Index

Ah Cheng, 124, 127, 134
aspirants (habitus), 28, 59, 79, 230
class of, 89
double ascending stories of, 60
double descending stories of, 60
habitus change of, 79, 89
idealism of, 114–16, 185
identification with Xi Jinping, 61
ideology of, 215, 221–22
literary works of, 114–17, 128, 154
malleability of, 66
political awakening of, 67, 70
political performance of, 53, 82, 89, 99
send-down program, view of, 60–61, 89, 252
as winners, 71, 82
Association of Zhiqing Academic Research and Culture, 194–95, 211
and “people but not the event,” 197
public vs. private views in, 196–98, 200
autobiographical memory, 26, 28, 32, 42, 53, 62, 101, 185, 231, 237, 243
and class, 46, 62, 128
and group memory, 234
and habitus, 109
and historical evaluation, 28, 99
and literary works, 104
and personal experience, 27, 47, 99
autobiographical occasions, 29, 187
Beidahuang, spirit of, 144, 148–51, 164, 172
Big Jungle, The (novel), 121
Big Tree Is Still Small, The (novel), 137
Blood and Iron (autobiography), 114
Bloody Sunset, The (novel), 114, 134
capital, cultural, 47, 87, 99, 138, 227
capital, economic, 47
capital, political, 48
capital, social, 47–48
capital, symbolic, 25–26, 30, 35, 47, 127, 130, 223
“Celestial Bath” (short story), 122
chadui, 9–10, 65, 76, 92, 156, 192
Chairman Mao’s children. See zhiqing
Chinese Zhiqing Tribe, The (novel), 117
chuanlian (“link-up”, “exchanging revolutionary experience”), 201–3, 212
cultural production, 27, 32, 104, 146, 224, 237
Cultural Revolution, 5–6, 8, 10, 13, 15, 40, 90, 209
class
and autobiographical memory, 28
and capital, 47, 88
and habitus, 28, 79, 84, 92
historical specificity of, 28
and memory, 231, 236
and personal experience, 47
and political habitus, 51
send-down program, view of, 48, 79, 100
in sociology, 236–37
Class 69 of Middle School (novel), 124
class in the past, 46, 100, 231, 246
class in the present, 47, 53, 231, 246
class, operationalization of, 247–48
class, political, 4, 8, 28, 49–51, 66, 70, 97, 100, 235
collective memory, 23, 242
communicative memory, 23, 176
Confessions of A Red Guard (novel), 110
critical-years hypothesis, 21, 28, 48, 242
cultural production, 27, 32, 104, 146, 224, 237
Cultural Revolution, 5–6, 8, 10, 13, 15, 40, 90, 209

© in this web service Cambridge University Press & Assessment www.cambridge.org
Cultural Revolution (cont.)
avoidance of by zhiqing, 18, 196, 198, 226, 230
celebration of, 20, 32, 182, 205, 233
in exhibits, 144–46, 149, 157, 162, 172
in literary works, 69, 112, 114, 120, 122, 124, 128, 130
and memory boom, 17, 29, 42
and political habitus, 51, 235
wanderers, 122
and withdrawers, 53, 61, 90
and zhiqing performances, 181, 188–89
Dafeng Shanghai Zhiqing Museum, 166
and Li Yuanchao, 167–69
Dancing in a Dark Night (novel), 117
Democracy Wall movement, 15
Deng Xian, 134, 137, 154–55, 172
Deng Xiaoping, 129–30, 142, 161
Dividing Line, The (novel), 118
dream of Chinese Zhiqing, The (book), 154
eating bitterness (chiku), 17, 40, 55, 70–71, 79, 167
educated youths. See zhiqing empathy wall, 38
exhibits
avoidance of politics in, 145
celebration of Mao in, 181
cultural Revolution in, 144–46, 149, 157, 162, 172
idealism in, 148, 158
literary memory, difference from, 146
and “people but not the event”, 146, 149, 153, 163, 168, 233
and public memory, 143
state interference in, 150, 155
and symbolic capital, 143
Exile Youths, The (novel), 117
field theory, 243
“Final Stop of This Train, The” (short story), 108, 124
gender
and class, 97
and memory, 94–96
Gender of Memory, The (book), 34
generation
as actuality, 23
as age cohort, 23
as cognitive category, 26
and collective experience, 5
as cultural identity, 26, 30
and memory, 7, 23, 26–27, 234, 236
methodological implications of, 36
as social construct, 27, 238
generation gap. See memory: intergenerational differences in
generation units, 24–25, 30, 104, 199, 237
generation, actual, 24
Golden Pasture, The (novel), 113
Golden Times, The (novel), 122, 134
“good people but the bad event”, 103, 128–29, 136, 140, 149
Growth Ring (novel), 139
Guo Xiaodong, 117, 127, 134
habitus
changes in, 29, 66–69, 79, 89, 92–93,
109, 114–15, 117–18, 128, 139, 155, 232, 234, 253
and class, 28, 234, 237
and culture, 97–98
definition of, 26
and historical evaluation, 55, 237
and memory, 235
send-down program, view of, 53
as structured structure, 48, 51
as structuring structure, 48
habitus, political, 48–49, 51, 66, 84,
112–13, 117, 131
and historical evaluation, 231
and memory, 53
send-down program, view of, 250, 252
Haiwanyuan. See Shanghai Zhiqing Square and Museum
Halbwachs, Maurice, 236–37
Han Shaogong, 116–17, 127, 134
Heihe Museum, 161–62
and Bird’s Nest exhibit, 165
government support of, 162–63
reception of, 165
and revisiting trips, 165
### Index

<table>
<thead>
<tr>
<th>Theme</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>idealism</td>
<td>46, 69, 110–11</td>
</tr>
<tr>
<td>aspirants</td>
<td>114–16, 185</td>
</tr>
<tr>
<td>in exhibits</td>
<td>148, 158</td>
</tr>
<tr>
<td>and habitus</td>
<td>128</td>
</tr>
<tr>
<td>in literary works</td>
<td>117, 121, 124–26, 136, 138</td>
</tr>
<tr>
<td>and zhiqing groups</td>
<td>202</td>
</tr>
<tr>
<td>imprint theory</td>
<td>48–49</td>
</tr>
<tr>
<td>indifferent red (habitus)</td>
<td>28, 52, 57, 59, 77</td>
</tr>
<tr>
<td>class of</td>
<td>87–88</td>
</tr>
<tr>
<td>political indifference of</td>
<td>58, 79</td>
</tr>
<tr>
<td>send-down program</td>
<td>view of, 58–59, 79, 87–88</td>
</tr>
<tr>
<td>single-ascending life stories of</td>
<td>58</td>
</tr>
<tr>
<td>intersubjective reality</td>
<td>34, 219</td>
</tr>
<tr>
<td><em>Invisible Companion, The</em> (novel)</td>
<td>118–19</td>
</tr>
<tr>
<td><em>Karma</em> (novel and TV series)</td>
<td>123, 134, 137</td>
</tr>
<tr>
<td><em>King of Chess, The</em> (novella)</td>
<td>124</td>
</tr>
<tr>
<td><em>King of Children, The</em> (novel)</td>
<td>124</td>
</tr>
<tr>
<td>Kong Jiesheng</td>
<td>103, 121, 132, 134</td>
</tr>
<tr>
<td>Lamont, Michele</td>
<td>237</td>
</tr>
<tr>
<td>“A Land of Wonder and Mystery” (short story)</td>
<td>18, 102–3, 111, 121, 135</td>
</tr>
<tr>
<td>Lao Gui</td>
<td>109, 113–14</td>
</tr>
<tr>
<td>Li Yuanchao</td>
<td>167–68</td>
</tr>
<tr>
<td>life history interviews</td>
<td>244, 246</td>
</tr>
<tr>
<td>life stories</td>
<td>ascending, 55, 70, 87</td>
</tr>
<tr>
<td>contentment despite suffering</td>
<td>92</td>
</tr>
<tr>
<td>contentment with ambiguity</td>
<td>44</td>
</tr>
<tr>
<td>double ascending</td>
<td>44, 55–56, 60, 85–86</td>
</tr>
<tr>
<td>and gender differences</td>
<td>94–95</td>
</tr>
<tr>
<td>and historical evaluation</td>
<td>229</td>
</tr>
<tr>
<td>as mirror of class</td>
<td>100</td>
</tr>
<tr>
<td>nostalgia</td>
<td>46, 75–76</td>
</tr>
<tr>
<td>and personal experience</td>
<td>229</td>
</tr>
<tr>
<td>single ascending</td>
<td>44, 59, 69, 88</td>
</tr>
<tr>
<td>single descending</td>
<td>46, 79</td>
</tr>
<tr>
<td>success despite suffering</td>
<td>44, 63, 67</td>
</tr>
<tr>
<td>tragedy</td>
<td>46, 79–81</td>
</tr>
<tr>
<td>Lin Biao incident</td>
<td>29, 66, 68, 94</td>
</tr>
<tr>
<td><em>Listening to Thunders from Silence</em> (play)</td>
<td>129</td>
</tr>
<tr>
<td>literal replication</td>
<td>242, 244</td>
</tr>
<tr>
<td>literary field</td>
<td>and political field, 129</td>
</tr>
<tr>
<td>and symbolic capital</td>
<td>130</td>
</tr>
<tr>
<td>and trauma</td>
<td>131</td>
</tr>
<tr>
<td>decline of</td>
<td>133</td>
</tr>
<tr>
<td>experiential mode of</td>
<td>109</td>
</tr>
<tr>
<td>and “good people but the bad event”</td>
<td>129</td>
</tr>
<tr>
<td>and habitus</td>
<td>116, 120, 124–25, 128, 139</td>
</tr>
<tr>
<td>and meaning-making</td>
<td>109</td>
</tr>
<tr>
<td>and memory boom</td>
<td>105, 232</td>
</tr>
<tr>
<td>as public memory</td>
<td>129</td>
</tr>
<tr>
<td>literary works</td>
<td>111, 126, 225</td>
</tr>
<tr>
<td>changes in</td>
<td>134</td>
</tr>
<tr>
<td>criticism of</td>
<td>136–37</td>
</tr>
<tr>
<td>and cultural capital</td>
<td>138</td>
</tr>
<tr>
<td><em>California Revolution in</em>, 112, 114, 122, 128</td>
<td></td>
</tr>
<tr>
<td>decline of</td>
<td>136</td>
</tr>
<tr>
<td>depiction of zhiqing flaws in</td>
<td>119</td>
</tr>
<tr>
<td>and “experimental mode,” 131</td>
<td></td>
</tr>
<tr>
<td>and “good people but the bad event”,</td>
<td>126–28, 136, 140, 232</td>
</tr>
<tr>
<td>and habitus</td>
<td>109–15, 117–18, 121, 123, 128, 131, 232</td>
</tr>
<tr>
<td>heroic view of zhiqing in</td>
<td>117, 121, 127</td>
</tr>
<tr>
<td>idealization of zhiqing in</td>
<td>113, 115</td>
</tr>
<tr>
<td>and memory boom</td>
<td>132, 135</td>
</tr>
<tr>
<td>as public memory</td>
<td>104, 133, 232</td>
</tr>
<tr>
<td>reception of</td>
<td>135, 232</td>
</tr>
<tr>
<td><em>Red Guards in</em>, 112–13</td>
<td>120</td>
</tr>
<tr>
<td>zhiqing reception of</td>
<td>138–40</td>
</tr>
<tr>
<td>“Looking Westward at Cogon Grass Land”</td>
<td>(short story), 116</td>
</tr>
<tr>
<td>losers, 72, 82, 100</td>
<td>lost generation, 5, 108, 141</td>
</tr>
<tr>
<td>difficulties of</td>
<td>105–7</td>
</tr>
<tr>
<td>and literary memory</td>
<td>127</td>
</tr>
<tr>
<td>Lu Tianming</td>
<td>115–16, 127</td>
</tr>
<tr>
<td><em>Mad Dog</em> (poem)</td>
<td>62</td>
</tr>
<tr>
<td>Mannheim, Karl</td>
<td>23–24, 30, 69, 97, 199, 237</td>
</tr>
<tr>
<td><em>Maqiao Dictionary</em> (novel)</td>
<td>134</td>
</tr>
<tr>
<td>meaning-making process</td>
<td>22, 33</td>
</tr>
</tbody>
</table>
memory
and class, 100, 231, 235–36
as cognitive-psychological concept, 22
and collective experience, 7
ethical problems of, 238, 240
and generation, 5, 7, 22–23, 26–27, 236
at group/community level, 26, 29
at individual level, 26
intergenerational differences in, 22, 142, 236
intragenerational differences in, 23, 29, 46, 99, 236
and meaning-making, 22, 33
as mnemonic practice, 25–26, 236
sociological understanding of, 5, 7, 22
in sociology, 237
memory boom, 4, 20, 105, 132, 135, 232
memory entrepreneurs, 29, 104, 148, 162
and exhibit framing, 143, 147–49, 161–63, 172, 233
government relations, 143
as government officials, 167
and zhiiqing solidarity, 212
memory field, 30, 142, 161
and exhibits, 143
and political field, 143
Memory of Life (memoir), 197
memory, group, 176, 185–86, 237
and autobiographical memory, 185
and group unity, 200
memory patterns of, 199
and pursuit of happiness, 186
and send-down program, 188
and slogans, 187
memory, public, 26, 30, 32, 42, 104, 129, 133, 135, 232
and autobiographical memory, 185
in exhibits, 141, 143
mnemonic practices, 25–26, 30
“My Marriage” (short story), 132
“My Remote Qingpingwan” (short story), 124
“Never Confess” (short story), 119
nostalgia, 5, 20, 57, 77, 141, 175
“On the Other Side of the River” (short story), 132
One Belt One Road, 213, 217, 221
send-down program, 11
Our Generation of Youth (novel), 135
Pavilion for Passersby, The (novel), 123
“people but not the event,” 31, 135, 144, 152, 158, 168–70, 186, 226, 232, 238
and Association of Zhiqing Academic
Research and Culture, 195, 197
in exhibits, 146, 149, 153, 163, 168, 233
and group solidarity, 202
in group memory, 200
limitations of, 172
in “Souls Tied to the Black Soil,” 146
and zhiiqing groups, 192, 202–3
People of the World Will Surely Be Victorious, The (song), 41
personal experience, 231, 236
and autobiographical memory, 27, 47, 99
as component of life story, 43–44, 229
political field, 129, 143
political performance (biaoxian) of aspirants, 89
and chushen, 51
and socialization, 47
and upward mobility, 51
Random Thoughts (memoir), 131
Red Guards, 5, 54
in literary works, 112–13, 120
and memorialization, 21
red legacies, 19–20
reflective understanding, 34
“regretless youth,” 141
critique of, 158
zhiiqing responses to, 189
“Regretless Youth” (exhibit), 152, 161, 255
“gray” aspects of, 153–55
reception of, 155–57
“Reply” (poem), 103
Return, The (novel), 134
revisiting trips, 17, 57, 174, 212–22
rhetorical switching, 97
“rightful resistance,” 75, 186
Road of Life, The (novel), 121, 126, 135
“scar” literature, 69, 120, 132–33, 239
Schuman, Howard, 21, 23, 28, 69
self-presentation in ethnographic fieldwork, 34–38
send-down directive (Mao), 10, 174, 229
send-down program as asset, 4
end of, 15
in exhibits, 144, 160
failures of, 14
hardships of, 13, 15, 61, 74, 77–78, 90
ideological goal of, 9
interpretation of, 6, 16, 18–19
as liability, 4
negative effects of, 5, 8, 42
Index

origins of, 1, 9–10
as a policy failure, 100
public memory of, 18
and socialist nostalgia, 178
state interpretation of, 6, 8
as “tempering” experience, 9, 19, 40, 44, 55, 85, 88
send-down program, view of aspirations, 60–61, 89, 252
and class, 48, 79, 100
faithful red, 56, 85, 87, 99
and habitus, 53
indifferent red, 58–59, 87–88
and political habitus, 250, 252
positive, 42, 180
withdrawers, 62–63, 83–84, 91, 252
and class, 48, 79, 100
and habitus, 53
village memory, 185

White Poppy, The (short story), 118
winners, 8, 21, 54, 65, 71–73, 82, 100, 149, 172, 209, 239
withdrawers (habitus), 28, 53, 61, 65, 91
class of, 90
fatalism of, 84, 92
literary works of, 119, 121–24, 128
and policial socialization, 122
political indifference of, 83
and “scar” literature, 120
send-down program, view of, 62–63, 83–84, 91, 252
view of suffering and success, 64–65, 92
Xi Jinping
aspirant habitus of, 230
and autobiographical memory, 28
and class, 28
personality cult of, 4, 32, 230
send-down program, view of, 62–63, 83–84, 91, 252
view of suffering and success, 64–65, 92
xi jinping
and autobiographical memory, 28
and class, 28
personality cult of, 4, 32, 230
send-down program, view of, 62–63, 83–84, 91, 252
view of suffering and success, 64–65, 92

Xinjiang Corps, 74
Xiu Xiu: The Sent Down Girl (movie), 122
“Years That Cannot Be Comforted, The,” 157
Young People of Our Generation (novel), 127
Zhang Chengzhi, 109, 112, 126, 134
zhiquing
as actual generation, 24
cultural Revolution, embrace of, 177, 182
defensiveness about their history, 227
and “delay.” See lost generation difficulties of, 42, 69, 108
diversity of autobiographical memories, 99
generational identity, 17, 19, 21, 201, 235
generational disadvantages of, 16
grievances of, 16–17, 209
group activities of, 201
group memory of, 185

© in this web service Cambridge University Press & Assessment www.cambridge.org
274  Index

zhiqing (cont.)
and happiness, 207
heroic view of, 51, 103, 111
memoirs of, 20, 224–25
memory of, 17, 19
narrative patterns, 44, See life stories
and need for recognition, 223, 226
and peace with the past, 72
performances of, 182, 184, 187, 191–92
political enthusiasm of, 10
political habitus of, 28
protests of, 17, 82, 142, 184
public perceptions of, 224–25, 233
and “regretless youth,” 42, 80
resilience of, 107–8
reunions of, 187–88, 190
revisiting trips, 17, 174, 212–22
self-importance of, 233
slogans of, 174, 177, 184, 187, 191, 193
state pressure on, 11
study of, 19–21, 227
worries of, 73
yitui, 211–12
Zhiqing (TV series), 138
Zhiqing Commemoration Wall, 169, 171
zhiqing groups, 175–76, 180, 184, 187, 210
as apolitical, 194, 203
and avoidance of the past, 188–90
and “being happy together,” 191, 193, 203–5
Black Soil, 177–78, 180, 212, 214, 216
chuanlian, similarities to, 201–2
class differences in, 190, 208–11, 227
commemorative activities of, 213, 219–21, 233
Commune, 191–94
conflicts in, 201, 209–12, 214, 217–18, 220, 233
diversity of, 192, 203, 208, 214, 216
economic impact of, 204–5
festivals of, 203–4
and happiness, 206–7
idealism of, 202
inward memory of, 190
as memory entrepreneurs, 226
memory patterns of, 176
and need for recognition, 223
and “people but not the event,” 202–3
public perception of, 223
public vs. private views in, 186, 207
and self-importance, 206
send-down program, view of, 210–12
slogans of, 191, 204, 213
solidarity of, 193, 202
and the spirit of zhiqing, 203
unity of, 192
Zhu Lin, 121, 124–26, 133, 135, 137