

Qian Liquan: “1958—1976: The Death and Life of an Intellectual—Read Shao Yanxiang: “Shipwreck”, “Life Defeat”, “Find Soul Supplements”, “A Man Wearing a Grey Hat” (Iron Bouncing Beans)

Come out from hell,
there is no longer fear,
As an end to heaven,
And never go back.

— I want this share.

Stubborn.

Shao Yanxiang: “Stubborn” [1]

This article, from the beginning to the pen, probably took more than a decade. When Sass raged in 2003, I was determined to start the study of “1957”, and in October that year in a speech at the East China Normal University in Shanghai, I published my “preliminary vision of the study”, which included the topic “Another Persecution and Injury”, preparing for “the case of the three right-wing cases of Dou Higher Three as a single Case, discussing the inner concept, mechanism and substance of the so-called 'right-wing transformation' (intellectuals transformation)” [2] In addition to the playwright Du Gao and natural scientist Shu Xingbei, there are poets Shao Yanxiang. At that time, the files of Du and Shuang two had been collated and published. Shao Yanxiang also published the “Shipwreck” and “Life Lost”. I was very interested in the original state of the spirit of the people behind these original historical materials, trying to enter the inner world of the right in that year, analyzing their thoughts, concepts, emotions, and psychology Talk with language and explore the secrets of intellectuals “makeover”. But I know that this research is difficult, so I can't move my pen too late. By 2007, in order to publish the book “Refusal to Forget: A Study Notes 1957” on the occasion of the fiftieth anniversary of the anti-right movement, I had to announce in the book Postbook that this part of the writing plan would be put on hold, “to be made up later”. But I am therefore deeply disturbed by the “incomplete content and structure” of my research, and a sense of guilt for several subjects, and the right-wing friends they represent. This became a spiritual burden for me. Perhaps in 2010, I tried to repay my debt and took serious notes of Shao Yanxiang's books, but I always felt that I could not find the entrance to cut, but I had to put it on hold again. Until 2014, I finally decided to restart the “Three Right Archives Research” and incorporate it into the framework and structure of my research on the spiritual history of intellectuals after 1949, writing the two articles of “Dugao Archives Research” and “Beam Star North Archives Research”. Now (May 2015) is Shao Yanxiang's private file study.

While my research was up and down, Shao Yanxiang himself did not stop summing up and reflecting on that period of life: after finishing up in 1981, published the Shipwreck in 1996, finishing in 1996, and published “Life Defeat — A Hard Record of the Endoer's Struggle” in May 2004. Find the Soul—Shao Yanxiang Private File: 1945—1976, published in August 2004, “Looking for the Soul”, and in 2014, published “A man with a gray hat”, it can also be said that 30 years (1981-2014) are remembering the history of

personal life of those thirty years (1945—1976), and consciously regarded it as a “case of intellectuals of transformation history”, [3] Think of itself as a “contemporary fossil, documenting the state of life and psychology of a person in a given period of history, how to think, say, how to do it, how to think, language and behave”, [4] with the aim of “rejecting oblivion, saving memories, leaving some details about that period of time that cannot be looked back and must be examined. It is the testimony of the present person”. [5] And, as commentators say, behind such “rethinking history, looking at history”, there is more consciousness of “examining the self, rethinking self and anatomical self”, “not so would be missing the spirit of reflection and depth of history”; and “among the generation of writers who 'return' after the Cultural Revolution, Shao Yan is afraid is one of the first to conscientiously take serious and thorough reflection on contemporary history and to the recent history of the past”. It is this “consistent attitude and spirit of reflection on political and human suffering suffered in the past” and “sober and grim rational” thinking, which constitutes the special value and charm of Shao Yanxiang's personal files and memories. [6]

I reread this time, the first thing I felt was the charm of thought and spirit. Shao Yanxiang's anatomical and rational thinking of history and self formed the basis of my research discourse. At the same time, I was born in 1939, six years younger than Shao Yanxiang, born in 1933, but barely belonged to the “post-30” generation. Therefore, the book of Shao Yanxiang mentioned in the book (mainly after the founding of the country) his favorite writer, reading books, singing songs, watching movies, drama... can evoke many of my memories; his thoughts and dilemmas and embarrassment, I am even more deeply aware of his thoughts and embarrassment. I also found myself always a loyal reader of Shao Yanxiang. He wrote his award-winning poem in 1951 and 1954, “The Sweet Water Well Open by Chairman Mao”, which was my favorite reading at the time of high school. He expressed his pride in living in the “Mao Zedong era”, drinking water does not forget to dig well people. “Great Leader” with respect to the hearts of the young generation of our republics.

Interestingly, after Stalin's death in 1953, Shao Yanxiang formally filed an application for membership; I, just over 14 years old, also made a solemn application for admission: we are all determined to dedicate ourselves to the cause of the Party's socialist construction, with infinite vision of communism. Therefore, Shao Yanxiang later wrote the carols of socialist construction, such as “China's Road Calling Cars” and “We Erected This High-Voltage Wire”, all sang out our voice: in that era everyone had a complex of “going far away” and “going to where the motherland needed most”. But then this poet, which I liked, fell into the web of the right, and I knew that I didn't seem to have a strong reaction, probably I was left with myself: because of concerns about the “negative impact” of the anti-right movement, I was subjected to “deadlines correction” in the regiment, and after college graduated as “middle right”, distributed to Guizhou.

But there, I accidentally read Shao Yanxiang's prose published in Shanghai Literature in 1962. I was sincerely delighted with his comeback; but soon (early 1963) read Tang Tao's critical article in the Literary Review, which also foreshadowed the storm.: Such political sensitivities also belong to our generation. Later, the news of the “anti-speech drama” “Ershov Brothers” performance in Beijing and major cities also came to my small city, and naturally did not have a chance to watch. Later reading Shao Yanxiang's memorial

article, he learned that he was the initiator and had a sense of joy. Perhaps this is the shadows of this kind, so that when I tried to study Shao Yanxiang's path of life and the path of mind, I could not help but put myself in and become a subject of input research. The other side of my main input is the sense of reality that is difficult to get rid of. When I read Shao Yanxiang's historical archives, I always felt that many of the logic that caused mental confusion and error were being re-emphasized and forcibly indoctrinated; we already had historical astrains of reflection, and seemed to be reproducing. And to attract the same naive and kind people as we were in that year, which caused my inner anxiety and unease. In this way, not only the personal files of Shao Yanxiang in my eyes, but also the text that I studied them, have become an entanglement between history and reality: I don't know if this is a feature or a lack of regret, just write it out.

The above is a “opening statement”, the following into the text. (Unfinished, pending)

Note

[1] The poem was published in 1948 in the supplementary issue of *Meheshi*, May 5, 1948. Shao Yanxiang is only 15 years old. This poem “Find the Soul - Shao Yan Private File: 1945—1976”, p. 55.

[2] Qian Liqun: *My Study in 1957, Refusal to Forget - Study Notes of 1957*, p. 494, Oxford University Press, Hong Kong, 2007.

[3] Shao Yanxiang: Introduction: Historical Scene and Personal Memory, received “Finding the Soul - Shao Yanxiang Private File: 1945—1976”, p. 2, Guangxi Normal University Press, 2004.

[4] Shao Yanxiang: Why Book? ——“Life lost” order, “Life lost - the struggle of a dead man's hard record”, pages 2—3, Henan people's Publishing House, published in 1997.

[5] Shao Yanxiang: Introduction: The Scene of History and Personal Memory, “Finding the Soul - Shao Yanxiang Private File: 1945—1976”, p. 1.

[6] Wang Peiyuan: Preface, *Shouted Shao Yanxiang: A Man Wearing a Grey Hat*, Page 2, 3, 4, Jiangsu Phoenix Literature Publishing House, 2014.

(a) “I die in 1958”

And to declare a sentence: The title of this article, “Death and Life of an Intellectuals” is borrowed from my subjects: Shao Yanxiang, in “A Grey Hat Man”, mentions that he was prepared to take the title of “The Dead and the Living”, with the intention of reminding readers and researchers that he's Memories, narrative periods of personal history, i.e. around 1958—1962,” The whole country is shrouded in the shadow of Holodomor, even more than under the control of Death. According to incomplete statistics, the number of irregular deaths in these four or five years is about 30 million, equivalent to about five percent of the country's population at that time”, “with peasants and bottom inhabitants predominantly”. The result is an introspection: “The sad and cursed, is that I and a large number of people in the city enjoy the breadth of urban and rural dualism, while being blinded by the public opinion of the Annunciation without worries. For a long time, it seems to be alive without heart. As those who survived like this, when they think of it, feel nothing. Against the backdrop of shielded deceased moaning or silently saying goodbye to the world, as readers read the words and deeds, psychology and life chores of the various people described in the book, including the author, do not forget what time

and territory all this happens in what kind of time and territory, thus giving rise to its integrity and authenticity, good and evil, and ugly make their own judgments.” [1] In my opinion, this is also a reminder of our research: When we discuss the survival, mood and fate of the intellectuals of that era, we must not forget the situation, mood and fate of the ordinary people of the contemporaries, especially the “peasants and bottom inhabitants”, which really constitute the “bottom of the era” “color”.

Of course, the focus of our discussion is still the intellectuals 'death and life'. Therefore, it should be said from Shao Yanxiang's intimate “I die in 1958”.

Indeed, Shao Yanxiang's political death penalty was declared when the party branch assembly unanimously raised its hands and passed the verdict of “expelling party membership” on February 1958, after declaring administrative deprivations. At that moment, Shao Yanxiang “went from the left wing of the self-proclaimed revolutionaries to the right #派 in the name of the party organization.” [2] This means that he has been deprived of his political life since then, a “life-long punishment” that is “more painful than the loss of physical life”. For young people like Shao Yanxiang who followed the revolution, “a walking dead man without political life is despicable, shameful and unthinkable”; [3] this At the same time, it also means that Shao Yanxiang has since been excluded from the “people” and became the “enemy” of the Republic, that is, , without any legal procedures, he became the object of State machinery dictatorship because of the party's decision. By the will of the Party, the fate and fate of a national (at that time there was no concept of “citizen”) should be the characteristic of a country and system like China.

Perhaps more characteristic of China is that after the death penalty has been pronounced, you are also asked to plead guilty, admit yourself that you “sin should be dead”, and that your sentence is correct, wise, even as you wish, voluntarily accepted. This is the true spiritual torment and death. So, Shao Yanxiang fell into extreme confusion — “Yesterday I wasn't one of 'us' yet? Today I am a prisoner of 'us' for not killing, right? Maybe I never belong to 'us', and as people I call comrades trying to argue, I'm just an alien who mixes into the 'us' team? If so, why am I so stubbornly thinking of the party's children? Is there no self-knowledge of the myth? Is pretentious misunderstandings? It is a shame climbing! ...” “Before joining the party, I fist the motto 'Nothing to do with the Party, 'and I even believe that there is only an obligation to criticize themselves in front of the party, without the right to defend myself. I believe that the party, after serious and solemn scrutiny, can clear its own opponents without thinking that this hostile is me...” [4]

Today's young readers may already find it difficult to understand Shao Yanxiang's confusion and entanglement; but our generation has empathy. Because in that revolutionary age, every political movement, once it became a revolutionary object, had to face such a “test”. I remember that at the beginning of the Cultural Revolution, I was declared “reactionary academic authority” by my school party organization (just because I was a Peking University graduate) and “anti-socialist” (just because I was an anti-socialist) (just because of his opinion on the party branch), and called for a thorough examination of guilty pleas. I myself was caught in extreme confusion: I wanted to find a reasonable, acceptable explanation for what was suddenly imposed. Of course, I can't

have any doubts about the party's revolution itself. I can only erupt a revolution in the depths of my soul like Shao Yanxiang of that year. [5]

And we really “stand on the proletarian stand of the party, do the ideological persuasion of ourselves,” and the review still seems to be “logical, no pimple” [6]. In other words, we were half forced and half consciously accepted the party's death verdict on ourselves. Remember that in the 1980s, we had access to the material of Stalin's verdict against the opposition within the party, and finally Bukhalin, all expressed sincere repentance in court, admitted to his guilt and accepted the death penalty. Many people are puzzled about this, and those of us who come know.

We understand the power of the Party's logic. As Shao Yanxiang said, “Such logic once ruled for a long time, even a professor of logic who thought out clearly and clearly, the defense lawyer of the machine Feng was finally dumb and smashed in front of it”. It is “persuasive” to the intellectuals cultivated by our parties. Shao Yanxiang said: “The persuasive power is in the journal it published after the struggle against the right, of course, the leftist, the party's publications, of course, represent the Party's views. I must also criticize my anti-socialist soul with this logic and even this tone. Let it plead guilty”. [7]

What exactly is this logic? Where is the mystery of persuading and confusing people? So, let's read the reading notes that Shao Yanxiang wrote from January 7 to February 25, 1958. Shao Yanxiang said: “Here is a true record of my persistent belief, also record confusion and confusion. My devout is mixed with my fault.” [8] So we found that the most “persuasive” is a few big ideas and logic.

First, we should look at “big things”: “We should learn to look at problems like this, look at problems from 60,000 people, and from the interests of the people and the interests of the country.” The first is the general concept of “interests of the people”, “interests of most people (“60,000”) and “national interests”, and conferring the sacred meaning of “above all”, which at once they cover you and suppress. There is another logic behind this: Under such an ambitious, and therefore abstract concept of “people”, “majorities”, “nations”, “individuals are insignificant.” At the same time, it is a moral principle, which is also known by this generation, Ostrovsky's famously saying: “A man is only for his own family, that is despicable; one is shameless”, and the logical conclusion is that sacrifice for the benefit of the people, the majority, the nation is great and honorable. This logic shift suddenly confuses you into a larger logical trap: “Even if I die at the age of 24, this is only the fate of an individual person, and it will never affect 120 million young people across the country, and five million intellectuals can still ride their talents. Thinking. My accomplices and I are not only a minority of 600 million people, but also individual. Perhaps it is precisely because people like me are pulling out of the revolutionary ranks that our cause will be more prosperous.”

After reaching such a logical conclusion, the harm suffered in the fight, all the grievances, are of little importance. And there is also a “theory” with words. “Necessary Theory”: “Anti-#右中的 'Strike' and 'frustration' are necessary — not through this revolution, the bourgeois ideology has flourished in many circles and is not socialist; for everyone, without this struggle, the ideas, positions, views held will not Give up, do not recognize mistakes. Now after mass struggle, there is a possibility of transformation”. There is also

“cost theory”: “The struggle is a little wider, hurt a little feelings”, “shortcomings and mistakes in the work, can also be said to be a price. The fight against it cannot fail to pay some price. How much would we have to pay if we do not fight against it and let the counter-revolutionaries rampant?” And “dialectically”: “There is a good side to this setback. It is your bourgeois thought, position, opinion, approach. “Not unbreakable”. By doing so, it turned out to be “honestly and honestly,” saying that “the death penalty for my political life may be a celebration. It is the only contribution I can make to benefit the cause of the Party and the people at present.” Finally, it comes down to that general concept, the premise: the unconditional sacrifice of the political life, rights and interests of the “individual” for the interests of the “party”, “people”, “majority” and “nation”, and to suffer all kinds of harm, not only for granted, but also honorable and worthy of celebration. [9]

Second, “ambitious goals”. This is said to be one of Liu Shaoqi's teachings: “If they recognize and fully respect the objective laws that do not take the will of people, follow the path of socialism, and consciously change those ideas, traditions and habits that they are not suitable for socialism, they will become a society “A truly free and happy citizen in a theist society”. As Shao Yanxiang said, “the prospect of becoming a truly free and enjoyable citizen of socialism” is very attractive to the generation including Shao Yanxiang and me. At the same time, it was declared that building such a socialist “new society” is an “objective law that does not take the will of people as a shift.” “Objective law” is also a big word, and has a more attractive and deterrent to our generation: following such “objective laws”, that is, subordinate to “truth”; contrary to such an “objective law”, the “reactionary” that “moves against the tide of history.” Acknowledging and affirming such a large principle, the premise, naturally leads to two logical conclusions: the person must unconditionally “contribute to the new society”, “not only what he has done in the past, but also what he can do in the future”, and for the ideals of the “future”, man can and should give up all of the present People's interests; especially to “abandon their ideas, traditions and customs that are not suitable for socialism, abandon their own “Error”. And as long as you acknowledge and confirm these two points, the final conclusion is logical: “As long as it can be a self-#由的、愉快的公民，让我承认犯了滔天大罪又有什么不行呢？ Can the sinners also be transformed?” The logic here is that for the pleasure of the “future” since #由，就得牺牲 “Today” from #由；为了 “future”, we have to endure the unpleasant “today”. [10]

Third, the existence of the “enemy” should be considered from time to time. This is also the education that our generation has received from an early age: Socialist China is surrounded by domestic and foreign enemies, not only is it domestic, rich, counter-productive, bad (and later added a “right”), but also the international god, repair and anti-death are also “my heart of death”. The problem is the impact of such hostile ideas on our thinking, emotions, and behavior, that is, the so-called “enemy opposes, we will embrace; the enemy embraces, we will oppose”. This naturally leads to reflection and self-policing: “If I take a wrong attitude towards criticism and punishment of the party, I also welcome all socialist enemies. Do not do anything that imperialism, domestic and foreign reactionaries welcome”. [11] This means that even if he has been declared “enemy” by the party, it is still necessary to draw the boundaries from the “enemy” in mind, and in

order not to be exploited by the “enemy”, willingly accept the charges and penalties imposed on them by the party, and thereby prove that they are not “enemies”: I am afraid that the embarrassment of the situation and the confusion of logic are also difficult to understand and imagine.

Fourth, we should stand on the “Party's position” to think and treat their own problems. That is the point. The “state”, “majority”, “people”, “ambitious ideals” and “objective laws” mentioned above are abstract concepts, and where do they eventually materialize? This is also what Shao Yanxiang repeatedly asked himself: “Where are the people?” [12] Where are most people? Where is the country? Where is the future? There is only one answer: the party is the “representative” of the people, the majority of the people, the country, the future, because the party led revolution liberates us, “thanks to our party, motherland, people, we will not have only shame”, [13] “The party represents the future. The party represents a people's democratic republic that has experienced the situation. The party represents a bright and immaculate new world”. [14] If the “logic of the party” we are discussing here is a big article, the end comes down to “party,” where there is a logical structure of “party — people — majority — nation — future — objective law — truth integration”, the party is everything: the interests of the party, that is the interests of the people, the interests of most people, national interests; the party holds the objective laws and truth; the party leads us to the ideal The future. It is this party's iron logic that has led Shao Yanxiang to a real dilemma: “I was perhaps a singer of the people with no discretion, and I want to reflect the interests and aspirations of the people. Today, more than I have the right to declare himself as a representative of the interests and aspirations of the people, declare that I am anti-people, not in the name of individual party members but in the name of party organizations”. [15] There is only one way out: “Surrender to the Party, surrender to the people”, [16] “Honestly listen to the Party's words and obey the party leadership”, and this is the only “living path”. [17]

This is the “radical change of position” called for by the Party, that is, to think and treat everything entirely from the party's position. The first is to “correctly understand” the party's punishment for itself. Right right was just hit #派的邵燕祥来说，就要解决三大思想问题。 The first is to understand the party's right #派的 “isolation policy” on its own right, so it has such self-persuasion: “The significance of 'isolating right #派' is very important. By doing so, the right #派的影响，从而巩固了党对中间派的领导”，“to right #派本身，造成不好受的局面，势必彻底改造不可，否则往后日子难过” was restricted and eliminated. Second, how to gain the trust of the party? This is, first of all, because “I do not value this trust in the party, and have personally undermined this trust. How can I gain faith in the Party? The party cannot trust anyone unconditionally”. But there is still some hope: “After a long period of time, the transformation really works, and it can still be approved by the people, the approval of the Party”. Third, “the correct treatment of criticism or punishment of the Party is an important issue in strengthening the organizational discipline of each party member”. “The Party's criticism or punishment, in the case of the Party, is shown to be a solemn party, serious party discipline, and to maintain intellectual, political and organizational purity; to those who are criticized and disciplined In terms of what is rightfully, it is a necessary measure of punitive action. There is only an obligation to accept and rectify in good faith, and there is

no right to rectify and refuse to rectify it". [18] Stand everywhere on the party's position, to self-persuade, as if also really cheerful words.

Particularly noteworthy is that Shao Yanxiang at this time, despite having been expelled by the party, still insists on his party's "organizational discipline training". This is actually what the party demands. Shao Yanxiang has documented in detail a supervisor anti-#右 #派斗争的副局长的讲话: "To struggle with self-thought to achieve the purpose of transformation", "Toxic in the mind, to scrape bone. Have to be hard". [19] Shao Yanxiang did the same; in 1981, looking back on his reformation, he said to his children: "You do not understand the fanatical self-criticism of a childish and sincere revolutionist who desires to transform and to be perfected". [20] This is a generation that fervently pursues the revolution, after being abandoned by the revolution, still fanatically negates and transforms themselves in accordance with the demands of the revolution. The center of the transformation is "to adapt to collective, class, organizational discipline, and strive to complete the transformation of personality to party character." [21] This requires talking about the impact of Liu Shaoqi's "On the upbringing of Communist Party members" on this generation.

Shao Yanxiang said, this is "the most influential to me, make me feel the most kind" book, it makes me understand "gentlemen, such as the etching of the sun and moon", "should be bright and admit their shortcomings and mistakes", "Do not complain about the other, but seek yourself in the process of retraining, may encounter There will also be misunderstood by comrades in all sorts of pain. When confronted with this extraordinary situation, a Communist Party member should have no grievance". Now Shao Yanxiang "faces the test of the special form of the Party against me", "how to do what Comrade Liu Shaoqi requires, '... without resent'?" [22] It can be seen that Liu Shaoqi's "cultivation" plays exactly the role of spiritual solace, the unjust punishment, political persecution, light down into "misunderstandings", and gained moral esteem in the "cultivation" of "no grievances, resentment" and "bright admit their shortcomings" High sense. Originally intellectuals are self-humiliating, now they have also been divine aperture.

Such "training" is actually difficult. Many of these self-persuading logic can be said to be bizarre. For example, "unconsciousness is sometimes more serious about the poison of the bourgeois." "The weak will of the revolution often indicates the tenacity of counter-revolutionary will," and "politically unstable communists are often determined opponents", and so on. Shao Yanxiang said, "This is the power of 'logic'." [23] In my opinion, this is exactly what "party logic" is frightening: it's truly "psychiatric surgery." [24]

I would also like to share my own experience here. As mentioned earlier, at the beginning of the Cultural Revolution, I was judged by the party as "bourgeois reactionary academic authority" and "anti-socialist". After self-reflection, I accepted this political death penalty on the basis of "revolutionary logic." When I summed up my historical experience in the 1980s, I have the following analysis and generalization: first, an exaggeration of the real weaknesses of intellectuals — an exaggeration that Chinese intellectuals with an introspection tradition easily accepted and consciously condemned themselves. And then came out with the banner of "Extinction (bourgeoisie thought), opposing imperialism and revisionism" — Chinese intellectuals, who were extremely opposed to the blockade of

China by the West and the Soviet Union in the 1960s and were inspired by nationalist and patriotism enthusiasm. “Defending the purity and independence of China's ideology” has accepted this slogan. In the third step, under the banner of “extinction, opposition to imperialism, revisionism”, the modern consciousness centred on science and democracy (which is today called “universal values”) is brought to the scope of “bourgeois, revisionist ideology,” and it is fundamentally negated and completely trampled upon. At the end of this logic, it evolved to “the more the book read, the more stupid,” knowledge itself becomes evil. The conclusion is: “This is a labyrinth of horrible logic: it seems logical not only to have historical legitimacy, but also that every step of reasoning has acceptable grounds. Like abstract reasoning, logic game intellectuals, like this step by step, unwittingly, they betrayed themselves, finally believe in their guilt, believe that they do not completely, completely completely transform, lose the value of existence: this is a kind of infiltration into this generation of intellectuals Spirit astray in the depths of the soul. [25]

The seriousness of the problem is that when we try to ask how such spiritual error and death occurred, we touch upon the crisis implicit in our initial quest for revolution, ideals. This is the second issue to be discussed in this article — (unfinished, pending)

Note

- [1] Shao Yanxiang: *Self Order, A Man Wearing a Grey Hat*, pp. 5-6.
- [2] Shao Yanxiang: *Finding the Soul - Shao Yanxiang Private File: 1945—1976*, p. 224.
- [3] Shao Yanxiang: *I Die in 1958, Shipwreck*, p. 2.
- [4] Shao Yanxiang: *I Die in 1958, Shipwreck*, pp. 6—7.
- [5] See Qian Liqun: *Postscript, Quest for the Mind*, p. 352. Shanghai Literary and Art Publishing House, published in 1988.
- [6] Shao Yanxiang: *I died in 1958, Shipwreck*, p. 27.
- [7] Shao Yanxiang: *I died in 1958, Shipwreck*, pp. 45—46, p. 42.
- [8] Shao Yanxiang: *I died in 1958, Shipwreck*, p. 31.
- [9] For the above discussion, see Shao Yanxiang, *I Die in 1958, “Shipwreck,”* p. 32, p. 36, p. 38, p. 37.
- [10] Shao Yanxiang: *I died in 1958, Shipwreck*, p. 34, p. 35.
- [11] Shao Yanxiang: *I died in 1958, Shipwreck*, p. 33.
- [12] Shao Yanxiang: *How People Become Trash, Shipwreck*, p. 190.
- [13] Shao Yanxiang: *Sin and Punishment, Shipwreck*, p. 56.
- [14] Shao Yanxiang: *How People Become Trash, Shipwreck*, p. 144.
- [15] Shao Yanxiang: *How People Do Garbage, Shipwreck*, p. 190.
- [16] Shao Yanxiang: *I died in 1958, Shipwreck*, p. 30.
- [17] Shao Yanxiang: *I died in 1958, Shipwreck*, p. 29.
- [18] Shao Yanxiang: *I died in 1958, Shipwreck*, p. 27, p. 28, p. 31.
- [19] Shao Yanxiang: *I died in 1958, Shipwreck*, p. 37, p. 39.
- [20] Shao Yanxiang: *I died in 1958, Shipwreck*, p. 28.
- [21] Shao Yanxiang: *Introduction: Historical Scene and Personal Memory, Finding Soul —Shao Yanxiang Private File: 1945—1976*, p. 3.
- [22] Shao Yanxiang: *I died in 1958, Shipwreck*, p. 23.
- [23] Shao Yanxiang: *I died in 1958, Shipwreck*, p. 45.

[24] Shao Yanxiang: I died in 1958, Shipwreck, p. 21.

[25] Qian Liqun: Postscript, Searching for the Mind, pp. 354-355.

(2) how the wire of mental error and death is buried

Let us go back to the beginning of history. In 1947, Shao Yanxiang joined the Democratic Youth Union, a peripheral organization of the Chinese Communist Party's underground party, and thus embarked on the road of revolution. The question is, how does Shao Yanxiang understand the revolution? So, in an article he wrote this year, we read for the first time “we” and “you” oppose: “We came to the battlefield under a great call, you hit the glass and shake hands, break our bottom life, hold our bottom of freedom”. [1] The word “we” here should be “the oppressed, the exploited, the humiliated, the slaughtered” in an article written a year ago and [2] is natural against “them” (powerful). Prior to that, Shao Yanxiang's life and vision were only “I”, a “small and small weak”, always felt that he “became a prisoner of life”, issued “I'm really poor, I'm lonely, only the blue sky shrouded my spirit's dryness” and had to “ride the fantasy thin horses” [3] Now, the 15-year-old Don Quixote finds his home in “us”: “We are a ragged group, we are a hungry group”, “We are a crush, we are a crush, we want to drown you”, “The pain is ours, anger is ours, and the death penalty should be imposed. There is hatred!” “All this leads us to march steadfastly, we want food and land, we want to live!” [4] This is what Shao Yanxiang imagined revolutionaries: the oppressed (“ragged” and “hungry”), with strong revolutionary demands (“to be food and land”, “to live”), the fighting group (“we”), is the majority (“a group of black-crushed”). This is the revolution that Shao Yanxiang understands: both demands for fairness and justice, and what Shao Yanxiang later called “the influence of old Russian populism and anarchism” in his self-reflection, a kind of blind and spontaneous resistance, a violent desire for avengism (“drowning you”), and The spirit of heroism, romanticism that combines pain, anger, hatred, and steadfastness temperament. Shao Yanxiang deliberately pointed out that “this emotional and absolute, irrational way of thinking also seems to have laid down a line for me to accept the very 'left' things later.” [5]

And Shao Yanxiang in 1948, as a revolutionary recruits, he first had to solve the relationship between “I” and “us”. So there was this poem entitled “Mast”: This is the metamorphosis of life, 'either to destroy the old self, or die, I hate, I repent, I hope wing...'; finally, “I” integrated into “us”, “I have regained precious life.” And the first order “we” issued to “me” is “either walk with us, or die!” [6] This can also be said to be the enlightenment education given by the revolution to Shao Yanxiang: the revolution is an absolute dualist confrontation: either “we” or “them”; either “comrades” or “enemies”: not white or black, non-revolutionary, non-revolutionary or counter-revolution. Revolution is “one eat one”, either “I live” or “you die.” The revolution is constantly standing up: “Either walk with us, or die!” This is probably something Shao Yanxiang Wanwan did not think of: this is almost a prophecy of his own destiny. 1947 Shao Yanxiang took part in the revolution, naturally “with us”; but in 1958, “we” (revolution) suddenly declared that Shao Yanxiang was not a companion (note: Shao Yanxiang was not willing to walk with “us”, but “we” removed him), so he was only “dead”. So, Shao Yanxiang's “death” was already buried as long as he announced his companion with “us” (revolution). Of course, this is something that the 15- and six-year-old revolutionary Don Quixote

could not predict. What he felt at that time was the immense power, joy and confidence gained after “we (revolution)” became the “majority”: “One man falls down, tens of millions of people rise up, the enemy falls down...” “This is no prophecy, it is not a repudiable truth, the bearer and The dead have seen: we are the majority! Thousands of lovers, thousands of swords, and the enemy is just one.” [7] “My bottom song is also the bottom song of ten million people, my heart is also the bottom heart of ten million people.” [8] The bloody middle school student even went through the pride of “we are the majority” and automatically “on behalf of” the Chinese people: In 1949, when some American reporters with stereotypes about the new China had a mockery of Beijing workers and students in welcoming the PLA to the city, Shao Yanxiang immediately went on a private one. The newspaper published a “Warning American Emperor journalist”, and rightly said: “The people of Beijing — China The people are unconquerable, and the people of Beijing — the Chinese people are inhumble”. [9] It was only a few decades later that Shao Yanxiang realized that his self-reliance as a “representative” of the “people — majority” was also an encroachment: in revolutionary China, the “representative” could only be the party. Such a sense of unknowingly thick “representation” was laid down for his subsequent affair. [10] This is discussed in detail below. But it should be objectively stated that in the recent victory of the revolution and in the early days of New China, the lonely intellectuals suddenly integrated into the revolution and the national community, the sense of enrichment, pride, and ownership (believing that they could represent the country and the people) was a universal emotion, and clearly had a history. History of rationality.

But the poets who are in the imagination of the romanticist revolution need to take another step forward. In July 1949, Shao Yanxiang wrote “Singing, Red Singers”, which was made to commemorate Nieer's death, but he used it to put a new requirement to “young warriors, red singers” (including himself, of course), a new standard: “When you no longer belong to you, you are no longer you “You put life into a voice”, “Your voice is the voice of tens of millions”; “You are Knowing that they have no voice, only because they sing the people are glorious”, “The people are the sea boiling, you are only shells, your voice is the echo of the sea”; “The people want you to sing, you sing what you sing”, “The best song, sing the people's motherland; the best singing, sing, singing, singing “The people of the motherland”, “You should sing all over the new China, the best song of Mao Zedong, the song of the boys and girls in labor. !” [11] This is a breakthrough in the relationship between “I” and “us”: not only “I” want to be integrated into “us”, but to dissolve it completely. This is what Mao Zedong calls for the “outright, outright outright” “transformation”. Thus, there is no “personal” voice, only “the voice of tens of millions”; the individual is “no voice”, at best, just the “echo” of the group. So the poet no longer has any independence, and can only “what the people want you to sing, what you sing”. Singing the motherland, the people, the party and leader Mao Zedong became the only mission, the only theme and theme of the “red singer”.

It is probably no coincidence that Shao Yanxiang made such a breakthrough of thought after the founding of the country. He later recalled that at that time, “all of my minds were sociopolitical, struggles against the enemy, the collective, the organization, the nation, and the entire socialist camp, against imperialism and the defense of world peace. “There is little room for other poetry; even if occasionally, it may be ruled out because of self-

discipline that is not what the revolutionaries deserve". [12] The whole mind is entrenched by the "big words" of the motherland, people, socialism, and no "personal" thing. He also specifically criticized some "little bourgeois poets" who "do not experience the tension and joy of a large mass struggle, and personal feelings often become too much a burden", thus summoning the poets to "walk into the masses themselves and then approved to be part of the team". [13] This dissipation of an individual's view of "us" later developed into a conscious literary, political view and belief: the poet (intellectuals) should be "society, age, human organs and representatives" and "the poet should be the manifestation of hope, thought and feelings of the people who care most, should be The expression of the party's thought, "to know, understand, and restate the most important, most needed, most important to the party and the people "Things" should be the fundamental mission, purpose and value of the poet. [14] Shao Yanxiang and his like intellectuals like himself as "representatives" of society, times, people, and countries are in fact wishful and passionate. They ignore one of the most basic prerequisites: Do "we" (the people, the country, the party) recognize and approve your "representation"? They never imagined, so eagerly asking for representation, which, in the view of the party, would undoubtedly challenge their natural representation and leadership. It is understandable that Shao Yanxiang, an anti-#右运动, 发生前文所提到的, 自认为 "singer of the people", was "more entitled to declare himself a representative of the wishes and interests of the people". [15] What's more, when these naive intellectuals give up everything they do unconditionally to "us", connect the meaning and value of their life, their literary career, completely abandon their personal independence, in fact, intentionally and unintentionally in "me" A dependency is established with "us". Once abandoned by "us" and considered "trash", there is no other way to voluntarily "die" in accordance with the party arrangement.

The key here is the will of the "Party": in the Chinese revolution and the system of the state, the party is the true representative of "us" (the country, the people, the majority). Returning to the starting point of history, you can find that Shao Yanxiang, aged 15 and six, discovered the power and value of "we" (the oppressed people, the majority), he found the "party". It can be said that this is the same process. He recalled that "Mao Zedong's book "On the United Government" was borrowed from a teacher of Guowen. The proposal in the book to establish a peaceful, unified, free, democratic and prosperous new China after the war has attracted me deeply." [16] So on the eve of the founding of the nation, Shao Yanxiang "offered a distant salute to the team coming from the wilderness", cheering "holding a rocking torch... Our team is like a red river, burned with a smiling and smiling rush", [17] in his mind, the party and party leadership of the revolution The army of life is "our team", is the guarantor of the interests of the nation, the nation, the people, and it is also their own The liberator of the intellectuals, who sang hymn to it and wants to integrate into it, is heartfelt. In Shao Yanxiang's own words, when he lauded to Mao Zedong, the leader of the Party and the Party, "did not have a utilitarian intention, but it came from the heart and made natural." [18] Today, it is also of historical legitimacy.

However, Shao Yanxiang said at the same time: "I didn't realize for a long time, this was the beginning of my involvement in large-scale personal worship propaganda." [19] As

previously said, when dealing with relations with the people and the nation, such intellectuals like Shao Yanxiang have an astray process that ranges from reasonable discovery and identification to development for the people and worship of the nation, and thus towards the spirit; then, in the understanding and relations of the Party and Mao Zedong, the same happens. Reasonable choice, to irrational party worship, leader worship of historical mistakes. And such a mistake occurred after the founding of the nation. This is because the nature of the country has changed fundamentally: it is a “new China” under the leadership of the Communist Party of China; and the relationship between every citizen and party under the new Chinese rule has changed radically: for intellectuals and poets like Shao Yanxiang, the Party is no longer just a spiritual resource, but real concrete leadership, in Shao Yanxiang's own words: “I'm not only spiritual, but also in the organization “Linked with the Communist Party of China, the most loyal children of the Chinese nation,” the Party is not just “my relatives”, “my teacher”, “my leader”, “my leader”, “my leader,” but also the leaders, commanders and supervisors I have to obey.

[20] It should be said that Shao Yanxiang did not immediately adapt to such changes. He recalls that his own poetry, “I want to write, how I want to write, is my heart's feelings, is my perception of life”, but now “ordered to write”, some works can not write, write or send out, “because the content does not meet certain norms, specific subtle Where can't afford the tedious' propaganda caliber 'picky”. This resulted in how to “strive to adapt to the 'new requirements' in order to gradually regain the invisibility of the right to publish”.

[21] Shao Yanxiang described his “young people working as a new organ” mentality in the early days of his founding: “Faced with a great social change that never underwent, and a militarized and semi-militarized way of life brought from the liberated areas, both novelty and excitement, feared that he could not keep up. Daily business work is not stressful, it's about learning and criticism and self-criticism”. At the center of the Life Review Conference is to criticize “individualism and liberalism.” [22]

The purpose of the criticism is to enable Shao Yanxiang, who are pursuing the revolution, to reunderstand the “revolution”. As previously said, Shao Yanxiang's initial perception of the revolution was mixed with anarchism and populist imagination. Now to criticize individualism and liberalism, it is to put an end to such ideological confusion and establish a new vision of revolution: the revolution is led by a revolutionary political party with a unified goal. Unification organization, unified discipline, uniform pace of highly conscious political behavior. It must not allow “overestimation of the role of the individual” and place the individual above the party; it must never allow any spontaneous behavior, but must be absolutely subject to the party's organizational arrangements and discipline. A true revolutionist must take the interests of the revolution, the interests of the party as the “first life”, and strictly obey the interests of the revolution and the interests of the party, and must consciously fight against the interests of the party and against the interests of the party and the class enemies at home and abroad, without sacrificing sacrifice for the Party, voluntarily “Dedicate” to the cause of the party. [23] Such an absolute requirement is what Shao Yanxiang, who have long been subordinated to the Party, can and willing to accept it; therefore, Shao Yanxiang's painful review of his “small bourgeoisie and liberalism”, “weak organizational concept” in his letter to the party branch after Stalin's death Ready to sacrifice everything I have, I am ready to be a recruiter in the steel discipline team” vow. [24] There is also a heartfelt confession in the

first poem written after joining the party: “Party, I want to listen to you forever”, “Do everything you have to do for all the years to come”. [25] But when he wanted to show his loyalty to the party, he revealed a “tail” that made the party not reassuring: “Party, you are rocks, towering in the sinister sea, the bones and flesh of my brothers are your foundation”, “Party, you are the sun, I am the star, I heat, I glow, because of your power” [26] An old party member immediately pointed out: This is “no relationship between individuals and organizations”: what are you qualified to claim to be the “foundation” of the party? What hot, what light do you have to send outside the party's sunshine? In addition, this old party member still found this poem while “secretly stealing my drawer” and caught the evidence of guilt. Shao Yanxiang “felt the damage, a sense of light passed the initial shadow”. [27] In fact, he does not understand that this is what this old party member is doing: what can not be done for the benefit of the party? What Shao Yanxiang lacks is this kind of party practice. However, in any case, Shao Yanxiang has finally become a “taming tool” to “take the interests of the Party as the interests of the Party, whether or not,” and listen to the Party's command everywhere. This should be the same way. But he never imagined, he fell into a bigger trap: one day, the party suddenly called him and similar intellectuals “right #派” and declared the death penalty politically based on their own interests, according to their own interests. At this time, it is necessary to adhere to the party principle of “taking the interests of the Party as the interests of the Party, whether or not,” and only “the chief minister dies, and the minister has to die”, and also shouted “Emperor Grace”: this is exactly the essence of the “taming tool theory”. The problem is that such fidelity is supported by some kind of belief; this is what Shao Yanxiang said in a letter to the Party branch, “Never one individual or a collective can be liberated and happy like the Communist Party. Our farthest future generations will think that the history of mankind has opened a new page from the Stalin and Mao Zedong era, and we once breathe together with them, and under their banner, with Chairman Mao's personal education, did a little work. Our future generations will see our work as glorious and great. For this, and for the sake of the well-being of present and future generations, I am ready, as Comrade Stalin said, to accept the tribulations and waves that must endure as a member of the Communist Party.” [28] No matter how today's people say about this, we must admit that Shao Yanxiang is absolutely sincere and heartfelt in expressing such beliefs, not intentional statements and performances. Shao Yanxiang once called the “left-leaning teenager in the late forties” in the last century. [29] Its biggest feature is that there is a “perfectionist ideal vision,” which calls for “pure, thorough”, prone to “absolute fanaticism.” [30] Their understanding and longing for socialism and communism clearly carries a strong utopian tint. After 1953, China began large-scale industrial construction. Shao Yanxiang visited the Northeast old industrial base and the new construction project several times, and was immersed, so he “exhibited labor with an aesthetic eye, demonstrating the vitality, initiative and professionalism of the workers' youth”, wrote later assembled as “Go to the distance” The group of poems [31] not only made him the representative poet of that era, but also made him produce “on the ground “Build Heaven” faith and illusion. He not only made the strongest voice of the era of “a big road leading to socialism, we marvelous towards Tiananmen Square”, [32] “Building a socialist industrial power, not on the previous generation, not on the next generation, on our generation” [33],

but also constantly extends his thoughts to a wider space with time. He wrote “Earth to Mars”: “You can see my eyes? Say it is near, but still so far away, the future years are so infinite”. [34] He “thought about the flow of millions of years, the long-term happiness of millions of people”, looking to “let the sun shine more strongly, let the sky more green, let the grass more green, let love more blazing”. [35] Particularly striking, he linked all this to the party, saying that the party gave itself “a heart that will never be quiet. I'm not a rest, we are the masters of great lives”, [36] “A sign, a thousand echoes — the power of the party, the power of the masses!” [37] “As long as we hold the only flag of the party”, everything can be achieved. [38] It is not hard to see that Shao Yanxiang and similar intellectuals put their own ideals, beliefs, and even faith in the party, as he said: “The party is my own choice, chose the party, that is to choose the ideals, roads and causes of my life, this is imchangeable” [39]. Therefore, the spiritual connection with the Chinese Communist Party is difficult to dissociate from this generation of idealistic intellectuals. As far as Shao Yanxiang is concerned, even in the liberation movement of ideas in the 1980s, he has had reflection and reflection on all of this, recognizing his “naive, naive, glorious and metaphysical mistakes”, and even realized the utopian nature of his ideals and beliefs, but he still firmly believed. Behind these mistakes, there is something that can not be easily abandoned, namely, “above personal honor and discredit of the persistent pursuit”. He therefore insisted that, “Despite the long years of blunt our suffering, we are also concerned about the survival of the party and the people's itchiness; despite the hypocritical preachings that we repent as the city murderers and minions, in the end we are still the unrepentant sons of the Party and the people: keep the revolution The original intention, abide by the oath of joining the party.” [40] Such feelings are probably difficult for future generations to understand; and Shao Yanxiang himself spoke of the “limitations” when he reread the texts written in 1981 in 1993. [41] However, this is already “later”.

We are also interested in Shao Yanxiang when they chose the path of revolution led by the Party, not only did not have any personal utilitarian purpose, but they were prepared to pay all kinds of costs. Shao Yanxiang recalled that “in our generation, probably many people were silently reciting the “threshold” of the “threshold” of the revolution. I am the same, so reading the quotation from Shao Yanxiang's book sparked infinite emotion. Now, it may wish to quote as follows —

'Ah, what do you want to do across this threshold? Do you know what's waiting for you?

'I know'. The girl answered this way.

'Cold, hungry, hate, mockery, contempt, insult, jail, disease, or even death? '

'I know'.

'Distinguished from people, total loneliness? '

'I know, I'm ready. I am willing to endure all pain, everything blow. '

'Not only your enemies, but also your relatives and your friends will give you these pain, these blows? '

'Yes... that's what they give me, and I have to endure. '

'Okay, are you ready to sacrifice? '

'Yes'.

'This is a nameless sacrifice, you will perish, and no one — no one knows, and for nobody

to honor you. '

'I want no one's gratitude, I do not want mercy, nor do I want fame. '

'Are you willing to commit? '

The girl buried her head.

'I am also willing to sin. '

Inside the sound stopped for a while. After that, say this:

'Do you know in the future in hardship you will deny your faith now, you think you're wasting youth in vain? '

'I know this layer too. I just beg you to put me in. '

'Come in. '

Shao Yanxiang said, "We have accepted this intense revelation," and at the same time accepted the fate of insult, mocking, loneliness, hunger, jail, death, nameless sacrifice, and "wasted youth in vain." Shao Yanxiang went on to point out that although Turgenev had made such harsh imagination and description of the revolutionaries, it was still not expected that there would be "persecution in the name of the revolution" from the "own people", especially the leaders of the revolution that he had worked hard to find. The extraordinary cruelty and absurdity of China's revolutionaries and followers. [42]

Looking back at this history today, the first thing to review is the negative effect of such a "fierce" feeling of "endured all suffering for the revolution". Shao Yanxiang recalled that when he was expelled by the revolutionary team and became an enemy of the revolution, it was this way to "convince himself" and gain some peace of mind: "To join the Communist Party to participate in the revolution, this is a choice that I have made once I decided to never change it. Even if this is a path full of thorns, I have to stick to it. Let my heart be tortured in sour water, in alkaline water, in lime water, then it will be unparalleled purity and transparency". [43] What we say is torment in the water is reproduced from the Soviet writer Ah Tolstoy's "History of suffering" (the original text is "three times in the water, three times in blood, three times in alkaline water"), which is well known to our generation, and Tugnev's Threshold And, like, are our spiritual guidance. When I studied the right-wing spirituality of 1957, I noticed this effect, with the following analysis: "It's hard for young people today to understand, but this is what a generation of revolutionaries or young people who aspire to it: the idealization of labor and the working people, holiness, holiness Naturally guilty populist belief of intellectuals; sanctify misery, purify the soul in misery, become The 'Saints' complex of newcomers. There is clearly a profound influence of Russian literature and culture on this generation. The purity of such beliefs and complex moral self-discipline is beyond doubt. However, Lu Xun has long warned that the 'Dostovsky tolerance' is likely to lead to the true endurance of the inverse. Now, right in these #派身上发生的，正是对自我道德完善的追求，却导致对专制的迫害的忍从的悲剧". [44] Shao Yanxiang has also spoken of his "moral idealism," and "perfectionism", which has been discussed earlier, constitute the spiritual character of this generation. [45] This may be the spiritual charisma of this revolution, especially in the context of the morality of the current downturn, and the prevalence of nihilism is particularly valuable. But it is not permissible to glorify, because that is the intrinsic reason behind our generation's spiritual astray and subordination to political persecution. There is indeed a deep historical lesson here: Shao Yanxiang, and other intellectuals

including myself, were anti-#右运动中，之所以半是被动，半是自愿地接受了党对我们的死亡判决（邵燕祥被判为右 #派，我被判为中右），这样的结局其实早在我们追求革命的开初，就已经埋下了伏线。 in 1957 As Shao Yanxiang said in his summary, what happened to us is the tragedy of “wanting to enter this room again and again, but have entered another room, and can't even figure out which room he wants to enter, which room he has entered”. [46] We have moved to the threshold of the revolution in our quest for democracy, freedom, free from slavery and oppression; but the revolution has driven us out of our doors and became enslaved in the new slavery relationships created by the revolution. The real tragedy also occurred after we actually became slaves, and we tried to find reasons to convince ourselves that “to find 'beauty' from the slave life, to marvel, fool, intoxicate” and become a “slaves in the heart” (Lu Xun). And the historical lesson we should learn is when we make revolutionary romanticism and heroism (perhaps the revolution itself is romanticism, heroism?) , perfectionism, moralism; when we shore the other goals of the revolution (such as the elimination of all people oppressive, enslaved), pursue “pure” and “complete”, to build heaven on the earth; when we take the revolutionary dynamics (enslaved, oppressed people), the leadership, group of revolutionary Weavers (revolutionary parties and leaders) divinity, religion; when we put the ethics of revolution (collectivism, organizational discipline) Absolute, uniqueness, individuality, independence, freedom and human dignity as the opponents of the revolution; when we see the revolution as dualist opposites, other than each other, non-revolutionary, counter-revolutionary, and the violent movement to eliminate dissent, then we are digging the grave. This is what Shao Yanxiang said in his reflection, “For the ideals of heaven, people can also be driven into hell”. [47] This is also what Gu said, “People, in the name of martyrs, turn revolutionary idealism into conservative reactionary authoritarianism”. [48] I have a reflection on the revolutionary thinking that once dominated us and its intrinsic logic: “Every proposition, at the beginning of logic and history, is full of pure, noble idealism, romanticism, and its logic unfolds, the result of history, but shows authoritarianism Bloody smell of doctrine. Moreover, the end of authoritarianism is not a rebellion of idealism and romanticism at the beginning, but the inevitable consequence of its logic and history. That is, the consequences of authoritarianism are born in the idealism of the starting point. In this way, idealism and authoritarianism constitute the basic characteristics of China's society and history in the 20th century, especially since the 5th O's. It is the combination of romanticism and authoritarianism that Chinese intellectuals themselves have placed them in historical situations that often fail to maintain independent, sober and critical attitudes, and are often involved in them, both victims and contributors.” [49]

It is certainly no coincidence that this generation can embrace such revolutionary thinking that combines idealism and authoritarianism. This is a profound relationship with the social and temporal context in which they grew up, the educational and cultural influences they have suffered. In his summary, Shao Yanxiang spoke of “the prevailing left-leaning climate since the Red 30s”, his own “narrow experience gained in the limited practice of the student movement in the (forties)”, “the exemplary power of Stalin's institutional culture” (including the influence of Soviet literature — money notes). “Spiritual influences of Russian anarchism, populists, etc.” and “Accumulation of Eastern

authoritarian traditions in the 19th century” Down the subconscious subconscious of subjects”. [50] These realities, ideas, and cultural factors are in fact visible in our previous analysis. But this is a major topic that requires special discussion. We don't have enough research, we can only talk about it here. And, if we have pulled too far, we are going to go back to the site of history since 1958 — (unfinished, to be continued)

Note

- [1] Shao Yanxiang: The People Who Lose Parables (1947), received “Finding the Soul - Shao Yanxiang Private File: 1945—1976”, p. 44.
- [2] Shao Yanxiang: Introduction <我是希特勒的女侍>, Talking on Reporting Literature (1946), Finding the Soul - Shao Yanxiang Private File: 1945—1976, p. 39.
- [3] Shao Yanxiang: Sick (Spring 1947), “Finding the Soul - Shao Yanxiang Private File: 1945—1976”, p. 46, p. 47, 48.
- [4] Shao Yanxiang: Locust (1948), Finding the Soul - Shao Yanxiang Private File: 1945—1976, p. 94.
- [5] Shao Yanxiang, 1948 (Overview), Finding the Soul - Shao Yanxiang Private File: 1945—1976, p. 79.
- [6] Shao Yanxiang: “Mast” (1948), Finding the Soul - Shao Yanxiang Personal File: 1945—1976, p. 93.
- [7] Shao Yanxiang: Pushkin and His Sword (1949), Finding the Soul—Shao Yanxiang Personal File: 1945—1976, p. 120.
- [8] Shao Yanxiang: My Bottom Song, My Heart (1951), Finding the Soul - Shao Yanxiang Personal File: 1945—1976, p. 144.
- [9] Shao Yanxiang: Warn Mei Di Journalists (1949), Finding Soul—Shao Yanxiang Personal File: 1945—1976, p. 115.
- [10] Shao Yanxiang, 1949 (Overview), Finding the Soul - Shao Yanxiang's Personal File: 1945—1976, p. 112.
- [11] Shao Yanxiang: “Singing, the Red Singers - to Commemorate 717” (1949), Finding the Soul - Shao Yanxiang Personal File: 1945—1976, p. 121, 122.
- [12] Shao Yanxiang: 1950—1952 (Overview), Finding the Soul - Shao Yanxiang Profile: 1945—1976, p. 130.
- [13] Shao Yanxiang: Poems and Little Bourgeois Feelings — Reading Poems (1950), Finding Souls: Shao Yanxiang Personal File: 1945—1976, p. 131, p. 134.
- [14] Shao Yanxiang: “Outline of Speech by Poetry Society of People's University and Peking University Literary Society” (1955, 1956), Shipwreck, p. 64, p. 65, 66.
- [15] Shao Yanxiang: How People Become Trash, Shipwreck, p. 190.
- [16] Shao Yanxiang, 1946 (Overview), Finding the Soul - Shao Yanxiang Personal File: 1945—1976, p. 16.
- [17] Shao Yanxiang: Distant Salute, Years and Wine (1947), Waterfall of Fire (1948), Finding the Soul - Shao Yanxiang Personal File: 1945—1976, p. 78, p. 91.
- [18] Shao Yanxiang, 1949 (Overview), Finding the Soul - Shao Yanxiang's Personal File: 1945—1976, p. 112.
- [19] Shao Yanxiang, 1949 (Overview), Finding the Soul - Shao Yanxiang Personal File: 1945—1976, p. 112.
- [20] Shao Yanxiang: How People Become Trash, Finding Souls - Shao Yanxiang Personal

File: 1945—1976, p. 143, p. 144.

[21] Shao Yanxiang, 1948 (Overview), Finding the Soul - Shao Yanxiang Personal File: 1945—1976, p. 78.

[22] Shao Yanxiang: 1950—1951 (Overview), Finding the Soul - Shao Yanxiang's Profile: 1945—1976, pp. 128—129, p. 130.

[23] Shao Yanxiang: Letter to the Party Branch after Stalin's death (1953), Finding the Soul: Shao Yanxiang Personal File 1945—1976, p. 152, p. 153, p. 154.

[24] Shao Yanxiang: Letter to the Party Branch after Stalin's death (1953), Finding the Soul: Shao Yanxiang Personal File 1945—1976, p. 152, p. 154, 156.

[25] Shao Yanxiang: Words in the Heart (1953), Finding the Soul: Shao Yanxiang Profile: 1954—1976, p. 156.

[26] Shao Yanxiang: Words in the Heart (1953), Finding the Soul: Shao Yanxiang Profile: 1945—1976, p. 157.

[27] Shao Yanxiang, 1952-1953 (Overview), Finding the Soul: Shao Yanxiang Profile: 1945—1976, p. 149.

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