderly mother tearfully  
persuaded her, "Admit  
it, or they'll kill you." Her answer was: "I'm not wrong!" Imprisoned in  
a Shanghai prison

for many years, she knew that she was about to be killed, and used her  
own blood to write  
a Mingzhi poem on the cover of the Central Party's Party magazine "Red  
Flag", which

included a sentence: "Leave your heart and soul, and pay the ashes of  
your body." He had

saffron hair and recognized blood stains. "Just over a month after  
writing this poem, on

April 29, 1968, she was shot and the executioner demanded five cents of  
ammunition

from her mother; when she was taken to the execution ground, the whole  
prison, the

whole of Shanghai, the whole of China, All heard her last fierce cry:

"Mom, where are

you!" Ó

Among the teacher victims I know

Feng Xuefeng, who joined the Communist Party in 1927, is a famous  
literary critic. Lu

Xun's close friend, Xu Guangping praised him as the person who understood  
Lu Xun the

most. He died on January 23, 1976"

When I was admitted to the Department of Journalism at Chinese min  
University in 1956,

I was in my early 20s and was enthusiastic about student literary club  
activities, such as

participating in the deputy editor and writing of the "Renmin University  
Weekly" literary

and artistic editor, and communicating with literary celebrities. I once  
wrote to Feng

Xuefeng to ask Lu Xun about his research problems and exchanged letters  
with him. In

the tide of anti-rightism, I was ordered by the leaders to hand over the  
private letters of

Peng Zigang and Feng Xuefeng, all of which were lost.

Mr. Du Guang, who is over 90 years old, is a well-known scholar who is  
still alive and is

deeply respected and loved by people. As early as his youth at Peking

University before the founding of the People's Republic of China, he actively participated in the student movement against the corrupt rule of the Kuomintang, and after the founding of the People's Republic of China, he engaged in scientific research and teaching work at the Party School of the Central Committee of the Communist Party of China, and has always been deeply concerned about the fate of the country and the people, and constantly explored and pursued the truth. Because his scientific research activities are not to seek a "stepping stone" for an official and a half-position, not to comment on the "golden rule" of the imperial dynasty, Therefore, he failed to "align" with the ruling ideology, and his scientific research activities were surnamed "Section" instead of "Party". This brings a lifetime of doom. He was first branded a "rightist" in 1957, rehabilitated and returned to the Central Party School in 1979, and then in the June Fourth Movement For sympathy and support for the students, he was purged and removed from his position. In his later years, he devoted himself to exposing the "scientific meanness" under the banner of "Marxism" and advocating the "1957 study" advocated by Professor Qian Liqun He has dedicated his groundbreaking scientific research achievements, received warm welcome and support from people with conscience in the academic community, and is a leading elder. I used his name as a joint praise for his humanistic virtues: "Du Yu cries at night, the light and the wind and the moon." In fact, his real name was "Lin Daomao", and in order to avoid the pursuit of the Kuomintang military and police, he changed his name and surname and defected to the "Liberated Areas" Joined the Communist Party. It is such an upright, sincere and kind old scholar who is still repeatedly imprisoned by all kinds of tangible and intangible ideas today, until he uses coercive means to stifle his voice space. At that time, the Kuomintang military and police tried unsuccessfully to imprison him, but now the Communist Party has "imprisoned" the thoughts and actions of this old Communist Party member in another way. It is not difficult to see from me what kind of "anti-party and anti-socialist bourgeois rightists" they are and what kind of absurd laws the rulers have convicted them. If it were possible, when we traced the ins and outs of each victim one by one from this "Dictionary of The Victims of 1957" and knew their humanistic character and life trajectory, what a thrilling and appalling and tragic picture would appear in front of us! This reminds me of December 11, 1980, when some cultural celebrities in

Beijing,  
teachers and students of the Journalism Department of Peking University  
and renmin  
university, and Lin Zhao, who were friendly before his death, held a  
small memorial  
service against the official will and risked politics: on the front black  
curtain was a  
banner written by wu Shangyu, a friend of the same window and a victim  
Comrade Lin  
Zhao's memorial service", in the middle of which hung a large statue of  
Lin Zhao  
surrounded by white flowers, and the two sides were hung with white  
ribbons.

Particularly striking of these is the fact that the proximal side of the  
statue is wordless,  
and two large symbols are drawn: on the right is a question mark "? ", on  
the left is an  
exclamation point"! Ó? This kind of meaning that "silence is better than  
sound at this  
time" is just like Lu Xun's poem: "The heart is vast and even Guangyu,  
and the thunder is  
heard in the silent place." From the "Anti-Rightist Movement" in 1957 to  
today, a large  
number of sad incidents have occurred in China that make people shed  
blood and tears  
and cannot look back, but the "party leaders" have collectively lost  
their voices.  
Pretending to be deaf and dumb, "Wang Gu said it left and right." What  
exactly caused  
this blood-debted party to lose its memory? This can also be used to save  
the link with  
this wordless picture"? "and"! To think, people will find earth-  
shattering answers in the  
questioning of "heavenly questions".

Three

When senior officials solemnly commemorated this and that anniversary,  
Mr. Du Guang,  
who was ignorant of current affairs and inappropriate, wrote to the Party  
Central  
Committee in 2017, the 60th anniversary of the "Anti-Rightist Movement",  
calling for the  
complete negation of the "Anti-Rightist Movement" If it can be completely  
negated, it  
will not only completely correct the party's mistakes on this issue,  
eliminate regrets, and  
relieve the burden, but will also greatly improve the party's influence  
among the broad  
masses of the people and its international image. He made six suggestions  
for this:

- (i) To refute the assertion that the Anti-Rightist Movement is a  
socialist revolution on the  
political and ideological front;
2. To change the erroneous conclusion made by the Anti-Rightist Movement  
in the  
Resolution on Several Historical Questions Concerning the Party Since the  
Founding of  
the People's Republic of China (i.e., the Anti-Rightist Movement is  
correct, necessary,  
and only enlarged) and that the basis for this conclusion is purely  
fictitious and must be

overturned;

(3) Financial compensation to the victims of the Anti-Rightist Movement;

4. All those who have not yet been corrected shall be corrected and rehabilitated;

5. Establish the "Monument to the Victims of Ding You" in places of commemorative significance;

6. Non-governmental organizations spontaneously established to study Ding Younian's

anti-rightist unjust cases, as well as the organization of academic and commemorative

activities related to them, shall be supported in accordance with the provisions of the

Constitution and shall not interfere or obstruct.

The result? According to the historical experience since the founding of the People's

Republic of China, it is entirely certain that Mr. Du Guang's sincere suggestions will not

yield any results, not even a single receipt; this kind of fruitless result is the real result.

Why? Because Mao Zedong said that the anti-Rightist movement "is a great socialist

revolution on the political and ideological fronts", and the Party Central Committee in the

"historical resolution" that "in the process of rectification, It is absolutely correct and

necessary for a very small number of bourgeois rightists to take the opportunity to

advocate the so-called "loud and loud" and to launch a wanton attack on the Communist

Party and the nascent socialism in a vain attempt to replace the leadership of the

Communist Party. However, the conclusion that the struggle against the Rightists has

been seriously expanded" is contrary to objective facts and rational logic, and is

completely untenable. From the perspective of rational logic, the above assertions and

conclusions are completely confused and invert the normal relationship between part and

whole, individual and general, quantitative change and qualitative change. Here, one

hundred percent error does not change the one hundred percent "correct" prescriptiveness

of the a priori; from the objective facts, the above assertions and conclusions are not

abstracted from external objective existence, but are intrinsically a priori in the mind and

then imposed on objective existence Therefore, this thesis has become the starting point

for the argument of objective existence, and there is no need to be confirmed and tested

by objective existence. It can be seen that high-ranking officials still adhere to this

unreasonable method of argumentation for the sake of political interests, which is the

"rules", "traditions", and "conventions" established by Mao Zedong "It's the same.

Can the "constitution provisions" be used to persuade the "party leadership" who have

repeatedly propagated the "constitution"? The answer is no. In China at this stage, in fact, there is an "iron wall" of "the party is greater than the law", and the "compliance with the constitution" advocated by the mainstream consciousness. Such beautiful words are nothing more than the tricks of the powerful to deceive the people, and they have never stood the test of practice; if they do not believe it, let them try to start from the simplest and unmistakable permission for freedom of speech and the press. The official hypocrisy of "abiding by the Constitution" is perfectly consistent with Mao's self-proclaimed nature of "monks playing umbrellas & lawlessness." It is recorded in literature that as early as his speech at the 1954 Constitution Seminar and his speech at the 1957 Qinhuangdao Central Work Conference, Mao Zedong made no secret of his fundamental views on the Constitution: "The formulation of the Constitution is essentially a denial of the Party's leadership and is extremely harmful politically..... The formulation of the Constitution is formulated, and the implementation is not implemented, and to what extent it is implemented, it must also be subject to the Party's instructions. Only fools and anti-Party elements will break away from the Leadership of the Party and implement the Constitution. It can be seen from this that the Constitution is nothing more than a trick played by the Communist Party to play "politics" and "democracy", and if it is useful, it will be used, otherwise it will be discarded, and everything will be beneficial or not. "Party leadership" is the principle. Listening to Mao Zedong's "private remarks" and looking at a large number of well-known facts, their claim that "the Communist Party wants to carry out activities within the scope of the Constitution" is really completely deceptive. It is not difficult to understand why Liu Shaoqi, the "president of the country," held up the "book" of the Constitution in his hand during the "Cultural Revolution." In order to protect himself, he encountered Mao Zedong, who had always been "lawless", the "chairman of the party", who was drunk on the head, and in Mao's eyes, "the constitution." "For Liu, it is a straw that cannot save his life." In this way, Liu Shaoqi, as the "second in command" who was trusted by Mao Zedong for advocating "Mao Zedong Thought", finally became a blood sacrifice at the cost of his own life." Mao Zedong Thought "Sacrifice before the altar." A certain top party official declared that "the party is greater than the law" is a false proposition that should be denied. However, countless

bloody facts have proved that "the party is greater than the law" is an ironclad fact, and it is those who should be denied the "party leadership" who dare not face the facts. Their repeated emphasis on the "absolute leadership of the Party", which is inviolable under the current system and is the source of all corruption, confirms the universal assertion of the British historian Lord Acton (1834-1902). "Power tends to be corrupt, absolute power is absolutely corrupt". When someone calls it "the absolute leadership of the Party," they seem to have forgotten even common sense. A rational appeal to these bureaucrats for the victims of May 7, the answer is still two large silent symbols hanging high in front of Lin Zhao's portrait: "?? ÓÒ? Ó

Four

Things are certainly not exactly as pessimistic as I said. After Mao Zedong's "death", what he did since the founding of the People's Republic of China gradually became clear with the awakening of the people, and the victims who first stood up to fight him in 1957 were gradually understood by the people who had suffered in the ten years of catastrophe. The "class struggle as the guideline" ended with the end of Mao Zedong's life, although his ghost was like the ghost fire of the grave, which often flashed in the dark night, but in broad daylight, he had no choice but to hide in the dark depths of the grave. Thus, the "correct" and "necessary" conclusions of the "Anti-Rightist Movement" and Mao Zedong's statement that it was political The thesis of the socialist revolution on the ideological front was completely rejected by the ridicule of the people after tea. There is a universal social phenomenon worth savoring: the reference to the "bourgeois right" who was once regarded as a "pariah" and an "enemy" Now it is often praised as a "good man" and a "capable man"; and once a resounding "proletarian leftist" Now it has almost become a swear word, and if you want to say something bad behind your back, it is enough to call who is "leftist". Who now dares to pat themselves on the chest and call themselves "leftists" as they did during the Cultural Revolution? But things often make me pessimistic. In the fifth point of the "Proposal calling for the complete negation of the Anti-Rightist Movement" issued by the CPC Central Committee, Mr. Du Guanglao mentioned the establishment of a "Monument to the Victims of Ding You" in places of commemorative significance. He said: "The anti-rightist movement is a major unjust case in China's modern and modern history and has brought great disasters to the Chinese nation. It has not only knocked a



large number of intellectuals into the bottom of society, making it impossible for them to make due contributions to social construction, and many outstanding sons and daughters of china have died in the course of labor reform, but it has also destroyed the fine traditions of intellectuals and corrupted the social atmosphere. This historical lesson deserves to be remembered forever. In order to enable future generations to remember this tragic lesson and avoid repeating similar mistakes, the 'Monument to the Victims of Ding You' should be erected on university campuses where a large number of rightists have been carved out and in places where a large number of rightists have died. Ó This proposal is completely reasonable, conforms to the will of the people, conforms to the will of the people, and is absolutely necessary and feasible. However, under the "party's leadership" system that has been going on all day, even Mao Zedong said in the "Cultural Revolution" that "the party leads everything in the east, west, south, and north." Not to mention that the mainstream consciousness is still unwilling to give up the "orthodox" mantle of the Third International, and still dare not or be unwilling to seriously face history and draw lessons from history. Therefore, the establishment of such a monument is undoubtedly equivalent to removing the felt hat on Ah Q's head, exposing the scar on his head to the sun, and damaging his image of "Guangwei Zheng"; the emperor of the feudal dynasty was fashionable and able to issue "sin against himself" How can we, the "party leaders", who are full of "revolution", seem to have not even had this grace, and how can they agree to build such a monument! This is exactly what happened. For example, Elder Ba Jin once proposed the construction of a "Cultural Revolution" museum, which would never get the "leadership of the Party" with the background of "Chairman Mao's Red Guards" So decades have passed, and the old man Ba Jin has passed away with regret, and this suggestion is still "no news of mud cattle entering the sea"; a "Cultural Revolution Museum" spontaneously established by the people is also there Smashed under the "leadership of the Party." According to Yang Xianhui's 2003 book "Chronicles of Jiabiangou", a labor reform farm called "Jiabiangou" in Jiuquan, Gansu Province, once concentrated 3,000 rightists, and the last survivors were only a few hundred. Gansu's Friends of the May Seventh Martyrs raised funds to build a monument in Jiabiangou, which was soon destroyed under the command of the "Party leader"...

The most thought-provoking thing is that when Chinese mainland still repeats Mao Zedong's "a cannon sound of the October Revolution..." to this day, the Russians have already correctly named the "October Revolution" as the "October Coup." Ó? Some politicians in our country who are keen on "the leadership of the Party" still deeply regret the collapse of the Soviet Union and lament that "not a single one of them is a man", but the Russians openly accuse Lenin" The Bolsheviks "betrayed the country and constantly exposed the violent dictatorship of Stalin's "dictatorship of leaders." When Chinese mainland the "party leaders" refused to establish a "Cultural Revolution Museum" and smashed the "Jiabiangu" At the time of the Monument to the Victims of the Right-Wing Labor Reform, Russia decided in the 1991 Parliament that October 30 of each year should be "Memorial Day for the Victims of Political Repression". The official ceremony is to hold a grand commemoration ceremony; on October 30, 2017, the unveiling ceremony of the "Wall of Sorrow" specially built to commemorate the victims of political persecution was also held. State leader Putin attended the ceremony and delivered a speech. It is a curved monolithic wall, 35 meters long and 6 meters high, on which are carved many bumpy and blurred figures, forming a huge sickle figure, symbolizing the state apparatus under the "leadership of the Party" How to cut grass like a sickle. The artistic expression of the "Wall of Sorrow" reminds me once again of Rodin's bronze sculpture The Gates of Hell. It is Rodin's work based on Dante's Divine Comedy, and in the middle of the upper part of the door, there is a strong and powerful male giant, who is crouched at the entrance of hell, full of feelings and cheeks, contemplating "thinker", he hangs his head and silently gazes at 187 human bodies, and in the midst of painful struggle, the tide of the eerie and terrifying hell. The theme is: "You have come here to give up all hope!" Ó Perhaps it is a coincidence that the day of the unveiling of the "wall of sorrow" in Moscow by the Russians was the centenary of the "cannon of the October Revolution" that Mao Zedong praised and affected the fate of Chinese. We have repeatedly emphasized "taking Russia as a teacher", and the founding of the country is even more insisting on "total Sovietization", why can the Russians now "take history as a mirror" We have built a "wall of sorrow" to commemorate the victims of political persecution, but we refuse to build a "Cultural Revolution Museum" and want to destroy

the monument to the victims of the rightist faction?  
Five  
Or: We have already built the "Monument to the People's Heroes" in Beijing's Tiananmen Square, and what similar monuments need to be built?  
Of course, because these are two different things of a completely different era and of different natures, the former cannot replace the latter at all.  
The "Monument to the People's Heroes" was established on September 30, 1949 by resolution of the First Plenary Session of the Chinese People's Political Consultative Conference, and a groundbreaking ceremony was held in the afternoon of the same day, which can be said to be related to the "People's Republic of China." It bears a strong political connotation: it marks the end of the Kuomintang-ruled "Republic of China" on the mainland and the Communist Party-ruled "People's Republic of China." The beginning. This 37.94-meter-high stone stele is surrounded by two layers of Han white jade railings and steps, and the stele is inlaid with eight huge Han white jade reliefs, reflecting historical events such as: "Humen Ban Ban" and "Jintian Uprising", "Wuchang Uprising", "May Fourth Movement", "May Thirtieth Movement", "Nanchang Uprising", "Anti-Japanese Guerrilla War", "Victory Across the Yangtze River" On both sides of the relief sculpture of "Victory Crossing the Yangtze River", there are decorative features of "Supporting the Front Line" and "Welcoming the People's Liberation Army" Relief. On the front of the stele is Mao Zedong's inscription: "The People's Hero Is Immortal", and on the back there is an inscription written by Mao Zedong and Zhou Enlai: For three years, the people who have sacrificed themselves in the People's War of Liberation and the People's Revolution  
Heroes are immortal!  
Over the past thirty years, the people's heroes who sacrificed their lives in the People's Liberation War and the People's Revolution will never die!  
From this point on, back to 1,840 years, in order to oppose internal and external enemies, to strive for national independence and the freedom and happiness of the people, the people's heroes who died in successive struggles will never die!  
Of course, we cannot demand that a monumental stele be exactly equivalent to history, but the inscriptions and reliefs here have unmistakable historical connotations: highlighting the freeze-frame of history from the Opium War in 1840 to the founding of the People's Republic of China in 1949, which was not included in the category of commemoration before and since. As historians have widely acknowledged, history is

written by the victors. Therefore, this monument embodies the victor's view of history, emphasizes the revolutionary merits of the Communist Party, and the ruling concept of "power out of the barrel of a gun". For example, the reliefs express the War of Resistance Against Japan with the "guerrilla war" behind enemy lines, which inevitably makes people confused: where are the frontal battlefields and front lines of the War of Resistance Against Japan that lasted for more than ten years? Was its victory won solely by guerrilla warfare? We do not need to delve into such a question, because at least "guerrilla warfare" is also a military operation of the Anti-Japanese Resistance. Therefore, when we see the dignitaries of the party and the state solemnly holding flower laying ceremonies at the "Monument to the People's Heroes" on major festivals, we can only have this impression: this monument was built for a specific era and a specific object, it can be said to be a monument to the founding of the People's Republic of China, and the message conveyed is that the republic is the world laid down by the Communist Party!

The question that needs to be explored now is whether, 70 years after the founding of the People's Republic of China, when the basic contradictions in the society on the mainland are no longer the contradictions between the broad masses of the people and the rule of the Kuomintang bureaucracy, there are still new "successive struggles" for "striving for national independence and the people's freedom and happiness." ? In addition to the armed struggle against the outside world, what is the main connotation of the struggle in peacetime, and how should the worthy of commemoration and remembrance of the victims produced in the struggle be recognized and treated? All of these go beyond the specific era and specific objects stipulated in the "Monument to the People's Heroes" and require new answers, so they have far-reaching and memorable historical significance.

Six

Let's start with two official authoritative documents.

In the "Resolution on Several Historical Issues Concerning the Party Since the Founding

of the People's Republic of China," the Communist Party of China has a few sentences

that provide us with clues worthy of in-depth consideration in exploring the above issues:

China is a country with a long history of feudalism, and our Party has waged the most resolute and thorough struggle against feudalism, especially against the feudal land system and the gentry and bullies, and has cultivated a fine democratic

tradition in the anti-feudal struggle; however, the poison of long-term feudal absolutism in ideological and political affairs is still not very easy to eliminate, and various historical reasons have prevented us from institutionalizing and legalizing inner-Party democracy and democracy in the political and social life of the country, or although laws have been formulated, they have not had the authority they deserve.

On August 18, 1980, Deng Xiaoping gave a speech at the enlarged meeting of the Politburo of the Central Committee entitled "Reform of the Party and State Leadership System", which was published by the Politburo on August 31, 1980 Day discussion adopted. In this speech, when talking about the leadership system and the cadre system of the party-state, he also said the following: "The main drawbacks are the phenomenon of bureaucracy, the phenomenon of excessive concentration of power, the phenomenon of paternalism, the phenomenon of the lifelong system of cadre leadership positions, and the phenomenon of various privileges. He made a brief analysis of these phenomena:

I. Bureaucratic phenomena: "It is closely related to our long-standing belief that the socialist system and the planned management system must implement a highly centralized management system for the economy, politics, culture and society";

Second, the phenomenon of excessive concentration of power: "Under the slogan of strengthening the unified leadership of the Party, all power is improperly and unanalyzed to the Party Committee, and the power of the Party Committee is often concentrated in a few secretaries, especially in the First Secretary, and the First Secretary must be in charge of everything." The unified leadership of the Party is often transformed into individual leadership as a result"; "This phenomenon is related to the influence of feudal absolutism in the history of our country, and to the tradition of high centralization of power by individual leaders in the work of the Parties in various countries, which was practiced during the period of the Communist International"

The phenomenon of patriarchy: "In addition to making the individual highly centralized, it also puts the individual above the organization, and the organization becomes the instrument of the individual ... Paternalistic phenomena such as monolithicism, individual decisions on major issues, cults of personality, and the supremacy of the individual over the organization are constantly breeding";

Fourth, the phenomenon of the lifelong system of cadre leadership positions: "It has a

certain relationship with the influence of feudalism, ... The appointment of any leading cadre cannot be indefinite."

V. The Phenomenon of Privilege: This phenomenon "has caused great disasters to the masses" and "some cadres do not regard themselves as servants of the people, but as masters of the people. . It is bound to corrupt our cadre ranks. The privilege against which we are opposed today is the right to be politically and economically outside the law and the system. The practice of privilege is a manifestation of the unpurged influence of feudalism."

The information revealed by the above two official authoritative documents tacitly, consciously or unconsciously, makes people see the shadow of Mao Zedong, which is almost an open secret. Its main value lies in the fact that it was an early recognition of the Communist regime after the founding of the People's Republic of China in the form of official authoritative documents after the almost simultaneous end of Mao Zedong's life and his beloved "Cultural Revolution", which is inextricably linked to feudal absolutism in history, but it is only a kind of "residual poison" , "remnants" and "influences" are just that.

Is it really that simple? The answer is no.

Although the above arguments are not theoretically argued, they are more of a description of phenomena and facts, but they all outline the constituent elements of feudal absolutism and the basic form of its political system, which reminds me of the Analects A passage from Yan Yuan: "Qi Jinggong asked Confucius about the government. Confucius said:

King, subject, father, son. Gong Yue: Zenya! Faith is like a king who is not a king, a

subject is not a subject, a father is not a father, a son is not a son, although there is millet,

I have to eat it? After that, these eight words of Confucius became the basic requirement

of "government" in feudal society, that is, the reason why the king is the king, the reason

why the subject is the subject, the reason why the father is the father, and the reason why

the son is the son. The two kinds of relations involved here, the relationship between

kings and subjects, and the relationship between father and son, both have a strict

prescriptiveness that makes them "why", have their legal and ethical reasons to maintain,

and on this basis evolve into "the king wants the subject to die, the subject has to die; the

father wants the son to die, and the son has to die." Ó? Between this "king, subject,

father, and son", each has a principle that must be followed for "reasons". On the basis of

these two relationships, two systems are constituted: the monarchy and the patriarchy, the latter is the basis of the former, and the former is the development of the latter at the national level, so the king is called the father, the people are called the son, and the "king's father and the people's son" is how it comes from. "Patriarchy" can be said to be an early slavery, that is, the head of the family has absolute control over family members and private property, and the monarchy has absolute control over the members of the state and the "world"; Under the whole world, no free king land, leading the coast of the soldiers, no free vassal subjects" concept of rule. As a result, the autocratic centralized political system centered on the monarchy and the patriarchal organization centered on the patriarchal power were combined into a set of feudal political patterns with the ideal of "Ming Jun, Xian chen, and shunmin".

The feudal autocratic regime formed after Qin Shi Huang unified China did not change fundamentally in the long historical development, and on the basis of the basic social contradiction of the antagonism between the officials and the people, the "change of dynasties" characterized by "fighting the world and sitting on the world", the replacement of each dynasty was carried out under the same feudal autocratic form. Until the "Republic of China", this was still the case, and the difference was only "packaging";

"one heavenly son and one courtier" The transfer of the monarch's power to oppress and dominate the people through civil and military officials does not change the basic form of the old form of government. Under this form of autocracy, each dynasty incorporated a wide range of socio-cultural phenomena, such as ethics, religion, law, art, academic, ideological, educational, and other socio-cultural fields, into the "heavenly net" pattern of its monarchy, and became a political tool to serve the rulers. Therefore, cultural absolutism, which began with Qin Shi Huang's "book burning pit Confucianism," enabled all dynasties to run through the "one-in-one" existence of "exaltation." The "guiding ideology" of status has created various forms of "literal prisons", in which the Chinese people have lived for generations." In the official doctrine, he also cultivated a spirit and temperament that was particularly suitable for feudal absolutism, and was accustomed to handing over his fate to the "True Son of Heaven" and the "Prime Minister of Peace." , the "rule of man" tradition dominated by the "Qingtian Lord". Under this kind of authoritarian system, there is no "democracy" to speak of, and the

"democracy" in ancient Chinese literature refers to "making decisions for the people." That is, Deng Xiaoping said "the master of the people", not "Mr. De" after "learning from the West and gradually moving from the East" Ó? Deng Xiaoping pointed out above as "bureaucracy", "high centralization of power", and "individual leadership" , "Patriarchy", "One Word", "Cult of Personality" , "leadership positions for life", "privilege", "corruption." "And so on, we can find its historical origin in the characteristics of feudal autocratic society."

Seven

At the request of Professor Joseph Needham, who is famous for his study of the history of Chinese science and technology in Britain, Mr. Wang Yanan, a political scientist, economist and translator of Capital, published the book "Studies on Chinese Bureaucratic Politics" in 1948 after several years of research, which discussed in detail the feudal autocracy we briefly mentioned above. In 1949, the Kuomintang Chiang family dynasty collapsed on the mainland and lost Taiwan. At the end of the book, Wang Yanan made the following prophecy with great emotion: The fifties will be a scientific and people's era, when the feudal autocratic system that is the basis of China's bureaucratic political society has been eliminated, the social identity relationship between officials and the people has been washed away, the people, especially the workers and peasants, have consciously participated in the political reform movement, and bureaucratic politics will come to a real end. Since then, he has enthusiastically devoted himself to the cause of building New China, full of enthusiasm and expectation for his original predictions, and has not made further research on China's bureaucratic politics. However, such an upright, honest and accomplished scientist was brutally politically persecuted during the Cultural Revolution, at the height of the Cultural Revolution in November 1969 He died in Shanghai on the 13th. In the last days, he revised the prophecies he had made about the "scientific and people's era" and said in bitter language that a Western philosopher in the past had said that there were only two kinds of people under the autocratic system: one was a liar and the other was a mute; in present China, there is the flavor of an authoritarian system, and a small number of liars rule over the majority of dumb people! Xie Tao, who was "appointed" by Mao Zedong as a "backbone member of the Hu Feng counter-revolutionary clique" and threw him into the "party prison", was my teacher, and



after his rehabilitation, he became the executive vice president of Chinese Min University. He is also the "top boss" of the post I hold, a theoretician who took the lead in exploring "democratic socialism" in China, and a well-known scholar at home and abroad who wrote the preface to "On the Balance of History" written by my colleague and friend Ding Hong. He advocated and inscribed the title "Traces of the Past", accumulating a large number of first-hand real precious histories in order to study the truth of the "Anti-Rightist Movement" and explore its causes, as well as to discover the "Rightists" who have been gradually forgotten by people Material. With his support, his mother Lu Yu and Mr. Tie Liu (Huang Xiaofeng) presided over the daily editing of "Traces of the Past".

She once used her own personal experience full of sorrow and indignation to tell the same feelings as Mr. Wang Yanan:

I remember that on October 1, 1949, when the "great man" was in the Tiananmen Tower, he solemnly declared to the people of the whole world: "Chinese people have since stood up!" For a moment, the north and south cheered, and the heavens and the earth moved.

The younger generation of us is even more excited, tearful, surging heart, singing and dancing. Everyone clenched their fists and raised their hands and swore that for the prosperity of the motherland, for the happiness and well-being of the people, and for the sake of the motherland to embark on the smooth road of democracy and freedom, we would not give up even if we spilled our blood and threw our heads!

Unexpectedly, loyalty and confession were exchanged for insults and criticism, and what was obtained by selfless dedication was a hellish life, more than twenty years of weeping blood and injustice, and half a life of hunger and fatigue. In that vast and boundless night, in that barren and impoverished land, you are asking, he is asking, I am asking, everyone is asking: What we are trying to create is a red world, why do we get a dark and heavy hell?

All the good people who have come from that era and have not lost their conscience are asking such questions and shouting out the cry of awakening. Thousands of people who have been killed and died are also in the groan of the tragic hell, appealing to history, to future generations, and to those who uphold the dignity of human life throughout the world, to pursue the truth of suffering, and to explore the causes of suffering. Survivors and the dead are asking: Who are the real sinners of history?

All of this, with the fact of blood and tears, confirms the assertion made by Feng

Shengping, a political scientist in the United States, in a letter to Xi Jinping: "For a century, the communist movement has attracted countless outstanding elements around the world who yearn for freedom and liberation, but as a result, it has opened up a road to slavery. It promises people heaven, but it takes them to hell. Ó I will not dwell on the great famine that took place in the Soviet Union to deprive the peasants of their right to control land and grain, and the "personal superstition" created by Stalin and the "great madness" of his bloody massacres in the name of the "dictatorship of the proletariat." Nor how the cultural absolutism that he has long practiced against intellectuals has completely deprived the people of their right to democracy and freedom, so that the bureaucratic ruling clique has completely collapsed due to complete corruption and complete abandonment by the people I will not mention here why the "socialist" countries in Eastern Europe, which were established according to the "Soviet model" and controlled by the political and military control of the Soviet Union, eventually collapsed as a result of the domino effect of the collapse of the Soviet Union I will not mention here how North Korea, under the leadership of the Communist Party (Workers' Party), claimed to build a "socialist" society in which the people could enjoy happiness, but with the support of Stalin and Mao Zedong, brazenly launched a war of aggression against South Korea, which not only caused the North Korean people to suffer deeply and still live a life of hunger and cold, but also by the "dictatorship of the proletariat." The "party world" has degenerated into the "family world" of the "three dynasties of the Jin family" characterized by personal dictatorship and hereditary ancestors and grandchildren Ó? Nor is it said here that after the armed seizure of power by the little Communist Party of Cambodia ("Khmer Rouge"), its leader, Pol Pot, declared: "Chairman Mao of China is also our Chairman!" He personally went to Beijing to listen to Mao Zedong's instructions to build a "socialism" without commodities and without money according to "Mao Zedong Thought." Society, as a result, not only caused great destruction of production and life, but also shocked the world by slaughtering millions of people, and finally was crushed and judged, crucified on the pillar of shame of history... These political events that occurred in different eras and in different countries all have common characteristics that are intrinsically linked: common political beliefs, common "party leadership", common governing philosophy, common disregard for

human rights,  
and finally a common complete collapse!  
Finding regularity from these common characteristics and avoiding the recurrence of similar human tragedies is a major issue before the people of the world and the historians and political scientists.

Eight

This is first and foremost a major issue facing the Chinese.  
On the eve of the establishment of the "People's Republic of China", on June 3, 1949, it had already "entered Beijing to catch the examination" Mao Zedong, in the tone of a victor, announced his ruling philosophy in the article "On the People's Democratic Dictatorship": "We practice the people's democratic dictatorship, or the people's democratic dictatorship"; and quoted the Song Dynasty philosopher Zhu Xi as saying, this is called "treating people in the way of others and governing others." Ó? The so-called "Tao" here, Mao Zedong's interpretation is "dictatorship" or "totalitarianism", and it shows that this is from "Chiang Kai-shek's counter-revolutionary dictatorship" was learned there.

Here are two points worth noting:

I. With regard to "democracy", which I have already mentioned, I would like to repeat a few more words: in the political language of the Communist Party, "democracy" can be interpreted in the written sense as "the people are the masters of their own affairs." , that is, "Mr. Democracy" after "learning from the West to the East", and in practical application, this is not the meaning, Refers to the concept of "democracy" that has long appeared in ancient Chinese literature, which should be interpreted as "the lord of the people", or "you are in charge, I am the master" Deng Xiaoping interpreted it as "seeing himself as the master of the people", and very accurately expounded the "democracy" of the Communist Party in practical application. According to a large number of facts after the founding of the People's Republic of China, what Mao Zedong called "people's democratic dictatorship" is actually "the dictatorship of those who are the masters of the people."

Second, Mao Zedong once explained in the language of poetry that the feudal centralized autocratic system established by Qin Shi Huang was a political system that has been consistent in ancient and modern times, and this is the true meaning of Mao Zedong's chanting of "Qin politics for hundreds of generations". This is true not only of successive dynasties, but also of the "presidents" of the "Republic of China", and of the "People's

Republic of China". The same is true of the Chairman, which is what he calls "the people's democratic dictatorship" (i.e., the "dictatorship of the lord of the people") is from "Chiang Kai-shek's counter-revolutionary dictatorship" was "learned" and was actually the basis for "inheritance."

Later, Mao Zedong used unmistakable language and unabashedly admitted that his ruling philosophy can be summarized in one sentence: "Qin Shi Huang + Marx". When pointing out the excessive concentration of power in the state leadership system, Deng Xiaoping said: "The unified leadership of the Party has thus become individual leadership in the past, and "this phenomenon is related to the influence of feudal absolutism in our history." It is also related to the tradition of high centralization of personal power by individual leaders in the work of the parties of various countries, as practiced during the period of the Communist International." The "Comintern" mentioned here is obviously not Marx's "International", but Lenin stalin's "Third International" Therefore, scholars have interpreted Mao Zedong's sentence very unanimously and unanimously as "Qin Shi Huang + Stalin", which is more in line with Mao Zedong's practical activities.

In this way, Deng Xiaoping completely correctly explained the nature of the state leadership system upheld by Mao Zedong: "Qin Shi Huang" meant "feudal absolutism" and "Stalin" It refers to the "dictatorship of the proletariat" universally pursued and implemented by the Communist International. According to Lenin, the "dictatorship of the proletariat" is a cruel and bloody state power that is not subject to any restrictions or laws or laws, and is directly ruled by violence. Mao Zedong's "Qin Shi Huang + Stalin" is actually "feudal absolutism + proletarian dictatorship." After the end of the "Cultural Revolution", the academic circles quite unanimously referred to "Qin Shi Huang + Stalin" as "feudal fascism"; the "Cultural Revolution" in China and the "great madness" of the Soviet Union, They are all very typical manifestations of this fascist terror and dictatorship with feudal characteristics. Do you want to understand what the "dictatorship of the proletariat" is? Look at the "proletarian left" in the "Cultural Revolution" who are "infinitely loyal to Chairman Mao's revolutionary line." We know what we have done, and it provides us with a very good living specimen of the dissection of the "dictatorship of the proletariat"!

Now, after 70 years of bloody storms and at the cost of sacrificing the lives of millions of

people, we have finally understood the true meaning of what Mao Zedong called

"people's democratic dictatorship" and "people's democratic dictatorship."

A dictatorship of this nature can never produce social ideals and democratic regimes in

the modern sense. The Communist Party of China, which claims to be the vanguard of

the proletariat, is taking the road of encircling the cities with the countryside and seizing

power by force; in fact, it is a violent peasant uprising under the banner of proletarian

socialism, and it has strong characteristics of a small peasant economy in terms of

ideology and mode of behavior. In the "historical resolution" of the CPC, it is said: "Our

party has waged the most resolute and thorough struggle against feudalism, especially

against the feudal land system and the gentry and bullies.", inadvertently revealing the

news: Such "anti-feudalism" It is only "beating up local tycoons and dividing up the

land" that appeared on the basis of the small peasant economy, and it is impossible to

shake the foundation of feudalism, nor can it be "completely" satisfied, once it is

satisfied." Thirty acres of land, a cow, wives and children hot kiln head" private wish,

feudalism will be revived in another way, which is proved by the historical facts of the

peasant revolutionary war in successive generations. A particularly thought-provoking

and prominent example is the unprecedented public declaration by the Central Committee

of the Communist Party of China in its red-headed document on the resolution on the

establishment of rural people's communes that the realization of a communist society in

China is not too far away. This social concept of basing communism on a backward

small-scale peasant economy is nothing more than a modern version of the "Taiping

Heavenly Kingdom," even more "heavenly kingdom" than the "kingdom of heaven." Ó?

What can be adapted to this kind of communism based on the economy of small peasants

can only be the social concept with a strong sense of feudalism, that is, the "change of

dynasty" of "fighting the world and sitting in the world." Is there any problem with the

result of the revolutionary struggle being nothing more than the emergence of a new

feudal dynasty, and the person who sits on the dragon chair of the palace must be an

"emperor" with absolute power, who is not subject to law or mass supervision?

And that's exactly what happened. Mao Zedong once said privately to his relative Mao

Yuanxin: "Want to supervise the Communist Party? Joke! Who fought the world?"

Because it is "private", it most fully exposes Mao Zedong's "party world" mentality, the so-called "east, west, south, south and north, the party is the leader of everything." It is the same meaning as the historical "under the whole world, mo fei wang land, rate the land coast, mo fei wang chen" is the same meaning. During the Cultural Revolution, Mao Zedong's absolute power reached its peak, and his words became synonymous with the "Holy Will." Mao Zedong Thought has become the "golden rule." Therefore, the establishment of the "People's Republic of China" did not appear as Mr. Wang Yanan predicted, a "scientific and people's era", and the feudal absolutism system that was the basis of China's bureaucratic political society was not eliminated, but passed through. The packaging of "Marxism-Leninism and Mao Zedong Thought" has been strengthened; the basic contradictions between the government and the people, although the official repeatedly covered up by "class contradictions", are actually becoming more and more acute." There are also more and more incidents of officials forcing the people to rebel. After a brief and illusory joy, the people soon find themselves still standing in front of a new "gate of hell", and what awaits them is an even more tragic fate! Therefore, the "historical resolution" of the CPC Central Committee and Deng Xiaoping's speech on the reform of the leadership system of the party-state, when referring to "feudal absolutism," are regarded as merely a kind of "residual poison." , "residual" and "impact" and the like do not make sense. The "catastrophe" of the ten-year-long "Cultural Revolution" alone is a little bit of "poison" Are "remnants" and "influences" enough? Facts have proved that the fundamental problem is in our political system, that is, the continuation of the feudal absolutist system in history, and a reprint of Stalin's "dictatorship of the proletariat" in the Soviet Union, which was "combined with the earth and the west" and was handed over to Mao Zedong. The ruling concept of "Qin Shi Huang + Stalin" has formed a "party world" mixed-race freak with strong feudal absolutism; so far, it is still easy for us to find this kind of existence in real life. The freak shadow of "Chinese characteristics". This should be the basic foothold for us to observe the nature of the "anti-rightist movement".

Nine

Mao Zedong characterized the 1957 "Anti-Rightist Movement" as a "great socialist revolution on the political and ideological fronts"; in November of the same year On the

17th, he further said: "The victory of the real socialist revolution in our country is considered by some to be in 1956, but I think it was actually in 1957. It was relatively easy to change ownership in 1956, and it was only in 1957 that the socialist revolution was won politically and ideologically."

Mao Zedong thought that he insisted on Marxism as the guiding ideology, but all of the above statements fundamentally deviated from Marx. In the preface to the Critique of Political Economy, Marx made a classic assertion: "No social formation will perish until all the productive forces they can accommodate are brought into play; and the new higher relations of productive forces will never appear until the material conditions of its existence have matured in the womb of the old society." So man has always proposed only the tasks which he can solve, for a closer examination can reveal that the task itself, only when the material conditions for solving it already exist or at least in the process of formation, will arise." ? This assertion is made very clear; to put it simply, it is that what is growing does not decay when it is far from reaching the limits of development, and that what is being conceived will not be born before it matures. The decay and birth of things have their own laws of ripening and falling, and they cannot interfere with their processes with external human actions. What Mao Tse-tung did was to artificially carry out the so-called "socialist transformation" of agriculture, handicrafts and private industry and commerce under conditions of the socialist productive forces of the unless they possessed them, that is, to artificially strangle the things that were developing in their cradles; and to "socialism" that had not yet been conceived But like forcing a virgin child to hope to give birth to a heroic Ning Xin'er. Such a result can only cause great damage to the productive forces, and therefore cannot be called a "socialist revolution" at all; economically, politically and ideologically, the "anti-rightist movement" of 1957 was put into effect. Calling it "the great socialist revolution on the political and ideological fronts" is like treating the distorted image in the mirror as the entity itself. The absurdity of the understanding of the economic base inevitably leads to the absurdity of the understanding of the superstructure. Mao Zedong willingly imposed his illusory "socialism" with a small peasant consciousness on the heads of the Chinese people who had just shaken off the corrupt rule of the Kuomintang, so that the basic contradiction between the government and the people was developed in a new form with increasing

intensity.

During the civil war, in order to overthrow the Kuomintang's one-party dictatorship of

"one doctrine, one political party, and one leader," the Communist Party called for

promising to establish a "coalition government" and practicing democracy and freedom

After the founding of the People's Republic of China, the Communist Party will fulfill its

promise to enter the "era of science and the people" predicted by Mr. Wang Yanan.

Unexpectedly, Mao Zedong poured cold water on this expectation, and his promise not

only failed to be fulfilled, but announced the establishment of the republic, marking the

completion of the democratic revolution and the transition to socialism under the

"leadership of the Party". In this regard, even Soong Ching-ling, who has always strongly

supported the Communist Party, also raised questions: Does the "common program" that

has been politically consulted together by the democratic parties still count? Mao Zedong

replied with his own actions: It does not count. He came up with a "general line of

transition" unilaterally put forward by him without democratic political consultation, and

forcibly promoted a series of policies for the transition to socialism.

People soon discovered that after the Communist Party violently overthrew the "one-

party dictatorship" of the Kuomintang's "one doctrine, one political party, one leader" and

established the republic, it immediately put the Kuomintang into a "one-party

dictatorship." The political legacy was completely inherited, and the socialist system of

the "Soviet model" was vigorously promoted throughout the country: First, with the

"leadership of the Party" and "The dictatorship of the proletariat is an all-round political

monopoly with the core; second, a comprehensive economic monopoly with the core of

"abolishing private property" and "implementing a planned economy"; and third, it is a

comprehensive economic monopoly with "eliminating private property" and "implementing a planned economy" as the core "Following Marxism-Leninism,

Mao

Zedong Thought as the Guide" and "Cultural Authoritarianism" as the core of the

comprehensive ideological monopoly. In this way, Mao Zedong's ruling concept of "Qin

Shi Huang (feudal absolutism) + Stalin (dictatorship of the proletariat)" was fully

implemented, and the people completely lost the last shred of space for democracy and

freedom, and all of them were alienated for the party to drive Taming tools" (actually

talking tools & slaves), anyone, especially intellectuals, has "Party leadership" and "Mao

Zedong Thought" hanging high above their heads This kind of "Shang Fang



Sword" has become an inhuman without dignity! Against the background of this era, revolutionary struggle on the political and ideological front is inevitable. But this is not a "socialist revolution" at all, its essence is a great struggle between the feudal absolutism on one side represented by Mao Zedong and the democracy on the other side represented by the "thinkers", the awakened among the intellectuals!

Ten

The "Anti-Rightist Movement" took place in 1957, but as early as the founding of the People's Republic of China, Mao Zedong had not yet used the political concept of "rightist" to summarize the resistance to "feudal absolutism" Before the revolutionaries, the pioneers of the democratic revolution had already begun to think, and Mao Zedong began to persecute his critics by dictatorial means, but it had not yet reached the scale of the "movement". At this time, the critics of the revolution themselves were in a state of incomplete self-consciousness, there were still many illusions in their minds of expecting a party-state, and the struggle only appeared in a few areas in the form of "scattered soldiers and brave soldiers". For example, Gu Zhun is one of the most representative and worthy of the remembrance of future generations, and may also be the only revolutionary in the country who has been beaten as a "rightist" twice (1957 and 1965). In the early 1930s, an old Communist Party member who pursued the truth and threw himself into the revolution engaged in economic work in Shanghai after the founding of the People's Republic of China and held an important position. In 1952, he was detained as "unorganized, violating the Party's policies and principles, and confronting the Party ideologically and organizationally," and was held to the Mao-style "code." The inexplicable crime of "egregious elements" was dismissed from his post. At this time, his thinking and criticism were still limited to the economic field. Economist Sun Yefang, in academic thinking, has always insisted on acting according to the law of value and emphasizing the importance of the market economy, and has said that "a thousand laws, ten thousand laws, and the law of value is the first law", so it has been besieged and criticized for a long time. In his later years, he lamented: "My academic thinking was initially influenced by Gu Zhun." From this sentence, we can guess the reason why Gu Zhun was accused of "violating the party's policies and principles and confronting the

party ideologically and organizationally", which actually shows that he is resisting the "planned economy" as a characteristic. In the "economic monopoly", the first shot was fired. With the deepening of his thinking, his criticism gradually expanded into a wide range of fields such as philosophy, history, and politics, radiating a stronger ideological brilliance of the democratic revolution and the opposition to feudal autocracy. He was persecuted by the "party leaders" and his wife was separated, and his family was destroyed, but in his later years he remained unyielding and unyielding, and more clearly declared his conviction in politics: "When today people, in the name of martyrs, transform revolutionary idealism into conservative reactionary absolutism, I resolutely take the position of thorough empiricism and pluralism, and I must fight to the end against this kind of authoritarianism! "Authoritarianism stifles progress, authoritarianism is incompatible with the spirit of science, and democracy is the method that must be adopted." Only the spirit of science is sufficient to ensure the progress of mankind, and only the spirit of science is enough to break the democracy that authoritarianism and the gifts of authoritarianism are underpinned. He finally died lonely in 1974 at the age of less than sixty. It is not difficult for us to see from him what kind of so-called "rightists" who stand on the great shore on the land of China are a group of people with democratic revolutionary ideals and lofty sentiments!

If Gu Zhun was the first to oppose "economic monopoly" in the early days of the founding of the People's Republic of China, Hu Feng and his followers in 1955 were the first representatives to challenge "ideological monopoly" and cultural authoritarianism, which Mao Zedong called The "Hu Feng elements" are actually "rightists" who have been characterized by Mao Zedong as "counter-revolutionaries." Hats of the "rightists".

This is a group of idealistic, moral, and talented literary and art workers, many of whom supported or even joined the revolution and joined the Communist Party in the struggle against the Kuomintang's "one-party dictatorship"; Hu Feng was a progressive writer trusted by Lu Xun, whose achievements in literary and artistic theory were "the leaders of the party." The "big figures" in the literary and artistic circles are beyond their reach, so they are respected by many young writers. Their thinking and challenge to the "monopoly of ideas" is limited to the literary and artistic level, does not involve a wide range of cultural and political fields, and adopts only the normal form

of written suggestions "for reference only". The problem is that the crux of Hu Feng's proposal is that he violated the fundamental guiding ideology that is officially regarded as the "golden rule" and must be followed, namely Mao Zedong's speech at the Yan'an Forum on Literature and Art. In his private correspondence or conversation, Hu Feng dismissed Mao's speech as a "pamphlet that was regarded as a 'totem' by people", and his suggestions for the prosperity of literature and art also violated the specific arrangements made by reality to implement the spirit of the speech. This directly hit Mao Zedong in the face, so Long Yan was furious, took the case and "rode the royal conquest", and the result was that a new variety of "counter-revolution" appeared in China, that is, by Mao Zedong. The "Hu Feng counter-revolutionary clique" of the King's Court" and threw them into the "party prison" by dictatorial means without trial in the courts. The evidence of the crime was nothing more than private letters that had never been made public, and Hu Feng and his followers had been wronged for more than two decades, and when they were rehabilitated after Mao Zedong's death, Hu Feng was not far from heaven. Mao Zedong's imperial pen completely ruined the life of this group of outstanding talents! After only two years, the political air is still filled with the smoke of criticism of the "Hu Feng elements," and the "Anti-Rightist Movement" of 1957 "made a shining debut."

Finish. It was an unprecedented political conspiracy, which Mao Zedong called "Yang Conspiracy," which, according to the jargon of the public security system, was "fishing for law enforcement," that is, seducing you with fraud, hypocrisy, and lies." Crime", after you are "hooked", he will exercise "dictatorship" on you as a "law enforcer" Ó?

Not long ago, in his "secret report" to the Twentieth Congress of the Communist Party of the Soviet Union, Khrushchev criticized the "personal superstition" that had long prevailed in the Party against Stalin and exposed Stalin's use of this superstition to "lead dictatorship." The "great madness" created by the tyranny imposed Let the truth of the horrific bloody massacre come to light. Many people have begun to have unprecedented doubts about the glorious image of the Communist Party, the advanced nature of the socialist system in the Soviet Union, the happy life of democracy and freedom enjoyed by the Soviet people, and so on. Stalin, the leader of the international communist movement and Lenin's successor, had gradually begun to collapse in the

minds of the progressives who aspired to a socialist society, especially among intellectuals, and there was growing confusion about the "dictatorship of the proletariat", which had always flaunted unparalleled superiority. Of course, the Communist Party of China, which has always prided itself on being the best branch of the "Third International," has been preaching "one-sidedness" and "total Sovietization" since the founding of the People's Republic of China. Enthusiastically instilled in Chinese "socialism" that "today in the Soviet Union is our tomorrow." Ideally, Stalin, who had been inextricably linked to the Communist Party of the Soviet Union and the leaders of the international communist movement for many years, and Mao Zedong, who had inextricable ideological and organizational ties, inevitably had to re-examine and re-examine and think in light of the various shortcomings that the CPSU and Stalin had exposed since the founding of the People's Republic of China, and it turned out that there were so many similarities between the two, involving a wide range of fields such as politics, economics, and ideology, that he gradually woke up from the fog of concealment and deception and began to explore the truth of the facts. Even so, people have not completely compared the two, because of the inertia of history, they still trust and support the Communist Party, and are willing to accept the leadership of the Party. Therefore, when the Central Committee of the Communist Party of China decided to carry out rectification against bureaucracy, sectarianism and subjectivism, people sincerely hoped that the party could overcome these shortcomings and be full of "helping the party rectify the work style." The goodwill has put forward many constructive criticisms of the problems existing in the party. Even if some of the language is a little sharper and the attitude is a little fiercer, no one wants to overthrow the leadership of the Communist Party and negate the socialist system, and no one has the political ambition to replace it; their sharp language and fierce attitude can only show their sincere trust in the Communist Party, especially the intellectuals, many of whom have the tradition of being a scholar who worries about the country and the people, but they have the old habit of respecting and staying away from the economic career, and they do not want to seek their place and participate in their politics. It is only hoped that the party, after improving the existing shortcomings, will better lead the people of the

whole country to build the country well and let the people live a good life. In order to prove the necessity and correctness of the "anti-rightist" campaign, Deng Xiaoping claimed that "rightists are murderous" but the "rightists" who are not allowed to take off their hats are not allowed to take off their hats. It is a "very small minority" again, and how can this "very small minority" create a "murderous spirit" The atmosphere is coming? This kind of unfamiliar language and logic only proves that Mao Zedong and the Communist Party were completely unable to listen to the correct criticism from the people at that time. It reflects that the "party leaders" who have always been accustomed to "one word" are deeply afraid and uneasy about the awakening of the democratic consciousness of the masses.

The fundamental problem is that the criticism and suggestions from the masses far exceed the "bureaucratic, sectarian, and subjectivist" barriers set by the Communist Party, and have a distinct overall nature, that is, they involve not only the cultural, ideological and economic fields, but also a wide range of political fields. From the point of view of individual people, their opinions are certainly incomplete and one-sided, but if the opinions of all individuals are examined in a comprehensive manner, it will be an "encyclopedia" reflecting the wisdom of the masses on governing the country, not only was it highly targeted at the time, but it also had its value worthy of attention to now.

After decades of testing, looking at their opinions today, they still have a strong sense of reality, and they talk not only about then but also about the present, and many of them have far-sightedness, such as the possibility of the Communist Party's privileges and corruption, and the early warning of the possible consequences of Mao Zedong's personal superstitions, which proves that their opinions are completely correct. More importantly, those criticisms involving the political field point quite centrally to the connection between feudal absolutism and the leadership of the Party, to the relationship between Mao Zedong's personal superstition and the dictatorship of the leader, and have a distinct anti-feudal absolutist democratic color. This encountered Mao Zedong's "red line." Just what I saw and heard in Beijing at that time, Beijing Normal University has a title entitled "'Democracy'? 'Party leader'? After many years, the content of the writing has been blurred, but the question raised by this title is still a pending case to be solved: we talk about "democracy" in our mouths, and we actually do "party leaders" in action

"Party master" is manifested in the name of "party leadership", which directly negates true "democracy" ? This questioning of the contradiction between "democracy" and "party master" echoes what Chu Anping called "the party world." , quite accurately answered the essence of the question. A large-character newspaper at Tsinghua with the words "People will understand, I will not sign" directly referred to Mao Zedong as "the emperor" and said: "Emperor Yo! How many people's ideals and aspirations have been sacrificed by your words! Emperor Yo! Compared with you, Qin Shi Huang can only be a no-name pawn, and it is no wonder that he said: 'Qin Emperor Han Wu, slightly lost literary style', and you are many times better than Qin Shi Huang's 'book burning pit Confucianism' in suppressing the people. This directly exposes the true face of Mao Zedong's "Qin Shi Huang + Stalin". During the Cultural Revolution, Mao Zedong's actions were even more "emperors" than "emperors". It has brought deep disasters to the people of the Chinese. Although many of the shortcomings mentioned in Deng Xiaoping's speech "Reform of the Party and State Leadership System" delivered at the meeting of the Politburo of the CPC Central Committee in 1980 were obviously related to Mao Zedong, he only mentioned the "influence of feudal absolutism" lightly and did not dare to directly associate these shortcomings with Mao Zedong "Qin Shi Huang + Stalin" is linked, and as early as 1957 the "rightist remarks" These shortcomings have been clearly pointed out, and they are more profound, comprehensive, and distinctly predictive than what Deng Xiaoping said. But all these profound, comprehensive, and predictable correct opinions were all regarded as "vicious attacks" of "anti-party and anti-socialism," and the people who put forward the opinions became the ones "Class enemy". What Chu Anping called "the world of the party" is now also an open secret that is widely known, but this democratic progressive who fought against the corrupt rule of the Kuomintang before the founding of the People's Republic of China, the "Observation" magazine edited by him, was later known for "the world under the party." "The criticism was persecuted to death! The "Anti-Rightist Movement" completely reversed the concept of right and wrong, good and evil about people and things, and was characterized as a "counter-revolutionary" under the guidance of Mao Zedong's absurd "class position" that we must support whatever the enemy opposes and that we must oppose where the enemy

supports. The so-called "rightists" with the "class enemies" have become a sign of the judgment between right and wrong, good and evil: the correct opinions they advocate are "reactionary." On the contrary, all the shortcomings they criticize are "revolutionary" and "correct." ". In Mao Zedong's view, this absurd total reversal of right and wrong, good and evil, became what they called a "great socialist revolution on the political and ideological fronts," and under mao's guiding ideology, many shortcomings that should have been overcome were not only failed to be overcome, but were treated as such." Revolutionary" and "correct" things are protected and carried forward; what is supposed to be protected and carried forward is not only not protected and carried forward, but is regarded as "reactionary" The "wrong" things are denied and persecuted. As a result, Mao Zedong went farther and farther down the evil road and fell deeper and deeper into the quagmire of error, until he detonated the decade-long catastrophe of the "Cultural Revolution" called "feudal fascism" in academic circles, and Chinese people were pushed into misery The "Gates of Hell", it was only because of his death that the people gradually returned to earth. So someone wrote publicly that he should have died a long time ago.

Eleven

In 1979, the Central Committee of the Communist Party of China decided to "correct" the "enlarged" "rightists" for 22 years The anti-rightist unjust case of the past year has in fact been denied, although there is still a disproportionate little tail of "returning to the ancestors". This proves that in 1957 the so-called "rightists" rose up to fight against the "feudal absolutism" represented by Mao Zedong Many of them were brutally persecuted until their lives were taken, but their spirit was far-reaching. The basic spirit that runs through it is to oppose feudal absolutism and appeal to democracy and freedom.

Throughout the history of the 70 years since the founding of the People's Republic of China, this spiritual expression has become clearer and more and more conscious, from the small number of self-conscious people such as Gu Zhun who first appeared in the early days of the founding of the People's Republic of China as early as before the "Anti-Rightist Movement" to 1955 with a group nature "Hu Feng counter-revolutionary clique"; and "anti-rightist movement" followed by "anti-right opportunists" in 1959 1976 "IV Five" movement, and 1989 got "six á Fourth, the "movement" and so on, the purpose of this kind of appeal is getting stronger and stronger, the scale is getting

bigger and bigger, and we can see the influence of the "right wing" from it. This cannot but arouse great panic among the "party leaders", who, in addition to using force to carry out inhumane and bloody repression, are also strictly controlled ideologically, and while they falsely blow and beat up declarations of observance of the Constitution, they use official "red-headed documents" The form explicitly refers to the "Anti-Rightist Movement" of 1957, the Great Famine of 1959-1961, and the Period of 1966-1976 The "Cultural Revolution" and the 1989 "June 4" The four massacres are listed as "four forbidden areas", and people are not allowed to "talk nonsense" about this "Arbitrarily deliberating on the central authorities", so much so that they did not hesitate to use dictatorial means to suppress the freedom of speech and freedom of the press stipulated in the Constitution, all the way to the use of despicable "Red Guards" The method of seizing power" and violently occupying "Yanhuang Chunqiu", which dares to tell a little truth, turned a popular private magazine into an unpopular "party journal." This faceless and shameless official behavior has reached a record level. More and more facts have proved that although Mao Zedong died, his ghost has been "idly strolling" on the mainland, and the phenomenon of "returning to the ancestors" has become more and more obvious The specter of "Qin Shi Huang + Stalin" also pervaded the political arena of Chinese mainland, and the air was filled with a strong atmosphere of restoration, and after putting Mao Zedong on the altar again, he was trying in vain according to his image." Clone " to create a new "great savior"! This kind of "trick-or-treating" technique is really effective, so that many young people do not know what the so-called "four forbidden areas" are, and try to use "forgetting" in vain The method is to erase the real history, but history cannot be erased. No matter how the official covers up the historical truth, the truth will eventually come out to the world. This is closely related to the following two situations: First, the spiritual influence of the "rightists" has been deeply rooted in the hearts of the people. Under this influence, the chain reaction generated by the "anti-rightist movement" gradually spread to other fields. For example, the official has vigorously publicized that "the anti-Rightist political flower in 1957 produced the fruits of the Great Economic Leap Forward in 1958", but it was followed by a three-year famine, starving tens of millions of people, and some politicians



and literati have been playing the lie strategy of advocating that no one is starving to death. They were also exposed on the spot and declared bankrupt, which proved the correctness of the criticism of the "rightists" in those years and the serious consequences brought about by the "anti-rightism"; second, we have a group of people who are brave enough to pursue the truth without fear of rape." Chinese Backbone" type of figure. Among them, many of them rushed out of the old camps, belonged to the old cadres and party members in the system, and because they personally experienced the "whole book" process after the founding of the country, the proliferation of feudal absolutism and Mao Zedong's "Qin Shi Huang + Stalin." The disasters brought to the country and the people are extremely painful, so the "deviant" counterattack is often particularly accurate and powerful. Under their impetus, many fictional histories have been exposed, many real histories have been restored, and a large number of real historical materials covered up and distorted by the rulers have been collected and sorted out, creating favorable conditions for future generations to understand the face of our times. In addition to the book "Dictionary of Victim Names in 1957" edited by Mr. Wu Yisan, the main literature I came into contact with alone was: "Traces of the Past" Xie Taoshi inscribed the title of the journal, and Tie Liu and his mother Lu Yu presided over the editing work. The masthead proclaimed the purpose of the journal in sixteen characters: "refuse to forget, face up to history, support reform, and promote democracy." Mr. Du Guang's comment was: "It reflects the suffering and awakening of the 'rightist' refugees, and exposes the atrocities and evils of authoritarianism." "Traces of the Past" was later copied by the dictatorship, Tieliu was arrested, and he was over eighty years old and was expelled from Beijing and handcuffed to his hometown in Sichuan "A Brief Record of Ten Thousand Rightists" edited by Cen Chaonan and wrote the preface. The preface says that the so-called "rightists" of 1957, whose demands are anti-feudal and anti-dictatorship, represent the democratic demands of the broad masses of workers and peasants, and are naturally the real "leftists." They are fighters who are not afraid of power, love the people, love the motherland, and strive for democracy; they should be properly named "May Seventh Democracy Factions, and those who are innocently executed and tortured to death should be posthumously regarded as "May Seventh Democracy Martyrs." The 1957 rectification and anti-rightist

movement was an important milestone in the Chinese democratic movement and the largest literal prison in the history of the world, which further dragged China into the abyss of authoritarian dictatorship, the "Cultural Revolution" and the "Sixth" á IV. "The conditions for the massacre were prepared and brought great disasters to the Chinese nation The Revolution and Counter-Revolution of 1957 by Du Guang. This book is a collection of essays, a study and discussion of the anti-rightist movement in 1957, foreworded by Professor Qian Liqun, an advocate of "1957 Studies". The author believes that the democracy movement in 1957 was the first reaction to the establishment of a one-party dictatorship in New China, which not only inherited the tradition of the democratic movement represented by May Fourth, but also demonstrated the first democratic movement after the establishment of the republic, and opened the precedent of the endless democratic movement in the future. Qian Liqun emphasized the three main contributions of the book: first, he made conscious efforts to reveal the truth and distinguish between right and wrong; second, to examine the 1957 democracy movement at the historical height of China's democratic revolution and give a historical evaluation; third, the continuous attention to the right-wing rights defense movement in recent years showed that it not only led to 1957 The authoritarian ideas, thinking and institutions of the historical tragedy of the past few years continue, and the flames of resistance and struggle have not been extinguished, and they have continued. The above three points are of foundational academic significance for the construction of "1957 Studies"

"Last Night's West Wind Withered Bishu - A Personal Experience of the Anti-Rightist Movement at Chinese University" by Fang Wenzhai. The author is my classmate and friend, and is now a professional writer. The inscription on the title page reads: "Dedicated to the martyrs and victims who sacrificed their lives in the 1957 democracy movement". He said that the purpose of writing such a text was to "save memory, preserve historical materials, and let the younger generation know how sinister and tragic the suffering and atonement career of the older generation of intellectuals are." He believes that if the authorities are enlightened, have a slight sense of remorse, stop covering their ears and ringing bells, and treat history correctly, there is no need for me to nag. In his writing, he often sighed and sighed in order to touch the sad place, and burst

into tears;

"Tombstone" by Yang Jisheng. On the basis of in-depth investigation and research, the authors analyze the great famine that occurred from 1959 to 1961, and cite the research results of Chinese and foreign demographers, and believe that about 36 million people starved to death during the famine years (which is the middle number of the number of people who died of starvation proposed by various researchers). In the article, he told such a story: In the 1980s, Zhou Boping, as deputy director of the State Family Planning Commission, mentioned in a report of the Population Institute of the Chinese Academy of Social Sciences that in 1961 he was ordered to let the provinces fill out a statistical table on grain and population changes, and after summarizing, the national population decreased by tens of millions! After Zhou Enlai saw it, he immediately informed: it should be destroyed immediately and must not be passed on. In the book, Yang Jisheng makes a figurative analogy of 36 million, which is equivalent to 450 times the number of atomic bombs killed by the atomic bomb dropped on Nagasaki on August 9, 1945;

"I Cry for my compatriots who were starved to death" compiled by Zou Wenkui. This is a compilation of thematic materials on the "Great Famine", which was compiled by the editors on the basis of reading a large number of newspapers and periodicals. On the front page of the book is the letter written by the compiler to the Party Central Committee, making three requests: First, request the Party Central Committee to verify the number of people who have been starved to death in three years; second, request the Party Central Committee to make a clear conclusion that it is the incident of man-made disasters that caused the starvation of people and is a serious mistake in the work of the Party Central Committee, and Mao Zedong should bear full responsibility for this; third, we should sincerely apologize to the starving dead, so that the family or soul of the deceased can have a comfort, and many old people who are alive are also relieved in their hearts

"The Divine Words of Blood- The Record of the Massacre of the Cultural Revolution in Xiangxi DaoXian In 1967 AD" by Tan He, with Zhou Shi and Yang Jisheng as the preface. At the turn of summer and autumn at the height of the Cultural Revolution in 1967, a massacre shocked the world in the counties and cities surrounding Hunan Province. Based on the millions of words of information collected and nearly 400 cases, the author wrote this 550,000-word documentary reportage, which truly

reproduced the bloody massacre that occurred at the climax of the "Cultural Revolution". The facts and circumstances of the writing are unbearable, and when I read this book, I can't help but cry and burst into tears. After reading the whole book, I was deeply impressed: this was a "revolution" under the guidance of "Mao Zedong Thought" and the use of the means of "dictatorship of the proletariat." "In the name of a leading, organized, and planned massacre of the masses of people living at the bottom, from top to bottom. Although it is only the tip of the iceberg of the "Cultural Revolution", it clearly exposes the "Cultural Revolution" The reactionary nature. In his preface, Yang Jisheng pointed out that the root cause of the massacre was the authoritarian system corresponding to Mao Zedong's totalitarianism, which was characterized by a strong central rule, and through the monopoly of economy, politics, truth and information, imprisoned the entire society in the state apparatus and exercised pervasive rule over the entire life of the people; although the "Cultural Revolution" was over, But the state still inherits the pre-Cultural Revolution bureaucracy. How to arouse the people to think about and change the bureaucracy that still produces various social ills through the lessons of blood is the basic value of this book

"Forgotten Commemoration - Documentary of the 1989 Democracy Movement", edited by Zhou Liangxiao and Gu Juying, the title page has "Compatriots who died for the freedom and democracy of the Chinese nation, the soul returns!" The inscription is preceded by Xu Liangying's "Reflections on the Decade of '89", and the author's "Self-Introduction". The book collects various written materials during the period of the democracy movement, including the author's own personal experiences, leaflets and news reports at that time, as well as official and non-governmental works published at home and abroad eight or nine years later, which is a relatively comprehensive and systematic collection of materials for studying this historical event. Xu Liangying held that the 1989 student-centered democracy movement, with "anti-corruption and striving for democracy" as its main demand, shook the world with its earth-shattering tragedy and heroism; this time, a singable and weeping mass spontaneous movement that embodied the excellent qualities of the Chinese nation, actually ended with the bloodbath of Chang'an Avenue. The author also says in the preface, "Six "The patriotic democratic

movement of unprecedented scale in China's history, with its large number of participants, its scope, its clear political slogans, its duration, and the tragic generosity of its entire process, even the historical May Fourth Movement can hardly compare with it; its great role in world history cannot be overestimated." The book records a conversation by Zhao Ziyang that "the use of hundreds of thousands of troops to deal with unarmed students and the broad masses of the people with tanks and machine guns, that is, the so-called people's army to suppress the people, not only caused the Chinese to lose their faith in the Communist Party, caused the Communist Party to lose the party's heart and the people's hearts, but also caused the Communist Party's organization to be scattered or exist in name only, thus creating a crisis of faith." The book also records the relevant information of my classmate Ding Zilin in the Journalism Department of the National People's Congress, who rose up to fight because her underage child was shot and killed on June Fourth, but was expelled from the party and deprived of her teaching rights, and later became a well-known person at home and abroad." "Tiananmen Mother", which was also designated by the state security department as a "special control object". Ding Hong, a fellow window and friend of the victim, had these words in a letter to Ding Zilin before his death: "'Six In the more than twenty years since the fourth century, human society has erected a spiritual statue on the land of China, that is, the 'Tiananmen Mother', and his representative figure is Ding Zilin. Just imagine, if your own children are innocently hurt, as a mother does not make a sound, does not dare to make a sound, can not make a sound, what kind of society is this? ..... The problem is that the tyrannical forces in power are very afraid of this kind of maternal love, especially on the day of June Fourth. This is a sign of the essential attributes and stages of development of society. Ó "The Soul of The Great North - Lin Zhao and "Six." IV" is written by Gan, and the title page of the book has the inscription "Dedicated to the Heroic Soul Dedicated to the Struggle for Democracy and Freedom". In the preface, the author wrote: In 1989, an unprecedented student patriotic democracy movement broke out in Beijing, putting forward the slogan of democracy and freedom. The wave of patriotic democracy among students shook the whole world and was the most spectacular democracy movement since China's May Fourth Movement. This reminded him of the scene in 1957, remembered Lin Zhao, and believed that the magical charm of Lin Zhao lay in her

spirit of adhering to  
the truth, stubbornly fighting, and not regretting until death, that is,  
science, democracy  
and freedom, that is, seeking, being new, and moving upwards, that is,  
bravely,  
tenaciously, and unyieldingly fighting against the old forces -- this is  
the spirit of Lin  
Zhao embodied." Northern Soul". The author uses the writing method of  
interlacing time  
and space to classify him and Lin Zhao as "rightists" at the same time in  
1957, and met in  
"labor reform". The touching tragedy of loving each other until life and  
death is  
intertwined with the "mix-and-match" of the student democracy movement  
that occurred  
in Tiananmen Square in 1989, which makes people feel that although the  
two are 32  
years apart, there is still a deep internal connection. That is to resist  
the feudal fascist  
dictatorship. The 1957 democratic revolution was suppressed by the "anti-  
rightist  
movement", and the 1989 democratic revolution was carried out to save the  
former, but  
was unexpectedly slaughtered in bloodshed. The flesh-and-blood connection  
between the  
two is exactly what Lin Zhao said in his statement after the verdict on  
June 1, 1965: "The  
official judgment of the Court of History will soon be announced to the  
world and the  
future generations!" You totalitarian rulers and hypocrites Ñ gangsters,  
scoundrels,  
thieves and thieves will not only be real defendants but also indicted  
sinners! Ó  
Wait a minute. The above list is some of the literature that I have come  
into contact with,  
which has obviously involved the "four forbidden areas" that are strictly  
investigated by  
the authorities, and from these contents, which are mainly disseminated  
in the form of  
"cottage culture", it is not difficult to understand the reasons for the  
official prohibition,  
because they are clearly exposed The feudal absolutism that the  
authorities insisted upon  
and the deep suffering it inflicted on the people. But their ban cannot  
prevent these real  
historical events from being disseminated among the masses of the people  
through their  
respective channels and taking deep root in people's hearts. This fact  
also strongly proves  
that the so-called "rightists" in 1957 were revolutionaries rooted in the  
masses of the  
people and truly represented the vital interests of the masses of the  
people, and they  
proposed it to the Communist Party and Mao Zedong The critical  
significance of this is a  
complete reflection of the aspirations of the masses of the people and a  
true insight that  
conforms to the law of social development. If the rulers were a little  
wiser and could  
listen to a little different voices, why did they cause man-made

disasters and starve tens of millions of people to death, so that they eventually led to the uncontrollable catastrophe of the "Cultural Revolution"? Therefore, how to understand the "rightists" of that year is not only related to their personal experiences, but more importantly, it is related to the fate of the country and the people that is manifested from them.

Therefore, the "1957 Dictionary of Victim Names" edited by Mr. Wu Yisan is not only an informative reference book, but also an important classic of contemporary history.

Standing on the commanding heights of history, it sees the transmutation and

continuation of contemporary history in its entirety: Looking backwards, it is the people

who are striving to resist the Kuomintang's dictatorship of "one doctrine, one political

party, and one leader"; looking forward, it is the people who are rebelling against the

"party world" belonging to the same political system Dictatorship; the "dictatorship" of

the Kuomintang's "one-party dictatorship" and the Communist Party's "party world"

"Dictatorship and despotism" are not only the opponents of "you die and I live", but also

the same "bloodline" as close as family The brotherhood of the Communist Party, Mao

Zedong, inherited the mantle of Chiang Kai-shek of the Kuomintang, who was ousted

from power by the masses of the people, and this was the fundamental reason why the

victims suffered in 1957. From this commanding height in history, we can not only

discover the causes of various social ills, but also explore the path that China should take

in the future and find a way to fundamentally eliminate feudal absolutism. Because the

victims in the book, in addition to their surnames and names, also list as much as possible

the "rightist remarks" of each victim, when we use them to observe reality, we cannot but

marvel at their foresight, so that this book has both a thick historical connotation and a

strong practical significance. The victims of 1957, alive or dead, are truly memorable

heroes!

This is why I compared Mr. Wu Yisan to The Chinese Rodin at the beginning of this

article, striving to sculpt the "thinkers" and victims in front of China's "Gates of Hell."

Mr. Du Guang's proposal to build a monument to the victims of Ding You's victims is

completely in line with the people's will, and the current "party leaders" will never accept

it. But the content of my elaboration in this article proves that the monument to the

Victims of Ding You actually exists, and the "Dictionary of Names of the Victims in

1957" edited by Mr. Wu Yisan is a historical monument commemorating the victims of Ding You. The Chinese "Gate of Hell" sculpted by Mr. Wu Yisan is not expressed as a material bronze and stone stele, but as a spiritual remembrance and memorial, and all the victims of Ding You and all the victims connected with his flesh and blood will find their historical position in this carefully forged monument. The material inscription will eventually have a day of complete erosion, and the spiritual inscription will last forever, which is a heart monument deeply rooted in the spiritual world of the people!

The Monument of the Heart is dedicated to the thinkers and victims of China's "Gate of Hell"!

The thinkers and victims of anti-feudal absolutism and rooted in the hearts and minds of the people are immortal!

(March 22, 2019 on the shores of East Lake in Wuhan.) At that time, there were five out of eighty years, and it had been seventy years since he had joined the army. ?

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[Yang Jiao, who was admitted to Renmin University in China in 1956, published articles such as "Contradictions between the Personality Development of Youth and the State System" and "The Party Has the Germ of Degeneration and Corruption" in 1957, and was classified as a rightist and subject to the second punishment: staying in school to study.] ]