

Shamelessness Shouldn't Be Anyone's Nature

—An Open Letter to *Nature* (Part XXXI)

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According to the standard used by Fang to bust other people, especially his personal enemies, the frauds he has committed are more than enough for himself to be prosecuted thousands of times. In other words, if a person has committed one thousandth or even less of the frauds committed by Fang, Fang would be able to destroy that person completely, and the entire nation, even the entire world, would be cheering for his “achievement,” led by the news media^[1]. However, the fraudulent Fang seems infallible: no matter how many times his plagiarism and intellectual property infringement are exposed; no matter how many times his criminal money collecting and laundering activities are reported; and no matter how many times his evil framing and defamation against his enemies are uncovered, it seems that all these negative news about him are sucked into a huge black hole, and you would never hear a tiny bit of response from the authorities^[2]. As a matter of fact, not only Fang enjoys the exemption of fraud busting in China, his top followers and supporters, such as Rao Yi^[3], Pan Haidong^[4], and of course, his wife Liu Juhua^[5], also enjoy the privilege. The unavoidable question is: Why is Fang so “powerful” in China?

There are many explanations to this so called “Fang’s Phenomenon.” In this series, I’ll try to answer the question by showing you the key figures behind and around Fang.

Fangansters (I): Yu Guangyuan, the God Father

In [Part XXV](#) of this letter, I said that Fang stole Dr. Robert Root-Bernstein’s paper to write his *What Is Science* in 1995 suddenly, “out of nowhere,” because Fang showed almost no interest in science, let alone philosophy of science, before that time. So, exactly why did Fang write, or stole, that article? Now, it is clear that the stolen article laid the very foundation of his later “[prominent position in Chinese society](#).”

In December 1994, the Central Committee of Chinese Communist Party (CCP) and the State Council of China issued a joint document entitled *Several Opinions on Strengthening the Work of Science and Technology Popularization*, and one of the “opinions” was anti-pseudoscience^[6]. In the next year, a vigorous anti-pseudoscience movement swept China’s society. It is almost definite that one of the initiators of the movement was Mr. Yu Guangyuan (see below). Around the same time, Mr. He Zuoxiu (Ho Tso-Hsiu), who would become Fang’s most vocal and strongest backer in a few years, jumped on the bandwagon of anti-pseudoscience. Many circumstantial evidences suggest that Fang’s theft in May 1995 was a deliberate move, the purpose was to gain the recognition from his future bosses, the biggest one being Yu Guangyuan.

So, who is he?



YU GUANGYUAN, THE GOD FATHER



MA HUIDI



GONG YUZH



HE ZUOXIU



GUO ZHENGYI



SIMA NAN

The Yuists



LIU JUHUA



FANG ZHOUI



CHENG E DENG Z GUO Y HE S HE S LI S PAN H RAO Y SUN W YUAN Y

OVERSEAS-EDUCATED FANGANSTERS



FANG F FANG J FANG X FANGY FANGY JI X JIA H PENG J QIAO W TAO S WU X WANG Y YUANZ ZHANGB ZHANGG ZHAON

HOME-MADE FANGANSTERS

The Hierarchy of the ScienceNAZis in Contemporary China

Yu Guangyuan: An Unrepentant Marxist

Mr. Yu Guangyuan was born in 1915 in Shanghai, and graduated from the physics department at Tsinghua University in 1936. His mentor at Tsinghua was the prominent physicist [Zhou Peiyuan](#), who would become one of the top scientists in red China. In 1936, Mr. Zhou went to Princeton to study general relativity theory with Albert Einstein, and according to Yu, Zhou took his graduation thesis with him and showed it to Einstein, who made some suggestions, and when Zhou returned back to China, he asked Yu to modify the thesis based on Einstein's suggestions, and publish it. However, the outbreak of Anti-Japanese War prevented the realization of the plan, and Yu would never come back to physics again^[7].

Yu got his first “revolutionary consciousness” in 1935, and joined CCP in 1937, and in 1939, he went to Yan'an, the capital of the Soviet China at the time. In 1940, Mr. Yu organized the Natural Science Research Society in Yan'an, and apparently for that reason, he got to know Chairman Mao personally^[8].

In 1948, right before the establishment of the People's Republic of China, Mr. Yu became an integral part of the Propaganda Department of CCP Central Committee, in charge of the theoretical education, and since 1954, the science divisions. In 1955, at the age of 40, he was selected as an academician of the Chinese Academy of Sciences, the highest honor for a Chinese scholar. Yu was one of the youngest academicians among the 61 members in the Department of Philosophy and Social Sciences^[9].

According Gong Yuzhi (1929-2007), one of Yu's closest friends and formal deputy director of the Propaganda Department during 1990s, as well as himself, Yu was the richest person in the Propaganda Department in 1950s, simply because he had published so many books^[10]. So, what was Yu's specialty? Here are a few books he authored or co-authored before 1955:

Chinese Revolution Readings (《中国革命读本》), co-authored with Wang Huide. People's Publishing House, 1949.

Talking to Young Friends about a few Ideological Questions (《和青年朋友们谈几个思想问题》), Youth Press, 1951.

Common Knowledge in Politics (《政治常识读本》), co-authored with Wang Huide, Liao Mosha, and Pang Jiyun. Learning Magazine Press, 1952.

The Basic Knowledge in Social Sciences (《社会科学基本知识讲座》), co-authored with Hu Sheng and Wang Huide. Learning Magazine Press, 1952.



The best sellers of Yu's revolution popularization books

According to Yu, his most popular books were *Chinese Revolution Readings* (left), *Common Knowledge in Politics* (middle), and *The Basic Knowledge in Social Sciences*, published in late 1940s and early 1950s. The first book was printed in millions^[11].

However, Yu's career as a CCP official was not as successful as expected: his highest rank in Chinese government was a deputy director of the State Science and Technology Commission, a position he held briefly before Cultural Revolution (1964), and shortly after that (1977-1982). Another important office Yu had occupied was the vice presidency of Chinese Academy of Social Sciences (1977-1982). Both positions are so called "vice-ministerial," a somewhat commonplace rank in China's bureaucracy right now – currently, there are literally thousands of such officials in China^[12], but at his time, the rank was rarely high. In 1982, Yu was elected to CCP's Central Advisory Committee, a quasi-retirement house for high rank officials. At the age of 67, Yu was one of the youngest members in that committee^[13].



Yu Guangyuan and his family

Upper panel: Yu's parents (left); Yu in the 5th grade (middle); and Yu in middle school.

Lower Panel: Yu in 1946 (left); in 1980 (middle); and in 2006.

(The pictures are from Yu Guangyuan's *My Chronicle Stories*.)

Considering his relatively mediocre rank as an official, Yu's influence in ideology and impact on politics in China were much bigger and more far-reaching. He was one of the top advisors to Deng Xiaoping in the second half of 1970s, serving as a key member in the Political Research Office of the State Council, which had a huge impact on China's reform in the post-Mao era^[14]. Before his semi-retirement in 1982, Yu was a member of the "Central Ideology Leadership Team."^[15] He was the first director of the famous Institute of Marxism–Leninism–Mao Zedong Thought at the Chinese Academy of Social Sciences, which, together with other cultural groups, such as Towards the Future, played the key role in the economic, and even political, reforms in China in 1980s^[16].

Yu was one of the most famous economists in China, and he has been considered a famous Marxism philosopher as well. However, Yu's real specialty was in natural dialectics. According to himself, he started learning natural dialectics in 1936, and began translating Engels' *Dialectics of Nature* in 1939, which was published in 1954 after combining with two other peoples' translations^[17]. Of course, the translation laid the foundation of Yu's prominent position in Chinese communities of philosophy and history of science. In 1956, Yu founded the Bulletin of Natural Dialectics (《自然辩证法研究通讯》), which, after a break in Cultural Revolution, changed to Journal of Dialectics of Nature (《自然辩证法通讯》) in 1978, and in the same year, Yu founded "The Chinese Society for Dialectics of Nature" (自然辩证法研究会), which, in 1985, founded the journal Studies in Dialectics of Nature (《自然辩证法研究》), a sister publication of the Journal of Dialectics of Nature. Yu had a tight control of both publications. The natural dialectics became the foundation of China's anti-pseudoscience movement started in late 1970s, and Yu and his old subordinates in the Propaganda Department, such as He Zuoxiu and Gong Yuzhi, became the central force in the movement which led to the crackdown of Falun Gong in 1999, and the emergence of Fang Zhouzi in China's social stage at the same time.

The important roles Yu has played in China's history are acknowledged in academic circle. Gong Yuzhi said, since his speech on CCP's 8th National Congress, held in 1956, "Yu Guangyuan has become the generally acknowledged representative figure for linking the Party and science community."^[18] According to Dr. H. Lyman Miller, "Yu Guangyuan was the key figure in Party supervision of both the natural and social science work of the Academy before the Cultural Revolution."^[19] Dr. Margaret Sleeboom-Faulkner was absolutely correct when she wrote (Yu) "was regarded as the founding father and patron of the natural dialectics community in China."^[20] To some extent and in some sense, Yu is the God Father of Red China's intellectuals, especially in the areas where science and philosophy merge^[21]. Yu, on the other hand, calls himself, proudly, "an unrepentant Marxist."^[22]

The Paranormal Fight between Yu Guangyuan and Qian Xuesen

Starting from 1978, qigong, an exercise practice based on the combination of TCM, martial arts, and Chinese philosophy, became popular among Chinese people^[23]. In March 1979, a teenage boy named Tang Yu in Sichuan Province was reported to have the ability of reading with his ears^[24]. Soon, more children with similar abilities were discovered. The special functions of human body were quickly combined with qigong, because some qigong practitioners had claimed that they had the ability to cure other people's diseases, such as cancer, with the energy they emitted, called "external qi," and these special functions were termed collectively "paranormal functions of human body" (PFHB, 人体特异功能)^[25].

1. The First Round

It is most likely that Yu Guangyuan was behind the first wave of attacks on the PFHB. In April 1979, about one month after the initial report of Tang Yu, CAS and the State Science and Technology Commission (SSTC), of which Yu was a deputy director, issued two briefings, claiming that the stories about reading with ears were fake, which led to in April the critical comment by Mr. Hu Yaobang^[26], the head of the Propaganda Department at the time, and in May the publication of two critical articles in the authoritative People's Daily^[27]. On May 16, Yu's Chinese Society for Dialectics of Nature held a symposium to denounce the phenomenon as anti-scientific^[28]. In the months after the attacks, the PFHB seemed over: not only Sichuan Daily, which published Tang Yu's story, but also the Propaganda Department of CCP's Sichuan Committee, which was in charge of the newspaper, as well as Sichuan's CCP chief Yang Chao, admitted wrong doings^[29].

As mentioned above, the PFHB phenomena were intertwined with qigong, on which Chinese medical workers and scientists had begun their investigation since 1950s. In the inaugural issue of the Chinese Journal of Nature, published in May 1978 in Shanghai, there was a paper by Ms. Gu Hansen (顾涵森) of Shanghai Institute of Nuclear Research (now Shanghai Institute of Applied Physics) of CAS, in which the material basis of external qi emitted by qigong Master Lin Housheng was studied^[30]. In the next year, the journal published 3 more research papers on qigong by Ms. Gu, and more by others^[31]. According to one of the participants in the research, their results were praised by Qian Sanqiang (1913-1992), a prominent nuclear physicist in China, and in July 1979, the research results and qigong performance were presented to the leaders of the State Council and National People's Congress^[32]. Dr. [Qian Xuesen](#) (Hsue-Shen Tsien, 1911-2009), arguably the most famous scientist in China for his leadership in the development of China's nuclear weapon and aerospace programs, showed his support to the study, stating that "qigong is a science for exploring human body's potentials," "a key to open the door of human body life sciences."^[33] On November 8, 1979, Mr. Hu Yaobang made another comment:

"Such things could be done by the scientists as they want, but should not be propagandized publicly. Propagandizing these things has no benefits to the four modernizations. China is still a backward country, propagandizing these things can only intensify people's superstition and thought confusion. You must keep the gate guarded."^[34]

Hu's permission for research on PFHB worked, but his ban on propaganda failed miserably, because the leadership in the Propaganda Department was in transition, Hu was promoted to a higher position, and his position in the Department was taken over by Mr. Wang Renzhong (王任重, 1917-1992), who was friendly to PFHB. So, the PFHB was in fact revived after Hu's comment.

In February 1980, the Chinese Journal of Nature organized China's first symposium on PFHB. In April, the prestigious journal Philosophical Researches (《哲学研究》) published Dr. Qian Xuesen's paper in which Qian expressed his belief in qigong and PFHB^[35]. In June 1980, Dr. Qian personally visited Chinese Journal of Nature to show publicly his support for the study of PFHB. Since then, Dr. Qian became one of the strongest supporters for the studies on PFHB, now termed "somatic science"^[36]. Yes, Qian almost single-handedly saved the subject.



Paranormal Functions of Human Body

The cover of April 1980 issue of Chinese Journal of Nature, showing the photos of a group of children with the paranormal abilities. The boy in the right lower corner was Tang Yu, the first identified case with the ability of reading with his ears.

However, being influenced by Mr. Lu Bingkui (吕炳奎, 1914-2003), the chief of the TCM Administration in the Ministry of Health, and a famous TCM doctor, Dr. Qian believed that PFHB, qigong, and TCM were closely connected^[37], and he put more emphasis on PFHB in his somatic science system, which, although saved the PFHB for the moment, might be the key cause of the collapse of somatic science altogether at the end of the century.

2. The Second Round

With Qian gaining the upper hand, Yu Guangyuan had to jump out from the backstage and engaged in a series of ferocious attacks on the somatic science. What he focused on, however, was PFHB, such as reading with body organs other than eyes. In October 1980, the Institute of Philosophy at Chinese Academy of Social Sciences held a 10-day Dialectical Materialism Colloquium, in which Yu accused that the somatic science studies had departed from Marxism^[38]. In July 1981, Yu criticized the somatic science research again, and he based his criticism completely on Engels' *Natural Science and the Spirit World* in the *Dialectics of Nature*, therefore, they were not only anti-Marxism, but also anti-science^[39]. In October, under Yu's suggestion, SSTC established a contact group for investigating and studying the PFHB, and one of the missions was to compile "*The Data of PFHB Investigation and Study*." According to the compiler, Mr. Deng Weizhi (邓伟志), he was the only person under Yu's leadership involved in the project, and his office was in Yu's home, and his food and shelter were also provided by Yu, personally^[40]. In November, Yu delivered a speech at the Inaugural Congress of the Chinese Society for Dialectics of Nature, entitled *Want Psychic Science or Natural Dialectics?*^[41] The severe situation was well described by the editors of the Chinese Journal of Nature, the somatic science stronghold:

“After we returned to Shanghai, the pressure indeed came in September [1981], and the pressure was indeed really big. It came from a person in charge of science in the State Council, an ‘authority’ being called sociologist, economist, natural dialectician, in charge of natural sciences, and self-proclaimed Marxist. From August, this ‘authority’ spoke everywhere, gave talks to everyone, wrote articles and publish book to harshly criticize the people who conduct research on somatic science. The crimes he accused of were scaring: ‘anti-Marxism,’ ‘anti-dialectical materialism,’ ‘reviving the feudal superstitions which had been disapproved longtime ago.’”^[42]

The turning point of the paranormal fight occurred in February 1982, when People's Daily reported that both the deputy director of SSTC Yu Guangyuan and the CCP chief at CAS Li Chang (李昌) didn't believe the “paranormal function.”^[43] The report generated fierce reactions among the believers, and Dr. Qian brought out General Zhang Zhenhuan (张震寰, 1915-1994), the director of the Science and Technology Committee of the National Defense Science and Technology Commission, who had played key role in China's nuclear weapon programs. From that point on, General Zhang became the actual organizer of the somatic research, and in March 1982, he wrote a letter to the editor-in-chief of People's Daily, asking them to watch the performance of the kids with the paranormal functions. The letter was forwarded to CCP General Secretary Hu Yaobang, who reiterated what he said in 1979. In April, the Propaganda Department issued the so called “Triple-No policy”: no introduction and promotion, no criticism, no debate or discussion^[44]. It seemed that Yu prevailed.

However, in May, Dr. Qian Xuesen wrote to one of the deputy directors of the Propaganda Department, guaranteed the genuineness of paranormal functions with his “party character.” The letter was forwarded to General Secretary Hu, and he finally allowed the continuation of the research on the somatic science by a small group of scientists, and the publication of the research results among the people who were interested^[45]. The net result: Yu lost, for the moment.



Zhang Zhenhuan and Qian Xuesen in 1982

Even both people belonged to the PLA system, Qian's wearing military uniform in public had symbolic meaning.

3. The Third Round

By early 1990s, China's political landscape had changed dramatically: two CCP chiefs (Hu Yaobang and Zhao Ziyang) had been removed from their posts; many old CCP leaders, especially those who had supported qigong or somatic science, such as Marshal Ye Jianying (1897-1986) and General Wang Zhen (1908-1993), had died. In March 1994, General Zhang Zhenhuan passed away, and the somatic science research lost their strongest supporter. The joint announcement made by CCP Central Committee and the State Council in December that year, *Several Opinions on Strengthening the Work of Science and Technology Popularization*^[6], mentioned before, basically became the first nail in the coffin. Many opportunists, such as He Zuoxiu, and of course, Fang Zhouzi, who smelled blood, jumped on the bandwagon of anti-pseudoscience. In June 1995, He Zuoxiu and Guo Zhengyi, two of Yu's closest followers, published an article in Beijing Daily, entitled *It's High Time to Expose The Pseudo-qigong and Paranormal Functions of Human Body*, linking PFHB to the Aum Shinrikyo cult in Japan^[46]. In 1996, Yu published his second book on PFHB, entitled *Anti-Paranormal Functions of Human Body*, miming Engels' *Anti-Dühring*. In the introduction, Yu wrote:

“In recent years, the evil acts of Japan's Aum Shinrikyo have been exposed. The activities of this evil cult have many similarities to the pseudoscientific activities of PFHB in our country, which is self-evident. The incident occurred outside sounded the alarm for our country. In addition, the activities engaged in PFHB had been too unbridled, to the extent that was intolerable, which led to the exposure and criticism against the pseudoscientific activities by science and technology community and news media in the capital.”^[47]

It is obvious that Yu and his gangsters have been trying to destroy Qian's somatic science by labeling it with an “evil cult” tag since 1995. However, their first such attempt failed, because of the intervention by the top leaders after General Wu Shaoyu (伍绍祖, 1939-2012), then Minister of State Physical Culture and Sports Commission, and the leader of the Six-Person Leadership Group over somatic science, reported the situation to them^[48]. On October 5, 1995, the Propaganda Department formally issued an order, putting the brakes on the raving movement, which led to a protest letter to Mr. Jiang Zemin and Li Peng, China's top leaders at the time, signed by 27 academicians and CPPCC members, including He Zuoxiu and Guo Zhengyi^[49].

It took another 4 years before Yu finally had the upper hand over Qian, taking advantage of the governmental crackdown of Falun Gong in 1999, in which He Zuoxiu and Fang Zhouzi played critical

roles. The official crackdown of Falun Gong occurred on July 22, 1999. On August 6, the influential Southern Weekend published an interview with Yu Guangyuan, in which Yu linked the origination of Falun Gong to the PFHB, and declared that not only is PFHB pseudoscience, but also intentional cheating. In the interview, Yu alluded to Qian Xuesen three times^[50]. In 2000, the publications of the Chinese Journal of Somatic Science (《中国人体科学》) and China Qigong Science (《中国气功科学》), the two top journals in the area, were stopped. In 2006, Yu suffered a stroke and was partially paralyzed. However, Dr. Qian died in 2009 at the age of 98, and Yu, who was born in 1915, is still outliving Qian. Yu Guangyuan has the last laugh.

4. The Cause of the Animosity

The questions are: why was Yu Guangyuan, who was well-known for his leniency and tolerance to different political or cultural opinions^[51], so intolerant to PFHB and Qian Xuesen? And what does the above paranormal struggle have to do with Fang Zhouzi's later career?

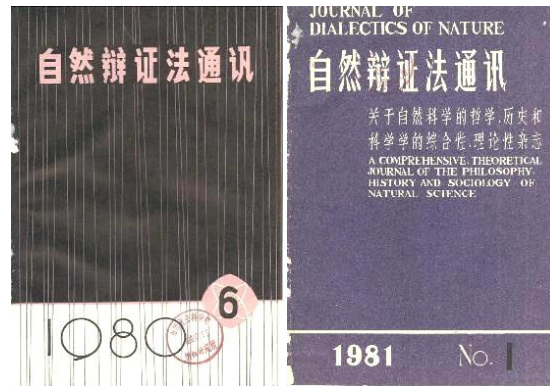
To some extent, the fight between Yu and Qian was mainly ideological. In November 1979, Yu published in the Philosophical Researches an old article he wrote in 1953, *The Reaction of Consciousness against Matter*. According to Yu, the article was not to discuss the undisputable materialist principles such as “matter is primary, consciousness is secondary,” “matter is the source of consciousness, consciousness is the reflection of matter,” “consciousness is not independent entity; it is the product of highly developed matter.” Rather, he was going to illustrate, based on these principles, that ① What processes does consciousness go through to react to matter; ② What conditions are needed for consciousness to react to matter; and ③ The limitations of consciousness' reaction to matter^[52]. Obviously, what Yu wanted to say in 1979 was that the PFHB phenomenon is against the dialectical materialist principle. And considering the time needed to publish a paper in a prestigious journal like the Philosophical Researches at the time, normally more than a year, but Yu might receive special treatment, then it is likely that Yu submitted the paper for publication not long after the outbreak of Tang Yu's story in March 1979.

The funny thing is, in 1958, the beginning of the [Great Leap Forward](#) campaign, Yu published another paper, *The Active Roles People Play in Changing the Nature*, stressing that people (their consciousness) in socialist countries play more active roles in changing the nature than those in capitalist countries, because, among other things, those working people in socialist countries are the masters of the society, so their motivation and creativity could exerted fully, resulting in inexhaustible power^[53]. It seems that, according to Yu's dialectics, the power of consciousness can go either way, depending exclusively on his own consciousness.

In April 1980, Qian Xuesen published his *Natural Dialectics, Cognitive Science, and Human Potentials* in the Philosophical Researches. In the paper, Qian not only showed his affirmation of qigong and PFHB, as mentioned above, he also criticized “some people's” attempt to include so many subjects, such as Cybernetics, Systems Engineering, and Science of Science, into Natural Dialectics, which, according to Qian, not only went far beyond Engels' original intention, but also impossible^[54].

Of course, Qian was the founder of these subjects in China, and in his system of science and technology, these subjects, as well as Natural Dialectics, have their corresponding positions and relatively narrow domains^[55]. And those “some people” Qian criticized were no one else but Yu and his fellow comrades in the Chinese Society for Dialectics of Nature. For example, in July 1979, Yu gave a talk in the first National Conference on Science of Science, in which he said: “To develop the subject of Science of Science in our country, it is necessary to study and master the numerous Marxist discourses on science.”^[56] In January 1980, Yu published a paper entitled *Natural Dialectics is a Science Group*, claiming that Science of Science, Futurology, Religious Studies, and History of Science and Technology

all could be the research subjects for Natural Dialectics^[57]. As a matter of fact, before 1980, the Journal of Dialectics of Nature published 18 papers related to cybernetics, and since 1981, the journal has been stating on its cover that it is “A comprehensive, theoretical journal of the philosophy, history and sociology of natural science.”



In transition

The cover page of Journal of Dialectics of Nature changed in 1981 by adding English title and the scope description in both Chinese and English. The covers before 1981 had only Chinese title and issue identification.

What might upset Yu further was that in the paper, Qian also criticized Yu’s history:

“On one hand, after Marx, Engels, and Lenin, some self-proclaimed Marxist philosophers not only didn’t use the new results in science and technology to enrich and deepen Marxist philosophy; instead, they usually wrongfully criticize these new theories as anti-Marxism. For example, Morgan genetics and the discovery of genes, the resonance theory of chemical bond, cybernetics, artificial intelligence, using computer to do some portions of human’s mental work, etc., all of them were criticized, more or less. It has been demonstrated by facts that all these criticisms were wrong, and they must be retracted.”^[58]

Because of his position in the Propaganda Department, Yu was responsible for all of these criticisms against the new scientific theories, which occurred mainly in 1950s. It is imaginable how embarrassed Yu was when Qian dug them up and used them to suggest that he might be wrong again on the matter of PFHB. As a matter of fact, in his letter to the deputy director of the Propaganda Department on May 5, 1981, Qian reiterated above criticism^[59].

Another thing that scared Yu the most happened in May 1981, when People's Publishing House published *The Principles of Dialectical Materialism*, a textbook written by Marxist philosophers selected by China’s Ministry of Education. In the book, there were the following words:

“The manifestation of conscious activity mentioned above is only what we know at the present. The potential of conscious activity is far from exhausted. The discovery of paranormal functions of human body is a new sign which has attracted more and more attentions from science and philosophy communities. With the development of practice and science, the potential of conscious activity will be more and more fully demonstrated.”^[60]

Since 1948, Yu has been in charge of the Divisions of Theory Education and Natural Sciences in the Propaganda Department, and the above passage was more than a slap in his face, because, according to Yu himself, just 7 months earlier, he had given a two-hour talk in a Dialectical Materialism Colloquium, warning the participants against the departure from Marxism on the matter of PFHB^[61]. See how flustered and exasperated Yu was:

“The paranormal functions of human body were even written into the textbook for Marxist Philosophy major, and the textbook was written by the people convened by the Ministry of Education! I don’t think the situation is acceptable. Obviously, if similar contents against dialectical materialism are not deleted, this book cannot be considered as a book popularizing the philosophy of dialectical materialism.”

“The affirmative acknowledgment of PFHB by the *Principles of Dialectical Materialism* indicates the invasion of idealist parapsychology into the territory of Marxist philosophy in our country; indicates not only some individual Marxist philosophy teachers, but a large proportion of them, have been defeated under the attack of pseudoscience. Now, a sharp question is presented before the authors of the book: they have to make a definite choice between the idealist parapsychology and real dialectical materialism.”^[62]

Well, Yu has been indeed a staunch Marxist! Under Yu’s ferocious intervention, the textbook substituted the phrase “paranormal functions of human body” with “qigong” in its later prints^[63].

Another direct cause of Yu’s attacks on the somatic science in the summer of 1981 was the Second National PFHB Science Symposium and the Establishment of the Preparatory Committee for China Somatic Science Society, held in May 1981 in Chongqing. The participants came from more than one hundred higher education and research institutions, and 147 papers were presented^[64].

5. The Theoretical Foundation of Yu’s Opposition against PFHB

The question is: Why so many of Yu’s comrades of dialectical materialism and Marxism were defeated, repeatedly, by the “idealist parapsychology”? According to Yu, the reason was that they had committed a mistake of empiricism:

“From the epistemological perspective, the reason for these people to believe the existence of such functions was because they have made a mistake of empiricism, which Engels had pointed out in his *Natural Science and the Spirit World* in the *Dialectics of Nature*. This empiricism made great scientists on a par with Darwin such as Wallace believed and propagandized the ‘spiritualistic manifestations’ by the mediums (a kind of people with the paranormal functions like described in many newspapers and magazines). Empiricism made them think the illusion they saw was a fact.”^[65]

Yes, Yu based his opposition to PFHB on the article Engels wrote in 1878, *Natural Science and the Spirit World*, in which even Engels himself “was much less concerned in investigating the factual background of charlatany,” except for asserting that they were charlatany.

Based upon what Engels thought, or believed, in the 1870s, Yu repeatedly criticized the traditional Chinese creed: Don’t trust what you hear, believe only what you see (耳听为虚，眼见为实). And for that reason, Yu firmly refused the invitation to watch the PFHB performance. There is a widely spread saying that Yu has his own “Triple-No Policy” on PFHB, with several variations, but the core of the policy was “don’t watch.”^[66] In 1999, Yu told a journalist the following story:

“On the 50th anniversary of my academic activities, the ‘big scientist’ mentioned before also came to congratulate me, and I thanked him for that. However, he still hoped that I could take a look at the PFHB. I have insisted on not watching, because I had watched magic show fishing in air for at least ten times, and every time, the magician was able to fetch fish in the air.”^[67]

Yu the big Marxist philosopher didn't realize that the above story indicates that he was also a shallow empiricist: based on his experience in the magic shows, he believes that anything paranormal is nothing but a magic, and he can be fooled every time he watches the show. So he adopted the Ostrich policy. The funny thing is, during the Great Leap Forward era, Yu blamed the "bourgeois scientists" for the exactly the opposite: they failed to look at squarely the great achievements made by the workers and peasants (more on this later.)

According to Qian, the 50th anniversary encounter was like this: On Dec. 14, 1986, he went to the 50th Anniversary Celebration of Comrade Yu Guangyuan's Engagement in Academic Activities. The organizer of the celebration didn't arrange Qian's speech, but Qian insisted on saying something. And in his speech, Qian first invited Yu to "take a look" at the PFHB, then he pressed Yu with the question: whether the PFHB phenomenon should be studied? Based on Qian's recount, Yu accepted the invitation, and gave an affirmative answer to the second question, although unwillingly, but he back away later^[68].

Another well circulated story was, in 1981, SSTC set up a contact group for investigating and studying the PFHB. One member of the group was Mr. Xie Qiang (解强), who was working in the Institute of Philosophy at CASS. Yu asked Xie to collect data against the PFHB. However, Mr. Xie found out later that one of his two children had the PFHB. When the information was presented to Yu, Yu refused to test the child in person, but insisting that the phenomenon was faked. Mr. Xie was so upset that he withdrew from the group and joined the PFHB camp and revealed the story to the public^[69].

6. A Life-long Anti-pseudoscience Fighter, or a Pseudo-expert?

In a book published in 2002, Yu claimed that he had a 70-year history of anti-pseudoscience:

"When I was 15 years old, I read *The Outline of Science* by the famous English physicist J. J. Thomson. The first few parts of the book introduced the mathematics, physics, chemistry, astronomy, geology, and biology, and I felt very good. However, when I reached the last chapter, it was 'Psychic Science.' As a native of Shanghai, I had seen in person the facts mentioned in the chapter, such as planchette and asking for God, etc. I was both surprised and angry, how could a big scientist write such a book? I realized the existence of pseudoscience ever since. About a dozen years later, in the summer of 1949, I knew by accident that in foreign countries there were cheating activities like extra-sensory perception and psychokinesis, which were the same strain of 19th century's 'psychic research.' I later found out J. J. Thomson was an important member of the Society for Psychological Research in London. Therefore, I got further understanding of pseudoscience."^[70]

Yu has told the story many times: in 1982, Yu mentioned in an article that J. J. Thomson was the author of *The Outline of Science*, and the last chapter of the book was *Psychic Science*^[71]. In 1996, Yu said his encounter with J. J. Thomson's pseudoscience was "62 years ago"^[72], then "65 years ago"^[73], when he was a second year student in a high school. In 1999, Yu presented "*Yu Guangyuan's Anti-pseudoscience Résumé*," in which he wrote:

"Yu Guangyuan, who received scientific spirit education from his childhood, didn't believe in superstition such as ghosts and gods. When he read at the age of 15 *The Outline of Science* written by the famous English physicist J. J. Thomson, he found the last chapter was, unexpectedly, 'Psychic Science,' which made him surprised and angry. He realized the existence of pseudoscience ever since. In the summer of 1949, he learned that there were extrasensory perception (ESP) and psychokinesis (PK) movements in foreign countries, so he had deeper understanding of pseudoscience."^[74]

“Third, the question about psychical research. Among the psychologists who are objective, and their accomplishments in psychological studies are comparable with Lodge’s physical study, how many of them would select the fact without scrutiny like Sir Lodge?”^[75]

Furthermore, Mr. Ren Hongjun (Jen Hungchün, 任鴻隽, 1886-1961), one of the founders of the Science Society of China and Chinese Journal of Science, in one of his books, *Introduction to Science*, published in 1929, clearly stated that psychical research is pseudoscience^[76]. It is very likely that Yu, “who received scientific spirit education from his childhood,” got his idea from these Chinese science pioneers, instead of being enlightened on his own. In other words, Mr. Yu’s self-proclaimed foresight of the pseudoscience at a young age is more likely to be belated wisdom.

The fact is, Mr. Yu not only has very limited knowledge in science, his knowledge in philosophy of science is also very limited. In 1990, Yu published a paper entitled *On Science and Pseudoscience*, which was republished in many books later^[77]. Yu apparently was trying to fix somatic science as a pseudoscience theoretically, or philosophically, so he first defined science as “systematized (real) knowledge,” and then described pseudoscience as “fake knowledge.”^[78] It seems that Yu, as one of the most famous philosophers in the contemporary China, didn’t realize that what he had done in his lengthy paper was nothing but synonym exchanges. Also, it appeared that Yu was completely unaware of the extensive discussion of the [demarcation problem](#) in the philosophy of science circle in the past century in the Western world, because he didn’t cite a single reference, except for saying that he looked up an “American encyclopedia.” Obviously, he didn’t know the facts that the [Parapsychological Association](#) in the United States has been a legitimate member of American Association for the Advancement of Science (AAAS) since 1969, and the paranormal phenomena have been studied at reputable universities such as Duke and Stanford, and the research results have been published in prestigious academic journals, such as *Science and Nature*^[79]

Many of Yu’s followers have touted Yu as a great scholar, or even The Great Scholar in red China. For example, on July 3, 2005, more than 200 people participated in “Yu Guangyuan Academic and Thought Conference,” held in Beijing, to celebrate Yu’s 90th birthday^[80]. In the gathering, He Zuoxiu gave a speech which later was published under the title of *Comrade Yu Guangyuan as the Big Scholar and the Big Thinker*^[81]. And here is how Gong Yuzhi touted Yu:

“One of Yu Guangyuan’s characteristics is his broad knowledge. His knowledgeable is not what commonly called ‘across Chinese and Western’ or ‘across ancient and present,’ rather, his knowledgeable is across two sciences, natural science and social science. He is an academician in the Department of Philosophy and Social Sciences, however, his root is in natural science.”^[82]

So, exactly how knowledgeable is Yu? In a book published in 2005, Yu told a story about a class which had “deep educational significance”: When he was in high school, a math teacher asked his students to measure the dimensions of a piece of paper with a ruler, and then calculate its area. What impressed Yu the most was that he learned the concept of unreliable number: if the minimum scale on the ruler is millimeter, then the digits below it are unreliable, therefore, only the first digit of unreliable number is meaningful. Yu wrote:

“Although that class lasted for only a few dozen minutes, its impact on me in the education of scientific spirit, scientific attitude, and scientific method was very profound. More than seventy years have passed since then, but I haven’t forgotten about it.……Several decades later, I turned from a middle school student to a doctoral supervisor. Not sure exactly which year, I recruited doctoral graduate students in economics. Seven people applied. I gave them a question: a certain unit has about 23 people, on average each person eats about 15 apples per months, about how many apples the unit consumes each month? None of the applicants answered the question

correctly. The examinees were stumped by 23 x 15, a question even a pupil would feel too easy, simply because a few ‘abouts’ were inserted. It was actually an extremely easy question, however, because they had not learned ‘the four arithmetic operations of meaningful figures,’ they all failed.”^[83]

Obviously, Yu has never really mastered the concept of significant figure, otherwise, he would have said “about 20 people” and “about 10 or 20 apples,” instead of “about 23 people” and “about 15 apples.”

Fang Zhouzi and Yu Guangyuan

As mentioned above, based on China’s political and ideological situation in 1995, it is almost certain that Fang’s purpose for stealing Dr. Root-Bernstein’s paper to write his *What Is Science* was to cater for the anti-pseudoscience movement in China. There are many evidences to prove such a notion. For example, when Fang used his “own examples to explain” the criteria of science, he mentioned qigong and fortune telling repeatedly^[84], the first example of course was used most frequently by Yu when he fought against pseudoscience in China, and the second one was mentioned in the joint announcement made by CCP Central Committee and the State Council in 1994^[85]. Also, in his article, Fang used the term “science of science” for the subject of philosophy of science, which resembles Yu and his “natural dialectics” followers’ perception of the subject. The most striking similarity occurred in the first paragraph in which Fang laughed at the pseudoscientists who pretended to be Galileo:

“Ever since being vindicated by Catholic Church, Galileo has become a widely recognized hero, and the people who fool around with pseudoscience like to pretend to be Galileo. Of course the Creationists constantly say something like ‘we are just like Galileo of old days,’ even the fortune tellers are angry because fortune-telling is considered unscientific, it is said that they feel like Galileo being prosecuted by the Church. A historic fact of science victory can be actually used as an excuse for anti-science, human being’s thinking is really unthinkable, sometimes.”^[84]

It resembles Yu’s following argument written in 1981:

“There is an article even using the example of geocentrism and heliocentrism in the history of science to compare to the propaganda of ‘reading with ears.’ They say that the believers of geocentrism used theocracy and monarchy to destroy and suppress heliocentrism for four hundred years, but they eventually had to vindicate the primary representative of heliocentrism - Galileo. It seems that people’s opposition of reading with ears now is similar to Church’s suppression of heliocentrism then. This is the example of not doing specific analysis on specific matter, making wrong judgment based on empirical evidence. Had we accepted this kind of empirical way of thinking, we would have ruled out the possibility of discussing which is scientific and which is pseudoscientific.”^[86]

The fact is, since then, and till today, Fang has been following Yu’s way when he fights against the so called pseudoscience. For example, in 1996, when Fang was trying to derail the ongoing science popularization project - the Mystery Project - he used the stick of pseudoscience for the first time, labeling a submission to the project pseudoscience simply because the author used “Telepathy” as the title^[87]. Epistemologically and methodologically, Fang firmly believes that one should not trust his sensory experience, claiming that what you see might just be an illusion. As a matter of fact, Fang developed this belief into a new level, he claims that *It Doesn’t Need to Give Evidence When Expose Frauds against Scientific Principle* (more on this later). However, just like the miscarriage of China’s anti-qigong movement in 1995, Fang had to wait for another 4 years to gang up with Yu and his followers, especially He Zuoxiu. In May 1999, months before Chinese government’s crackdown on Falun Gong, Fang started his ferocious attack on the organization. Fang’s action drew the attention from Chinese

government and the communist party, and he immediately became the favorite son of the anti-pseudoscience fighters. The story will be told in detail in the next part. Here let's focus on Fang's connection with Yu.

1. The Pilgrimage

In May 2000, five months before his trip to Beijing, Fang published an article about the history of Lysenkoism in China in his *New Threads Monthly*. In the article, Fang first introduced the Lysenkoism in formal Soviet Union; then used the rest part of the article to blast the famous Qingdao Genetics Symposium held in 1956, saying the knowledge level of the Michurinist participants was too low, their “logical thinking was chaotic, didn't grasp the scientific method, and simply didn't have the ability to engage in scientific research.”^[88] Fang even harshly pounded the main theme of the meeting:

“The government's wishful thinking was that both [Morgan] genetics and Michurinism had one half of the truth, and the development of the science would unify them together. However, such wonderful scenario has rarely been seen in the history of science. History has already demonstrated that those who were correct [in the Symposium] were precisely the few geneticists who disaccorded with the spirit of ‘letting a hundred schools of thought contend.’ I am tempted to speculate: had the meeting made the decision of developing along the direction of Morgan School, rather than wasting the precious scientific research resources on supporting and conniving a true reactionary (ignoring the biological development in the past more than one hundred years), idealistic (denying the material basis of heredity) pseudoscience School; had the genetics alone been taught in middle schools and colleges, rather than together with Michurinism to fool the youth……the level of genetics in China today won't be like the current condition. Unfortunately, history cannot be assumed, and the distance between China's genetics today and international level is still about 12 years.”^[89]

The symposium was planned, organized, and hosted by Yu, and was regarded by Yu as one of his major accomplishments in his career as the ideology Czar in China's science community^[90]. It is lauded “a turning point in the history of biology in the People's Republic of China” by Li Peishan, one of the organizers and Yu's subordinates^[91], and Dr. Tan Jiazhen, one of the most important geneticists who participated in the meeting^[92]. Dr. Laurence Schneider wrote:

“Thus the Qingdao Symposium gained a legendary status in the Chinese natural sciences community both because of its specific relationship to Lysenkoism and because it heated up the dialogue on problems common to all scientists, indeed, to all intellectuals in China.”^[93]

Therefore, Fang's criticism against the symposium was like saying Yu's most valuable possession is a piece of garbage. The question is: Why did Fang do so?

Although many people thought that Fang was not educated in the way of the world, and Fang indeed has been trying to pretend to be unworldly – for example, his buddy Sima Nan has written an article entitled *Unworldly Fang Zhouzi* -, he is actually as shrewd and cunning as anyone could imagine. The fact is, besides the backstage manipulations, one major tactics Fang used to get his columns in China's newspapers was by attacking repeatedly the newspapers he was coveting, accusing them of publishing erroneous, pseudoscientific, or plagiarized articles, among other things^[94]. An old Chinese saying goes: Want to be an officer? Murder, set fire, then wait for an offer from the government^[95]! Fang knows the trick very well. Therefore, Fang was using the same trick to draw Yu's attention to him: Here comes the top geneticist from America who also knows the history of science.

Indeed, when Fang met Yu for the first time on Nov. 14, 2000, at Yu's invitation, which was boasted as “the meeting between the old hero and the rising star of anti-pseudoscience,” they mainly discussed

Fang's article on the Qingdao Symposium. According to Liu Huajie, who accompanied Fang to Yu's apartment, Yu admitted his mistake that he didn't consider the pseudoscientific aspect of the dispute at the time^[96]. A few months later, Yu, together with his old subordinate in the Propaganda Department, Li Peishan, wrote an article to acknowledge that point formally:

“At that time, we treated the opposing sides as different schools, which was the premise of the meeting. The so called ‘letting a hundred schools of thought contend’ meant just that. One of the tasks in scientific work is to expose the true colors of anti-science and pseudoscience, which we didn't do enough at the time. ……It would have been great had I been able to point out explicitly that what Lysenko did was anti-science and pseudoscience.”^[97]

Fang, on the other hand, waited more than a year to publish the above article on his New Threads, and unlike his other articles which would be recycled over and over, Fang didn't republish his article criticizing the Qingdao Symposium until 13 years later^[98].

The significance of the meeting between Fang Zhouzi and Yu Guangyuan to Fang's rise in China could hardly be underestimated, because, to some extent, it symbolized that Fang was designated as the legal heir to the anti-pseudoscience regime in China. That's why both Fang and Liu Huajie tried really hard to publicize the event: to Fang, he wanted to use the event to consolidate his base; and to Liu, he wanted to announce that they had found a new leader^[99].



Showing off

The meeting between Yu and Fang on Nov. 14, 2000, was reported on the front page of Science Times' Reading Weekly, published on Nov. 17, 2000. The Title was: "Don't Let Your Gray Hair Down": Yu Guangyuan the Old Hero of Anti-pseudoscience and Fang Zhouzi the Rising Star of Anti-pseudoscience Chat in Apartment. The inset picture shows that Fang (right) was showing his New Threads website to Yu (left). The standing person was Guo Zhengyi (1933-2012), one of Fang's strongest backers. Dr. Liu Huajie, under a penname Wen Mu, wrote the article and took the picture.



Showing off, again

On Nov. 20, 2000, Fang posted on his New Threads the pictures his meeting with Yu Guangyuan.

Upper: Fang showing Yu his New Threads;

Lower: Group picture of Fang Zhouzi, Liu Huajie, Guo Zhengyi, and Yu Guangyuan.

The fact is, Yu begun promoting Fang even before he met him. In September 1999, about two months after the official crackdown of Falun Gong, the inaugural issue of Science and Atheism was published. On the cover of the issue was Yu's photo, and inside the issue were articles by Yu and his followers (Gong Yuzhi, He Zuoxiu, Guo Zhengyi, Sima Nan, Chen Zujia, etc.), and an article by Fang, *Dialogue between Theists and Atheists*^[100]. It turned out that Fang's article was plagiarized from [an article published on The Secular Web](#), and he posted on his New Threads on June 21, 1999^[101]. On the other hand, although Science and Atheism magazine claims that it is sponsored by Chinese Atheist Society, a

society initiated by philosopher Ren Jiyu (任继愈, 1916-2009) in 1970s, there is evidence suggesting that it was under Yu's manipulation, at least at its beginning. First, according to a People's Daily report, the magazine was "aided by the Committee for Promoting the Alliance between Natural Science and Social Science of the China Association for Science and Technology^[102], which, known as "Two-Science Alliance," was formed in 1986 under Yu's suggestion and leadership, according to Gong Yuzhi^[103]. To some extent, the Alliance is a replica or duplication of the Chinese Society for Dialectics of Nature^[104].



The Alliance between Yu and Fang

The covers of the inaugural issue (left) and the Supplement issue (right) of Science and Atheism, published right after the crackdown of Falun Gong in 1999, showing Yu Guangyuan and He Zuoxiu, respectively. Fang's plagiarized article, *Dialogue between Theists and Atheists*, was published in the inaugural issue.

Also in 1999, Yu mentioned Fang in an article, saying that he, after reading one of Fang's textual research articles, was convinced even more that Mr. Guo Moruo, the ex-President of CAS, didn't commit plagiarism in 1940s^[105]. In June 2001, Yu set up a personal website; and one of the two "Friendly Links" he provided on the website was Fang's New Threads (see screen image below.)



Links to the Friendly networks

In June 2001, Yu Guangyuan opened his personal website, <http://www.yuguangyuan.net>. Fang posted the website's address on his New Threads on July 5, and Yu listed Fang's New Threads address on his website as one of only two "friendly links." The other link directed to a website for old people. Yu's website was closed in 2012.

In April 2002, Yu delivered a speech at Peking University, and during the discussion session, he repeatedly mentioned Fang's name, and his activity against "academic corruption."^[106] In 2003, Yu published at least two articles after reading one of Fang's books, and in one of them, the first sentence was: "About ten days ago, Fang presented to me a book he wrote, *Disillusionment of Longevity*."^[107] In 2004, Yu mentioned Fang again in another article^[108]. And in 2006, before suffering from a mild cerebral thrombosis, Yu reiterated his "basic agreement" with Fang's opinion about Qingdao Genetics Symposium^[109]. On July 30, 2013, Fang posted Yu's letter to Hu Yaobang, dated May 28, 1982, on his microblogs and the New Threads^[110]. That was the first time the letter was made public – in 2000, Yu was trying to publish it in a magazine, but he failed^[111]. It is likely that the letter was given to Fang by Yu personally. Fang is Yu's designated heir.



Awarded for nothing

Fang's trip to Beijing in October-November, 2000, was very fruitful, not only he met every person he needed to know for his upcoming anti-fraud, anti-pseudoscience, and anti-anti-science career, he was even awarded for something he hadn't done yet: science popularization. The picture shows that Fang was awarded in the high profile International Conference on Science Communication held in Beijing in November 2000, which was sponsored by the Ministry of Science and Technology, China Association for Science and Technology, Chinese Academy of Sciences, National Natural Science Foundation of China^[112], even though Fang was not listed as a formal participant^[113].

2. Yu's Bulldog: Biting Qian

When Yu met Fang at his home, Qingdao Symposium was not the only topic between them. According to Liu Huajie's recount, Yu also mentioned his old foe Qian Xuesen:

"Mr. Yu added: his dispute with that scientist doesn't belong to 'a hundred schools of thought contend.' 'What was his thing? We didn't have the common foundation. When he just returned [from abroad], we got along very well. He has a good habit, listing his references at the ends of his articles, and citing articles written by unknown young people, which is good. I often consulted him whenever I had a question during that time. However, he later changed from a scientist to a politician, from an expert to a layman, and what he did changed from real science to pseudoscience.' Yu Guangyuan also mentioned the story he used to tell frequently before: 'I read Thomson's *The Outline of Science* when I was young, that book is very comprehensive and very good. However, its last chapter describes psychic science, I couldn't understand, was very upset also.'"^[114]

On November 25, 2000, 10 days after back to the U. S. from his Beijing trip, Fang posted one of Qian's articles, *Somatic Science Is a Big Component in Modern Science and Technology System*, in his so called

“the first fraud busting website on the Chinese internet” - “Put On Record.”^[115] That was the first time Qian’s name appeared in the homepage of his New Threads.

On August 6, 2001, Fang “put” one of Qian’s most embarrassing articles, *How Much Will the Grain Yield Be?*, “On Record,” together with two articles about PFHB^[116]. About three months later, he posted on his New Threads two newspaper clip images of such articles by Qian^[117].

Why these articles are embarrassing to Qian? Because Qian wrote these articles during the [Great Leap Forward](#) era, and, supposedly, for the purpose of ingratiating himself with Chairman Mao Zedong, the supreme leader in China. In the articles, Qian demonstrated, from the mechanical point of view, that the feasibility and the creditability of the astonishing high crop yields reported by Chinese news media, claiming that the yield could reach dozens, or even hundreds, of kg per *mu* (1 *mu* = 0.164 acre), assume plants could utilize 30% of the sunlight^[118]. Although Qian’s calculation seemed valid scientifically based upon his assumptions, the timing of such calculation was absolutely questionable, and the articles for sure made their contribution to the frenzy in late 1950s and the [Great Chinese Famine](#) in early 1960s^[119] - the only question is by how much.

There is no doubt that Fang’s muckraking in early 2000s was done to curry favor with Yu, because Yu had been trying to discredit Qian by using the incident since 1993^[120], and Yu’s followers regarded Yu’s such action as a big event in the history of anti-pseudoscience^[121]. However, it is anyone’s guess that exactly how much of Fang’s effort to humiliate Qian on the internet was exchanged to Yu’s effort to promote Fang among his followers and in Chinese media. Since Fang is really fearless when he does this kind of dirty work, he could damage Qian’s reputation in a way Yu could never do on his own. Indeed, influenced and led by Fang, many people, including me, used Dr. Qian Xuesen as an example of courtier scientist: as of August 2013, Fang has published on his New Threads nearly 400 articles containing Qian’s name, and more than 70 of them showed Qian’s name in their titles. Of course, most of these articles are critical of Qian. Here are a few examples^[122]:

JFF. *How Much Bloody Debt Does Qian Xuesen Owe?* XYS20071113. (Note: JFF’s real name is William Yang, a mechanical engineer, and self-proclaimed Fang’s bulldog.)

Zhang Gongyao. *Neither Qian Xuesen nor Zhong Nanshan Knew the Basic Scientific Norms.* XYS20100114. (Note: Zhang Gongyao is a professor of Science History at Central South University. He was a student of Xu Liangying, and one of the major aids of Fang’s anti-TCM campaign.)

Anonymous. *Qian Xuesen Didn’t Have the Characteristics of a Scientist at all.* XYS20110310.

Tu Jianhua. *Qian Xuesen, A Scientist Who Didn’t Know Science.* XYS20110320. (Note: Tu Jianhua is an associate professor at Hunan City College, and has been one of Yu’s close followers.)

Chen Zujia. *The Complete Story about Qian Xuesen’s Fiddling with Paranormal Functions of Human Body.* XYS 20121127. (Note: Chen Zujia was a senior reporter with People’s Daily, and has been one of Yu’s close followers.)

The funny thing is, Yu’s history in the Great Leap Forward era was just as dirty as Qian’s, if not dirtier. Exactly one month after the publication of Qian’s infamous article in China Youth Daily on June 16, 1958, Yu published a similar article in Red Flag, the most prestigious magazine in China, as a science expert^[123]. In the article, Yu announced that Chinese farmers had broken the world record of wheat yield

per unit by 490%^[124]. The most interesting part of the article was the concluding paragraph, in which Yu wrote:

“The great achievement of this year’s bumper yield of winter wheat has greatly encouraged our country’s revolutionary scientific workers’ energy and the enthusiasm of brave creativity. On the other hand, there are still some bourgeois scientists, whose heads are filled with spiders’ webs and dusts, holding an indifferent and distrust attitude to the achievement, spreading various negative and skeptical views. They, starting from their bourgeois-aristocratic arrogance and prejudice, stubbornly refuse to acknowledge the great creation by workers and peasants. The facts have been presented in front of their eyes, and they still turn their heads and look away, saying: ‘we don’t believe!’ There are even such ‘scientists’ who had taken part in the inspection and acceptance [of the crops], but they are still unwilling to admit the high yields they just checked and accepted personally. They brought out the banner of ‘science,’ saying: ‘yielding several thousand *jin* of wheat per *mu*? There is no scientific basis for that!’ There is yet another group of people who tries their best to belittle the significance of these achievements, saying something like these achievements are accidental, unsustainable; it needs three years to draw the conclusion. Such accidentalism is of course completely untenable. May I ask: why didn’t these board high yield records appear ‘accidentally’ in the several thousand years of history in China? Why did they appear ‘accidentally’ only after our country’s peasants going all out for the top and making technological revolution? Why did they appear ‘accidentally’ only in the fields in which people had, purposefully and in a planned way, taken various technical measures to increase the yield? These bourgeois scientists’ ideas do have certain influence among the intellectuals. To stimulate the further leap in agricultural science and agricultural production, it is necessary to continue to criticize thoroughly all kind of wrong arguments, eradicate superstitions, and emancipate the mind.”^[125]

It seems that those “bourgeois scientists” were the real anti-pseudoscience fighters, and Yu, as well as his comrades, the “revolutionary scientific workers” in 1950s, were genuine pseudoscience and anti-science practitioners. Also, the arguments and methods used by the counter-revolutionary bourgeois-aristocratic scientists in 1950s, as presented by Yu, were exactly the same used by Yu to oppose the PFHB in 1980s and 1990s; and the questions Yu asked these counter-revolutionary bourgeois-aristocratic scientists were similar to those Yu was asked by Qian and his supporters in 1980s. Although we are still not sure about the existence of PFHB, we do know that the Great Leap Forward is a Great Failure. What a joke!

The question is: why hasn’t Fang “Put (Yu’s article) On Record,” if he really cares about science, or truth?

The fact is, Yu has a lot more shameful records than Qian did. In the same month when his above Red Flag article was published, Yu proposed in a meeting that scientific research units should compete with farmers in creating high yield fields. If they couldn’t win the competition, then their units should be closed^[126]. It would take another Nikolai Vavilov to standup against such a despotic pressure from China’s Lysenko - Yusenko.

In 1960, Yu published an article in Red Flag again, proposing a mass movement in scientific and technological work. And again, Yu pounded the “bourgeois scientists” repeatedly:

“Some scientists whose bourgeois ideology hasn’t been reformed yet are used to the old system; they feel that mass movements ‘have destroyed’ the normal order of scientific and technological work. Their viewpoint on order is completely wrong, because order itself is not the goal. We want to build a certain order while working in order to maintain the rapid development of our cause. We oppose [the ideas] starting from a certain prejudice. Rather, we should start from effect, and [using the effect] to judge whether the order is normal or not. If our cause has developed rapidly,

then it has to be admitted that the order we have built is normal. In 1958 and 1959, great achievements were obtained by engaging in large scale mass movements, such facts indicate that actively engaging in mass movements is the most normal order in our scientific and technological work. Excluding the broad masses from science and technology, conducting scientific and technological research by a few experts and their assistants quietly, with poor results, is called 'having maintained the normal order;' being participated in by broad masses actively, conducting scientific and technological research vigorously and dynamically, with good results, but is accused of 'destroying normal order'! – It is obvious illogical.”^[127]

Obviously, Yu's so called “great achievements” and “good results” made in 1958 and 1959 were [The Three Years of Great Chinese Famine](#), which killed at least 20 million people. Talking about the “bloody debt”!

The fact is, Yu was not carried away by the Great Leap Forward movement only, he was carried away by every movement the Party initiated: The Double Hundred Policy just happened to be a wise policy, and the Qingdao Symposium just happened to be a sensible move, therefore, it is stupid to attribute the glory - if it was a glory indeed - to Yu. As a matter of fact, Yu's true color – a party man – was revealed one year after the Qingdao Symposium during the “Anti-Rightists Movement.” On Sept. 4, 1957, Yu published an article in People's Daily, entitled *The Two Roads for the Development of Our Science*. Of course the road Yu chosen was the socialist or leftist one. And one characteristic of the socialist road is “under the Party's leadership”:

“The Party's leadership of the science work is the guarantee that our country's science will develop along the socialist road. Therefore, the bourgeois rightists strongly oppose the Party's leadership of the science work.”^[128]

“The rightists in the science community has long planned to swerve the socialist road of our country's science undertaking, to usurp the leadership of science. This time it is the complete exposure of their conspiracy.”^[129]

Wasn't the purpose of the Qingdao Symposium to correct the mistake of the Party's leadership over science? Didn't Yu say in the Symposium that “in order to implement [the policy of] ‘letting one hundred schools of thought contend,’ the Party has decided that the Party won't make decision on academic matters, letting scientists discuss among themselves,” and “our Party doesn't want to be like the Party in the Soviet Union who interferes with the discussion in genetics, makes decisions on genetics”^[130]? Then how should the leadership of the Party be implemented? Yu revealed three points, and the second was:

“To do the work of uniting, organizing, educating, and reforming scientists; to enhance the ideological guidance of Marxism and Leninism over scientific research; to criticize various wrongful academic thoughts…….”^[131]

And that was about natural sciences. Of course, social sciences should receive much sterner sanction:

“To build our country into a socialist society, there is no doubt that [we] should develop Marxist and Leninist social sciences. Some subjects with less class characteristics, such as linguistics and archeology, etc., should also be under the guidance of Marxism and Leninism. This is our unswerving policy. To develop social sciences, what we need to do is not ‘first need to change the attitude to old social sciences,’ rather, is to carry out the anti-rightist struggle further in social sciences community, completely smash the rightist's conspiracy of attempting to restore bourgeois 'social sciences,' demolish the various absurd anti-communist anti-socialism viewpoints about social sciences. This is a poignant political fight.”^[132]

Another funny thing is, Yu and his leftist comrades were accused of dogmatism by the rightists in 1957, and Yu vehemently denied the accusation:

“It is under the cover of anti-dogmatism that the rightists launched their attack on Marxism. They tried to draw an equal sign between dogmatism and Marxism, we must realize this, not be cheated. Dogmatism is subjectivism, not Marxism. We will not stop opposing dogmatism because rightists’ attack on it. On the contrary, precisely because that dogmatism is anti-Marxist, it is not only unable to defeat bourgeois social sciences and revisionism, it is also harmful to the revolutionary cause. Therefore, at the same time of opposing bourgeois social sciences and revisionism, we must also insist on opposing dogmatism, striving to provide scientific analysis and sufficient persuasiveness in the fights against poisonous weeds.”^[133]

The fact is, the very nature of Yu’s anti-pseudoscience movement in 1980s and 1990s was downright dogmatism: he based everything on the dogmas preached by Friedrich Engels in his outdated *Dialectics of Nature*.

Has anyone ever wondered what kind of scholar Yu has been, and why so many people think he is tremendously knowledgeable? One reason is the big words he has been using, such as the above “isms.” As a matter of fact, even Fang admitted that the major criticism against Yu among the “old guys” Fang had encountered was that he wanted to turn everything into –ology, such as talentology, homelandresourcesiology, etc. (see below). Yes, without these big words, Yu’s so called knowledge would be as empty as a poor man’s wallet.

3. Yu’s Bulldog: Defending Yu

Based on above analyses, it is clear that Yu was a bigger pseudoscientist than Qian, in every aspect. Therefore, Fang the anti-pseudoscience fighter should have busted Yu just as much as he has done to Qian, if not more, right? Wrong! The fact is, not only won’t Fang say anything but laudatory about Yu, he literally prohibits other people from criticizing Yu on his New Threads.

On July 30, 2002, Yu published an article entitled *Two Shameful Things*, and both things happened during the Great Leap Forward years: one of them was the publication of that Red Flag article about the high yield of winter wheat^[134]. Fang published the article on his New Threads two days later, and a person who called himself Tinman expressed his disdain for Yu on the forum of the New Threads:

“I have just read Yu’s article appeared in the Newly Arrived, and I have to admire his shamelessness – he is able to swallow back every word he has spoken out, without a blink. I have to say that it is really sick. ……This guy has achieved absolutely nothing academically, however, he had managed China’s science community for nearly 40 years, having experienced countless political storms without falling, he is really remarkable! See, isn’t he now launching a counterattack on his old benefactors? No wonder the old nerds at CAS dislike him so much that whenever his name is mentioned, the response would be the same: ‘old rogue.’”^[135]

To defend Yu, Fang wrote 6 posts to counterattack Tinman, calling him a sleepwalker, a paranoid, and a fabricator of false facts. Here is his first post:

“Your way of thinking is very unique. Shouldn’t you make a diagnosis for yourself? Someone has the courage to expose his own old shameful things, and he is scolded by you for that, he is not allowed to repent in his old age? How many people dare to expose their ugly stories during the

Great Leap Forward?

“Why does he need to achieve anything academically for his administrative duty? On the other hand, among his camp, Yu Guangyuan is the one who has achieved something academically, otherwise, he won’t be elected an academician in the Department of Philosophy [of CAS] in 1955. Yu only managed science community briefly when he was the chief of science and technology division in the Propaganda Department. Although he used to be a deputy director of Science Commission, he was not in charge of the work in science community, instead, his duty was in the area of economy. He is mainly active in social science community. He was not infallible in 40 years either, he fell during Cultural Revolution, didn’t make a comeback until 1975. He was a bureau-ranked cadre before the establishment of PRC, and was merely a minister-ranked vice president of CASS when he retired in 1982, increased one level in 40 years, could this be counted as good at being an official? The impression he gave to me is that he is an honest and outspoken old communist who is loyal to his faith, not fitting to fool around in the officialdom.

“[Your] last sentence is even more sickening. You have been fooling around in medical circle all along, right? How many ‘old guys’ at CAS have you contacted? And how many opportunities do you have to listen to their scolding of Yu Guangyuan? What kind of hatred do they have with Yu Guangyuan? All the ‘old guys’ I have contacted held positive attitude to two things Yu Guangyuan had done: hosting the Qingdao Genetics Symposium, supporting the genetics in China in 1950s. In 1980s, he initiated the criticism against the research on paranormal functions of human body, openly oppose Qian Xuesen and Hu Qiaomu. The major criticism against him was that he wanted to turn everything into ‘ology,’ such as talentology, homelandresourcesiology, etc.”^[136]

Of course the above words are saturated with lies. First of all, Yu’s so called penitence was made almost one half of century later, and nine years after he publicly criticized Qian for the similar acts, and years after his acts were revealed and severely criticized by others^[126, 137]. On the other hand, Yu hasn’t confessed his other wrong doings committed in 1950s, as mentioned above. Therefore, his motivation of confession in 2002 is questionable.

Secondly, the 1955 academician “election” was not a real election, rather, it was a political selection and arrangement. According to Mr. Liu Danian, who was the academic secretary of the Philosophy and Social Sciences Department at CAS and involved in the preparatory selection, there were two criteria for the candidates: the first one was political, the second one was academic. For the candidates in the Department of Philosophy and Social Sciences, the political criterion meant supporting socialism and CCP^[138]. After the preliminary selection, the candidates had to be screened again by the Propaganda Department and even higher levels, such as CCP Politburo. On May 9, 1955, the CCP committee at CAS sent the Propaganda Department an official letter, in which they listed 3 criteria for disqualifying a candidate, two of them were political; they also listed 4 criteria for promoting the unqualified people to the candidacy, the last was one:

“Due to work requirement, the Communist Party members who are sent by the Party to various academic branches to engage in the work of academic organization, although their academic level is not high, or they know little about academic, they should also be listed as academicians.”^[139]

Although Yu was not a person who was “sent by the Party to various academic branches,” he was the person designated by the Party to oversee the entire academic community, so he was more than overqualified, politically - the full list of the academicians wasn’t announced until June 1955, but Yu became the member of standing committee of the Philosophy and Social Sciences Department 4 months earlier^[140]. It is very likely that Yu was involved in formulating the policy for the candidate selection,

especially in the Department of Philosophy and Social Sciences, because unlike the departments of natural sciences in which the preliminary candidates were generated mainly by election, the candidates in his department were generated completely by “negotiation.”^[141]

On the other hand, Yu’s expertise as an academician was in economics. However, according to a brief biography written by his long term assistant, Ms. Hu Jiyan, Yu “started focus on political economics study in 1956.”^[142] In other words, Yu was made an academician before he even had an expertise.

Thirdly, in the 17 years from the establishment of PRC in 1949 to the beginning of Cultural Revolution in 1966, Yu was the person in charge of China’s science community - even after being promoted to the deputy director of the State Science and Technology Commission in 1964, Yu still held his job in the Propaganda Department^[143]. After Cultural Revolution, the natural science community, especially CAS, was liberated from the supervision of the Propaganda Department, which might be the reason why Yu established the Chinese Society for Dialectics of Nature in late 1970s, engaged in his anti-pseudoscience campaign in early 1980s, and organized the “Two-Science Alliance” in mid 1980s: he just wanted to continue his control over the science community, which he regards as his territory and he is entitled to oversee.

Fourthly, as mentioned above, in the Qingdao Symposium, Yu’s function was nothing but a pawn, he doesn’t deserve any more credit than Lu Dingyi, the head of the Propaganda Department, and Chairman Mao, who authorized the Double Hundred Policy^[144]. On the other hand, the very problem which resulted in the Qingdao Symposium was created under Yu’s leadership, as Qian Xuesen pointed out in early 1980s^[58, 59].

Also, China’s bureaucratic ranking system was established in 1950s, so Fang had no way of knowing Yu’s rank before 1949. The example alone demonstrates how desperate Fang was to defend Yu.

In summary, Fang’s vicious attack on Qian Xuesen and shameless bootlicking of Yu Guangyuan are interrelated and for the sole purpose of gaining Yu’s favor and support. There are no other explanations. Of course, Fang’s effort has been compensated handsomely (see below).

Yu’s Associates (Yuists) and Fang Zhouzi

Although Yu formally retired in 1982, his power and influence were not diminished after he left his government posts. On the contrary, the retirement gave him a bigger leverage: he has more freedom to utilize his huge relationship network and the platforms of natural dialectics. Yes, due to his long career as the science Czar in China, and also because of his suave attitude on many political issues, Yu has friends covering almost the entire political spectrum, from rightist Xu Liangying to leftist He Zuoxiu and Sima Nan, and many people in between. That’s one of the reasons for Fang, as Yu’s protégé, being warmly embraced by both political camps in early 2000s.

Also, the Chinese Society for Dialectics of Nature is a quasi-governmental organization with a rank of bureau (equivalent to a divisional rank in military, or a mid-sized city rank), approved by supreme leader Deng Xiaoping, and financed exclusively by Chinese government. Yu, who had the complete control of the society before his health wouldn’t allow him to do so, was essentially a king in his own domain, which covers ideology, culture, humanities, natural and social sciences, politics, and, of course, propaganda (media). That’s why Fang has been tightly holding Yu’s big legs since he determined to gain his fame in China.

In the following, I’ll describe some key persons who have both been closely associated with Yu and strenuously promoted Fang. Of course, Mr. He Zuoxiu and Sima Nan are arguably the two most

important people among those who qualified, but they deserve separate chapters in their own rights, so I start from the third most important character.

1. Gong Yuzhi

Gong Yuzhi (1929-2007) had been Yu's subordinate for about a dozen years during 1950s and 1960s. According to Gong, in 1950, Yu went to Tsinghua University to have a small meeting with the student CCP members, both Gong and He Zuoxiu were present. He Zuoxiu was assigned to the Propaganda Department upon graduation in 1951, and Gong followed He's steps the next year^[145]. Gong was one of Yu's favorites, received a special promotion by Yu in the official rank in 1954^[146].

Among Yu's a dozen or so subordinates in the Propaganda Department, He Zuoxiu would become the most famous - or notorious, to be exact - one, but Gong Yuzhi was the one of the two who would reach the same rank or statue as Yu's^[147]. In 1988, at the age of 59, Gong was appointed the deputy director of the Propaganda Department. In 1994, he was appointed the Vice President of the Party School of the CCP Central Committee. Even though Mr. Gong was burdened by the heavy party affairs, he collaborated closely with Yu in the Chinese Society for Dialectics of Nature, succeeding Yu as its 3rd and 4th term president (1992-2001). He also served, after Yu, the director of Two-Science Alliance during the same period. In 1999, Gong, along with the "Four Evils" - Yu Guangyuan, He Zuoxiu, Guo zhengyi, and Sima Nan -, received the inaugural Award For Outstanding Contributions to Anti-pseudoscience^[148].



Close comrades

Left: Yu Guangyuan and Gong Yuzhi in 1997 (Link: http://www.fjsen.com/misc/2008-03/19/content_450168_4.htm);
Right: Yu and Gong in about 2007 (Link: www.chineseleisure.org/2007n/070711.html).

Although Gong didn't involve himself too much in Fang's activities, his promotion of Fang was powerful, nonetheless. On July 16, 1999, a few days before the official crackdown of Falun Gong by Chinese government, Gong, just retired from his vice presidency of the Central Party School, but the incumbent director of the Two-Science Alliance, hosted a conference called Scientific Thought Communication and Atheism Propaganda, and he also gave a menacing or even murderous keynote speech entitled *Insist on Scientific Materialism and Atheism*. The script of the speech appeared in print many times^[149], and according to the editors of Science and Atheism, the script of the speech is "a masterpiece which tightly combines researches in theory, policy and history with the development and prosperity of the Party, the State, and the Nation."^[150] In the speech, Gong mentioned Fang's name at least 5 times, citing his criticism against Falun Gong:

“There is an American doctorate called Fang Zhouzi on the internet, he has made diligent comments on Falun Dafa early on. He has launched an internet magazine called New Threads which is specialized in criticizing Falun Dafa. The believers of the Falun Dafa who had debated

with Fang Zhouzi proclaimed that the Dafa is ‘a newer, higher science, transcending time and space,’ ‘its scope is far beyond contemporary human sciences,’ ‘it is real, extraordinary science.’ However, according to Fang Zhouzi’s analysis, such extraordinary science was in fact a hotchpotch made up by its creator Li Hongzhi ‘based on creationism, Chinese ancient mythologies and folklores, western cults, American science fiction movies, etc.’^[151]

In other words, the theoretical foundation for suppression of Falun Gong by Chinese government was laid down by Fang Zhouzi.

In 2001, Gong Yuzhi joined hands with He Zuoxiu and Fang Zhouzi to promote scientism in China. Gong especially mentioned Fang in an article^[152], indicating he was paying close attention to him, just like Yu was.

In September 2003, the Two-Science Alliance held its 10th “Defending the Dignity of Science, Opposing Superstition and Pseudoscience” conference, Gong gave an oral speech, Fang made a written speech, and both speeches were reported by People’s Daily^[153]. The fact is, Gong and Fang were so close that one month later, they, with He Zuoxiu, appeared together in Guangming Daily, the largest newspaper in China targeting the intellectuals. Fang was so proud of his association with Gong that he changed the original title when posting the article on his New Threads by add “Gong Yuzhi, He Zuoxiu, and Fang Zhouzi” in front of it^[154].

On April 19, 2006, in the midst of Wei Yuquan case, Gong delivered a speech at the Two-Science Alliance, in which Gong mentioned, or praised Fang six times and the New Threads three times^[155]. It is obvious that all of his information was obtained from Fang’s website. Gong especially mentioned Wei Yuanquan case, saying that he was waiting to see the investigation by the New Threads and People’s Daily. It explains why the case was investigated by People’s Daily in the first place, and why people.com opened a webpage to let internet users to vote whether academician Wei committed a fraud a few days later^[156]. It also indicated that Gong, as well as Yu’s other comrades, was behind Fang’s cruel and evil “fraud busting.” Indeed, the script of the speech appeared on the New Threads the next day after its delivery, but it won’t be officially published until months later^[157], indicating the close tie between Fang and Gong. As a matter of fact, two days after Gong’s speech at the Two-Science Alliance, Fang was invited to people.com to talk about academic corruption, and according to the website, the reason they did so was because they was asked by CAST^[158], which of course was no one but the Two-Science Alliance!



Cultural Revolution on the internet

Around April 26, 2006, people.com, the official website of People’s Daily, opened a webpage to let internet users vote whether Academician Wei Yuan had committed fraud. (Please note the results have been reset.)



坚持科学的唯物论和无神论

——回顾与反思

龚育之

一个月来，对李洪志和他的法轮大法研究会的犯罪活动和歪理邪说的揭露和批判，越来越广泛和深入，远不是当时几位政协委员了解的那么一点了。这些揭露和批判，大家都熟悉，这里就不必重复了。但是，因特网上有位署名方舟子的留美博士，对法轮大法很早就进行了很用心的评论，值得介绍一下。他办了一个名称为《新语丝》的专门批判法轮大法的网上杂志。同方舟子辩论的法轮大法的信徒，把这种大法宣布为“更新更高的跨越时空的科学”，“其境界远远超越了现代人类科学”，“是真正的、超常的科学”；而据方舟子的分析，这种“超常”科学其实是其创立者李洪志“根据神创论、中国古代神话、民间传说、西方邪教、美国科幻电影等等东抄西凑而拼凑起来的大杂烩”。

方舟子揭露说：李洪志自我吹嘘“八岁得上乘大法。具大神通，有搬运、定物、思维控制、隐身等功能”。（《法轮功科学研究会总站·李洪志先生简介》）这是怎么回事呢？原来，据说，此人八岁时与伙伴们捉迷藏，他只要一想“别人看不见我”，谁也就发现不了他（隐身）。和伙伴们在雪地里玩，他跑跳中便会腾空而起。两个伙伴要打架，李想要另一个人别过去，那人就真的过不去（定物）。教室门锁了，窗关了，他想进去，念头一闪，人就进去了，念头又一闪，人就出来了。后来一想，停在玻璃中间不知是什么滋味？这么一想，人就窗户玻璃里停住了，满身满脑子都是玻璃碴儿了，太难受了，一想，人又出来了。

方舟子还揭露说：李洪志宣传自己曾经同古代的妖蛇斗法。这又是怎么回事呢？说是明朝有个修道的人，被蛇占有了身体，蛇

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学术不端：从自然科学想到社会科学

学术不端：从自然科学想到社会科学

● 龚育之

今年，世界自然科学界出了一件大案子，就是韩国汉城大学黄禹锡发表在美国权威的《科学》杂志上的一篇论文被揭露出来实验材料和数据有假。此案已经尘埃落地。论文已由杂志宣布撤销，黄禹锡已被汉城大学宣布撤职，黄自己也公开向公众道歉。一度被认为是一项重大的科学发现，科学创造，结果被查出是一场骗局！这骗局，属于伪承袭院士提出第一类学术不端行为：“伪造或篡改原始实验数据”。这是最严重的、危害最大的学术不端行为，出现这样的不端行为，说明自然科学也不是一片净土，日益扩大的领域已经堕落为名利场，以欺骗手段争名夺利的肮脏规则已经在那里起作用。这是一方面。另一方面，我们又看到，查出并公布这个骗局，是韩国自然科学界、世界自然科学界的一个胜利，显示出自然科学已经形成一套查禁、只要遵守这一套查禁行事，就可以自我揭露、自我纠正这一套违规人物的不端行为。所以，这件大案的揭露和处理，也是自然科学界这一整套查禁规则的一个胜利。

今年，我国科学界也出了一件案子，那就是清华大学医学院院长助理刘辉的案子。相对于韩国的案子，这只能算是一件小案子。虽然是小案子，但也是学术不端行为。按照那承袭院士的分类法，属于“伪造学历、伪造工作经历”和冒用同名者科研成果的不端行为。此案也已经尘埃落地。刘辉的教授头衔已由清华大学撤销，聘用为院长助理的合同也已解除。揭露此案，方舟子的《新语丝》有功。清华大学的处理呢，还有些不完全一致的看法，在我看来，算得上是严肃得当。过去，我国在重视和处理学术不端行为方面的记录，由于种种原因，一直不能令人满意的。现在，是不是显示出一种趋向，世界自然科学界形成的一套查禁和处理不端行为的准则，有希望逐步在中国得到尊重和遵守？对此，有些同志仍抱怀疑态度，我则总是抱谨慎乐观的态度。

今年，浮到公众关注的水面上来的，还有一件案子，就是四川大学医学院院长于金院士被指控“学术作假”的案子。这个指控如果成立，那就是一件不小的案子，比刘辉案要大的案子。这件案子现在

还没有尘埃落地，但有望水落石出。因为已经有网络媒体（比如《新语丝》）介入，而且有平面的正规的媒体（比如《人民日报》）介入。不管将来这一案的调查结论如何，我总是拭目以待，谨慎乐观。希望并相信会看到自然科学界那一整套防范和处理不端行为的准则在中国逐步得到尊重和遵守。

问题严重而且麻烦的，是社会科学界。“天下文章一大抄”，说的主要是社会科学界。正当行为和不端行为界线不甚清楚。主要也是社会科学界。我一直关注这个问题，又一直没有想出一个头绪，希望大家的讨论中得到一些指点。

近日在《新语丝》网上看到一稿“窃窃众议”，这是社会科学——语言学方面的事情。在这“窃窃众议”中，方舟子指二〇〇六年四月十四日中国侨网刊载的范永红先生文章《繁体汉字没有必要并非》是窃窃之作，并且加了一个按语：“该文除了开头和结尾几段，中间正文部分全都是窃窃来的，百分之九十以上的文字照抄我在一九四四年左右写的有关汉字简化的系列文章《汉字简化常识》、《简体字引起混乱吗？》、《再谈简化字》、《编网的繁体字》。其实际是把这四篇文章给合成了一篇，而且在一个无关紧要的小地方注明了出处。如此亦不嫌嫌地窃窃我的作品，还是非常罕见的。”

范永红先生的文章是为批评张鼎中先生《繁体汉字应当并非》（《大公报》二〇〇六年三月十一日）而作的。张发表之前，马英九访美，三月二十九日向侨胞发表谈话，反对联合国准备在文印刷的中文文件中印简体中文文本取消繁体中文文本。张文显然是支持马的意见，范文则是反对张和马的意见。就是说，范文是有现实的针对性的。这现实的针对性，表现在方舟子按语所说“开头和结尾几段”中。但是，范文的主体部分，即论证他的主张的部分，我相信方舟子按语的说法，基本上是抄袭方舟子十多年前的文章。为了反驳一种新起的论调（其实不是新起的，而是早就有的，只是因为马英九新发表的言论，使之似乎是新起的），而引用范先生发表过的旧文章。这应该没有什么不可以，只可惜，范先生没有声明：“我说的道理并非自己研究的新成果，而是在中国语文界已经

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Promotion at any cost

Left: In July, 1999, just before the government crackdown of Falun Gong, Gong Yuzhi delivered an influential speech harshly criticizing Falun Gong based on what Fang wrote in his internet posts. Fang's name was mentioned repeatedly (red underlines). The speech script has been published many times since then, and the page image is from a book edited by He Zuoxiu and published in 1999, *Second Exposure of Pseudoscience*^[149].

Right: In April 2006, while Fang was trying to fix Academician Wei Yuquan as China's Hwang Woo-suk, Gong gave a speech again to show his support for Fang. The page image is from *Science and Atheism*^[155], and the red underlines highlight where Fang's name was mentioned.

2. Guo Zhengyi

In 2002, China Economic Publishing House published a set of books, entitled *The Four-Evil Books: I Am Yu Guangyuan, I Am He Zuoxiu, I Am Sima Nan, and I Am Guo Zhengyi*. The reason for them being called “four evils,” according to Gong Yuzhi's preface to the books, was because that they were in the forefront of anti-evil cult, anti-superstition, and anti-pseudoscience, so their enemies in these camps gave them the title. The four people, as well as Gong, thought it was their glory to be called evils by these evil people, so they accepted the title joyfully^[159].



The Four Evils

The Four Evils (From left: Sima Nan, Yu Guangyuan, He Zuoxiu, and Guo Zhengyi) were awarded for their anti-pseudoscience activities in 1999. (Link: <http://life.ynet.com/view.jsp?oid=5561106>).

Among the “four evils,” Mr. Guo Zhengyi was probably the least famous. So, who was he? According to a book published in 2004^[160], Mr. Guo was borne in 1939 in Beijing. In 1951, Guo enrolled in the Chemistry Department at Tsinghua University. After graduation in 1955, he continued his graduate study at Peking University, and was hired by the University upon finishing his study in 1959. In 1980, China Research Institute of Science Popularization was established, and Guo was transferred to the institute in 1981, because then Vice Premier Fang Yi had read Guo’s science popularization books, and suggested the transfer. According to his old buddy Tao Shilong, Guo “presided over the work of the institute for quite a long time.”^[161] Guo was a member of [Chinese People’s Political Consultative Conference](#) from 1988 to 1998, and the vice-president of China Atheism Society and China Anti-Cult Association.

Guo started his fight against so called pseudo-qigong in 1990, when he criticized a qigong Master in a newspaper. After that incident, Guo got acquainted with Sima Nan. On August 10, 1990, Guo hosted a conference named “Promote Scientific Qigong, Oppose Feudal Superstition,” in which Sima Nan pretended to be a disciple of qigong Master Yan Xin’s, and first performed some miracle tricks to demonstrate that he had paranormal functions, and then, he assured the audience with his “conscience and party character” that all these tricks were faked. It is said that the conference was so successful that it was called the First Shot at Pseudo-qigong. In 1992, Guo led a delegation to participate in CSICOP’s annual meeting held in Texas, and he and James Randi became friends^[162].

Guo’s association with Yu Guangyuan was probably started during that time. In an article written in early 1990s, Yu wrote:

“I hope that there is a Guo Zhengyi in every province. Guo Zhengyi is the direct of the Research Institute of Science Popularization of CAST, he has knowledge in many areas, and he is able to rationalize his answers with lengthy articles. I also hope that there is a Sima Nan in every province, who would reveal the fraudulent tricks by those qigong masters, and people have to believe what he revealed.”^[163]

Although not as famous as the other three, Guo played an important role in promoting Fang in China. According to Fang, his first book published in mainland China was actually helped by Guo: in 1999, Guo collected Fang’s anti-Falun Gong articles from the internet, and let Hunan People’s Publishing House

publish them under the title of *Falun Gong Anatomy: The Position of an Overseas Student*, without Fang's signing of the contract^[164].

In late September 2000, Fang went back to China for the first time since he came to the U. S. in 1990. The anti-pseudoscience fighters in China gave him a heroic welcome: he made speeches at Beijing Institute of Technology and Peking University, and during that trip, he got to know everyone in that circle: Guo Zhengyi, Sima Nan, He Zuoxiu and He's wife Qing Chengrui, Ma Huidi, and of course, Yu Guangyuan^[165]. According to Fang, Guo had accompanied him every time he visited Yu Guangyuan ever since^[166].

Like Yu, Guo had been touting Fang, repeatedly, even before meeting him in person Fang^[167]. In 2001, Guo, as the chairman of "Newton - Science World Cup Popular Science Books Award," made that book win the award, even though Fang admitted that the book was not a science popularization book^[168]. From late 2001, Fang started his fight against the "scientific intellectuals" for purely personal reasons, and Guo, as well He Zuoxiu, took Fang's side, regarding these people as his enemies also^[169]. Guo also wrote private letters to high school students to recommend Fang's books and articles^[170]. Unlike He Zuoxiu's hatefulness, which definitely has helped to make many people to hate Fang as well, Guo had really cultivated some Fang fans.

However, Guo's most notable contribution to Fang was that in 2006, when he, together with He Zuoxiu and Sima Nan, initiated a foundation to collect money for Fang, after Fang's losing a lawsuit against Dr. Xiao Chuanguo. Apparently they didn't know that what they did was illegal in China, and they hurriedly changed the foundation into an ambiguous "fund." It must be to his surprise that Fang immediately arranged his confidant Peng Jian as the secretary of the fund to control its account, because he expressed his worry in an online talk show that he was afraid that the secretary might flee away with the money^[171]. Guo's worry was well justified, because since 2012, that fund has become one of Fang's biggest nightmares^[172].



From "The Four Evils" to "The Five Evils" - happy to be evil

On Aug. 12, 2007, Guo Zhengyi (second from right), together with He Zuoxiu (middle), Sima Nan (left), Zhao Nanyuan (right), and Fang Zhouzi, calling themselves "The Five Evils," appeared in a press conference to promote Fang's new book, *Fang Zhouzi Solves World Mysteries*. The slogan in the background reads: Anti-pseudo Five Evils Show up Together, Join Hands to Solve World Mysteries. Beijing Youth Daily and China News Network reported the event, and many governmental websites, including Xinhuanet.com and cctv.com, reposted the news^[173].

3. Ma Huidi

Among Yu's followers who have promoted Fang publicly, Ms. Ma Huidi is of particular importance. First of all, although it is unknown the exact nature of the relationship between Yu and Ma, it is known that the relationship is an extremely close one, because Ms. Ma publicly and repeatedly acknowledged so^[174]. According to her own introduction, Ms. Ma was transferred to the Chinese Society for Dialectics of Nature in 1978 from Changchun in Northeast China^[175], right after the establishment of the Society, and three years before its first national congress. What more interesting is, before she joined the society, she had no college education, and apparently no knowledge in natural dialectics^[176]. It was not until 1986, when, at the age of 35, Ms. Ma passed the National Self-taught Higher Education Examinations, and in 1990 she enrolled in the Department of Science Management in the Graduate School of the China Academy of Sciences. Ms. Ma received her Master's degree either in 1992^[177] or 1993^[178], and then, in 1995, she started her career as an expert in leisure studies under the direction of Yu Guangyuan^[174, 177].



One of the most important academic achievements by Ma Huidi

The cover of *Yu Guang Yuan and Ma Huidi's Dialogues over a Decade: Basic Questions about Leisure Studies*, published by Chongqing University Press in 2008.

Huidi MA (1951-), M.A. from the Chinese Academy of Science, 1993, has been director and editor of the Chinese journal *Studies in Dialectics of Nature* since 1977, and director and distinguished researcher at the Center for Leisure Studies, Chinese Academy of Art since 2000. Her main area of interest since 1995 is leisure studies, on which she has published several books and numerous articles.

A person who doesn't know her affiliations

The above is the self-introduction of Ms. Ma Huidi in a book published in 2007^[178], in which the "Chinese Academy of Science" should be Chinese Academy of Sciences, and "Chinese Academy of Art" should be Chinese *National* Academy of Arts.

In 2000, Ms. Ma was "specially hired" (特聘) by the Chinese National Academy of Arts (CNAA), which didn't have, and still doesn't have, an institute remotely related to leisure studies^[179]. So, why did the academy hire a person whose profession is not related to the mission of the institution? In 2007, Mr.

Gong Yuzhi passed away. Mr. Liu Mengxi, the director of the Institute of Chinese Culture at CNAA, and a friend of Mr. Gong, wrote a memorial article, in which there was the following passage:

“Ma Huidi has been engaged in leisure studies in recent years, and she came to our Institute of Chinese Culture five years ago, created the Center for Leisure Studies. She was introduced by Gong Yuzhi, and she continued her work in the Editorial Department of the Dialectics of Nature. It is imaginable her relationships with Gong Yuzhi who was known for his expertise in natural dialectics, and Yu Guangyuan who is known as ‘old youth.’ Whenever she had seminars on leisure studies, Guangyuan and Yuzhi would come for sure. I sometimes attended the seminars for the purpose of meeting Yuzhi.”^[1180]

It is almost certain that Ma’s position at CNAA was “specially created” for her, and that’s why she has been the only person who holds the prestigious title of “specially hired” among the nearly four hundred scholars working in the academy^[181].



Benefit from association

Top: Ms. Ma Huidi and Mr. Gong Yuzhi; Bottom: A group photo showing Ms. Ma were together with Yu Guangyuan, Gong Yuzhi, and He Zuoxiu. (Source: <http://www.chineseleisure.org/2007n/070711.html>).

Although there are many interesting aspects in Ms. Ma’s career, and many stories about her and Yu, I have to limit my discussion to her relationship with Fang. It appears that Ma and Fang had no direct

relationship before 2000. However, through Yu Guangyuan, Gong Yuzhi, He Zuoxiu, and Liu Huajie, she must have heard of him. In October 2000, Fang went back to Beijing to promote his book *Fangzhou Online*, and he was introduced by Liu Huajie and Guo Zhengyi to almost everyone closely associated with Yu Guangyuan in the natural dialectics circle, including Ma Huidi^[165]. One month later, Fang published a philosophy of science paper in the *Studies in Dialectics of Nature*, entitled *On Reductionism and Holism*, edited by Ma Huidi^[182]. Of course, Ma's function was far more than the editor of the paper. According to what revealed by Liu Huajie in 2010, he was trying to get Fang an adjunct faculty title in the Department of Philosophy's Science Communication Center at Peking University around 2000. However, Fang didn't have the qualification in that area, so they cooperated to cook one:

“To ‘adapt’ to our specialty, Fang Zhouzi especially wrote a ‘paper’ related to philosophy of science. Fang Zhouzi had indeed written many Chinese essays, however, he had hardly written any scholarly papers in Chinese. Fang didn't submit his paper to the journal; instead, he sent it to me, hoping that I could recommend it to the *Studies in Dialectics of Nature*. At that time, I was reviewing papers for that journal, so I had a few internal contacts. I sent Fang's *On Reductionism and Holism* to Ms. Ma Huidi in the editorial department, asking her for help to have it published. Such a process seems not proper now, but it was not a big deal either. It could be counted as an academic corruption according to Fang Zhouzi's strict standard. The fact is, Fang's paper was really mediocre, it was a literature review, somewhere between publishable and unpublishable. For the sake of friendship, both I and teacher Ma did our best, and the journal was so kind that the proof was soon generated. I was the person who personally collated the proof.”^[183]

Apparently because of the contrast between the relatively good reputation of the journal and the inferiority of Fang's paper, the question of “How come Fang Zhouzi was able to publish a paper in the *Studies in Dialectics of Nature*” was surfaced, and someone did find the linkage between Ma and Fang:

“What really interested me was, how could such an inferior paper of Fang's be published in a domestically reputable professional journal such as *Studies in Dialectics of Nature*? It is well acknowledged in the philosophy circle that China's philosophy of science and technology is a field integrated relatively well with international research community, and it generally won't publish in its famous journals review articles, which are normally written by graduate students in the area, not to mention that Fang's paper was worse than these course assignments. Furthermore, Fang had claimed that he was interested in the philosophy of science; however, his paper was published in the section of ‘philosophy of nature’ (so that they could put Fang's paper in the first pages of the issue.)

“The mystery was solved when I read the transcript of the Ulcer Symposium: among the participants was the director of the journal's editorial department, who was also the editor of Fang's paper. In China, the power of editorial department director or editor is much bigger than editor-in-chief or members of the editorial board, peer review is perfunctory. It is said that the journal is sponsored by The Chinese Society for Dialectics of Nature, then the Society is ‘corrupted’ more than enough by letting a person who studies ‘leisure studies’ be the director of editorial department and major editor. How does the leisure studies relate to dialectics of nature? No wonder some people in China have said that natural dialectics is a ‘hodgepodge.’”^[184]

Now we know the secret behind Ma's promotion of Fang was her tie to Yu Guangyuan. The funny thing is how Fang defended himself – of course by lying without blinking:

“I had never read that journal before they published my paper, and I didn't have any prior contacts with their editorial staff.”^[185]

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还原主义和整体主义述评

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On Reductionism and Holism

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Abstract :Modern reductionism as a basic idea of biological study is a sufficient research approach. At least theoretically ,new properties emerged at higher levels in a biological system can be predicted from a knowledge of the lower-level components. But this kind of prediction comprises uncertainty ,probability ,chance and pluralism. Practically ,the biological systems can be and should be studied at different levels and from different aspects.

Key words :reductionism , holism ; philosophy of biology

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One of Fang's back-door publications

To get an adjunct faculty appointment in the Department of Philosophy at Peking University, Fang wrote a philosophy of science paper, which was soon published in one of the top professional journals in the area in China, manipulated by Ms. Ma Huidi.

On the other hand, Dr. Liu must have overestimated his influence. The fact is, even without his recommendation, Fang's paper would still have been published in the journal, because Ms. Ma was determined, or instructed, to promote Fang. In May 2001, Fang, for unknown reason, wrote three articles in three consecutive days to attack a paper published in the same issue of the *Studies in Dialectics of Nature* which published his *On Reductionism and Holism*. The paper being attacked was written by Mr. Yan Qingshan, a philosopher at Hunan Normal University^[186]. It appears that Fang's these attacking articles were similar to Fang's other "causal writings for online debates,"^[187] a phrase Fang used as the excuse for his plagiarizing Dr. Root-Bernstein's paper in 1995, therefore generally unpublishable in an academic journal. For example, one of Fang's major arguments in his articles was the following:

"The influence of Darwin's evolutionary theory on modern biology is much larger than Mendel's genetics, which is generally acknowledged, and needless to say any more. In nowadays, the classic genetics has been replaced by molecular genetics and thus became a history, Mendel has only historic significance, but no realistic significance. On the other hand, Darwin's evolutionary theory is still the core theory in biology."^[188]

What unthinkable was, such ignorant nonsense was published in the journal, and apparently its publication was arranged by Ms. Ma, again. According to what Fang wrote on Aug. 6, 2001, Ms. Ma told Fang in the symposium promoting one of Fang's books, *Ulcer: Facing China's Academic Corruption*, held on June 18, 2001, that her journal "had published" his articles criticizing Mr. Yan's paper^[189]. However, according to the reprint of the paper, Fang submitted his manuscript to the journal on July 20, 2001, and it was published in the November issue of the journal. Therefore, it was most likely that Ms. Ma took the initiative to invite Fang's submission, and she also made the decision to publish it even before it was submitted. In contrast, Mr. Yan submitted a rebuttal to Fang's criticism to the journal in

December 2001, and it took the journal 11 months to publish it^[190]. Fang never responded to Mr. Yan's rebuttal.

The incident shows unambiguously the powerfulness of Ms. Ma as an editorial staff member in the journal. It also shows how strong her desire to promote Fang was. Without the linkage to Yu Guangyuan, there are absolutely no explanations to either phenomenon.

第 17 卷 第 11 期 2001 年 11 月	自然辩证法研究 Studies in Dialectics of Nature	Vol. 17, No. 11 Nov., 2001
问题讨论 · 文章编号:1000 - 8934(2001)11 - 0052 - 04		
达尔文、孟德尔以及科学发表方式 ——兼及颜青山《从科学普及的角度看“孟德尔之谜”》一文		
方 舟 子 (美国 加利福尼亚州 圣地亚哥市 26195 信箱)		
Darwin, Mendel, and the Tradition of Scientific Publication		
FANG Zhou-zi (P. O. Box 26194, San Diego, CA 92196 - 0194, USA)		
Abstract: This paper clarifies some scientific and historical errors in a Yang Qing-shan's paper. The impact of Darwinism on modern biology is greater than Mendelism. In Mendelian time, publishing papers in scientific journals had been a major communication channel among biologists. After Darwin, it was still common that biologists published influential monographs to summarize new developments. It is groundless to attribute the reason that Mendel's finding was neglected to that Mendel chose to publish his results in a scientific journal instead of a monograph, and to claim that Mendel started a new tradition of scientific publication.		
Key words: Mendel; Darwin; scientific publication (本文责任编辑 缪音征)		

第 18 卷 第 11 期 2002 年 11 月	自然辩证法研究 Studies in Dialectics of Nature	Vol. 18, No. 11 Nov., 2002
文章编号:1000 - 8934(2002)11 - 0040 - 04		
孟德尔定律、达尔文进化论与现代生物学规范 ——兼答方舟子“达尔文、孟德尔以及科学发表方式”一文		
颜 青 山 (湖南师范大学 哲学系,湖南 长沙 410081)		
Mendel's Law, Darwin's Theory and the Paradigm of Modern Biology		
YAN Qing-shan (Department of Philosophy, Hunan Normal University, Changsha 410081, China)		
Abstract: Fang misunderstood my viewpoints very much in his paper, and he had much "monologue". In history of science, the impact of Mendel's law is much greater than that of Darwin's theory on the paradigm of modern biology. Postmodern science is a scientific manner instead of a scientific shape. "The rhetorical turn" is a philosophical horizon on which science is a rhetorical cause.		
Key words: Mendel's law; Darwin's theory; paradigm of modern biology		

Mendel, or Darwin? Yan or Fang? They were the questions.

In November 2000, Mr. Yan Qingshan published a paper in the *Studies in Dialectics of Nature*, *To Solute Mendelian Puzzle from the Point of View of Popular Science*, in which he said Darwin's evolutionary theory has less impact on the development of modern biology than Mendel's genetics. Fang, who had been pretending to be Darwin's bulldog in China, wrote several online posts to attack Mr. Yan and his paper in May 2001. These online posts were

integrated into a paper in June or July, apparently under Ms. Ma Huidi's suggestion, and it was published in the November issue of the journal (top panel). Mr. Yan submitted his rebuttal one month later, which was published 11 months later (lower panel).

4. Liu Juhua?

Of course, in this world no one has promoted Fang like his wife Liu Juhua did^[191]. The question is: Is Ms. Liu one of Yuists?

The story actually started on Jan. 18, 2004, when Fang posted a picture showing him, his wife Liu Juhua, and Yu Guangyuan at Yu's home. According to Fang, the occasion was "listening to 88th birthday old man Yu Guangyuan reading his autobiographic poem 'Me.'^[192] Yu celebrated his 88th birthday in July 2003, therefore the picture must be taken during that time^[193].



Three's company

A picture Fang posted in 2004 to show off his connection with Yu haunted him, his wife and Yu 8 years later.

In the spring of 2011, Liu Juhua's plagiarism in her Master's thesis was exposed. The extent of plagiarism - about 90% - suggested that Ms. Liu had no basic training in her profession, journalism. Also, the GSCASS has been refusing to prosecute Liu's plagiarism case, despite the public outcries^[194], indicating strongly that either Fang or Liu, or both, has very deep governmental background. Furthermore, Ms. Liu's education background before her GSCASS experience had been a mystery to the world. The picture Fang posted became a key clue to decipher the background. Someone speculated that Liu was Yu's maid, and then the parallelism between Liu Juhu and Ma Huidi was immediately noticed: both had dubious undergraduate education; both went to prestigious graduate schools; both are not good at what they were trained for; and both have some kind of contact with Yu Guangyuan^[195].

In March 2012, with the publication of the [Open Letter to the Graduate School of Chinese Academy of Social Sciences Regarding the Alleged Plagiarism Case of Its Graduate Ms. Liu Juhua](#), and Fang's perverse actions on the internet, Liu's background problem resurfaced^[196]. Fang claimed that the encounter exhibited in the photo was the first meeting between Liu and Yu^[197], and "Yu's family members" issued a statement on Hu Yaobang Historical Data Information Network on March 7, 2012, claiming Liu had never worked for Yu^[198].

The screenshot shows the website header with a portrait of Hu Yaobang and the title "胡耀邦史料信息网" (Hu Yaobang Historical Data Information Network) by Li Zhi. A navigation menu includes: 专题特辑 / 怀念耀邦 / 口述耀邦 / 耀邦研究 / 电子杂志 / 背景参考 / 投稿 / 网上纪念馆 / 耀邦家庭 / 耀邦年谱 / 耀邦著述 / 手迹文物 / 故居陵园 / 视点.

The main content area displays the title "于光远家人澄清谎言声明" (Statement by Yu Guangyuan's Family Members to Clarify Rumors) with the author "胡耀邦史料信息网" and source "胡耀邦史料信息网". The text reads: "3月6日下午, 胡耀邦史料信息网工作人员电话采访了于光远同志的家人及身边秘书。他们表示, 对近日来网上流传“于光远安排保姆刘菊花入社科院读研”的谣言深表震惊和气愤。刘菊花曾随同丈夫方舟子一起到光远同志家中拜访, 仅此而已, 从无其他关系。光远同志1989年因为众所周知的原因受到不公正的待遇, 他为人正直, 品格高尚, 至今仍被视为中国改革的先行者和思想理论界的旗手, 受人敬仰。刘菊花1999年起在中国社科院研究生院读研时, 年届八十五的光远同志不担任中国社科院领导已十余年之久。如今有人居然借“韩方之争”恶意污蔑中伤光远同志, 行为令人不齿, 应受到公义谴责。光远同志的家人及身边秘书在此呼吁: 请广大网友切勿传播谣言, 留百岁老人一份清静; 并请网友协助查清何人造此谣言。"

At the bottom of the article, there are links for "【评论】", "【加入收藏夹】", and "【关闭】".

A statement made by Yu Guangyuan's family members to clarify the rumor

The statement was initiated by the workers of Hu Yaobang Historical Data Information Network and posted on the Network for unknown reason(s).

However, someone posted a picture on the internet on May 17, 2012, saying Yu and Liu were together as early as 1994^[199]. Fang denied the genuineness of the photo^[200], but he stopped short of threatening to sue the person who initiated the rumor, even though he and his wife has sued or threatened to sue dozens of people since then^[201].

The secret will definitely come out eventually. What we need is patience.



Yu Guangyuan and Liu Juhua in 1994?

On May 17, 2012 (Beijing Time), Wang Zhizhen posted the above photo and the following message: “Let me tell you: this photo was taken in April 1994, in the Conference of Chinese Property Rights Transactions, sponsored by Hainan Province government and China Institute for Reform and Development. The conference was attended by Mr. Yu Guangyuan, Mr. Ma Hong, Mr. Dong Furen, and about 30 other economists and government agencies. Mr. Yu’s retinue included a confidential secretary, a …… . These two were female. The photo was taken in the guesthouse of the institute.”^[202] (Note: the person didn’t specify publicly which woman in the photo was Liu Juhua, but he did confirm in private message that the first person on the left was.) (Note: the original post has been deleted.) Some people believed that the third person from left was Ms. Ma Huidi^[203].

Notes

^[1] For example, Tang Jun, the President of Microsoft China Co., Ltd. from 2002 to 2004, was busted by Fang in 2010 for his claiming in his biography that he received his Ph. D. degree from California Institute of Technology. The controversy became national news. A few months later, Fang’s fight against Dr. Xiao Chuanguo became world news. (See: Cyranoski, D. 2010. [Brawl in Beijing](#). *Nature* 467: 511; Jacobs, A. [Rampant Fraud Threat to China’s Brisk Ascent](#). *The New York Times*, Oct. 26, 2010; Ford, P. [Attack on China whistleblower shows risk of unveiling corruption, fraud](#). *Christian Science Monitor*, Aug. 30, 2010; Hao Xin. 2010. [Assailants Attack China’s Science Watchdog](#). *ScienceInsider*, August 30, 2010; Hao Xin. [Urologist Arrested for Attacks on Chinese Whistleblowers](#). *ScienceInsider*, September 23, 2010; Hao Xin. [Doctor Sentenced in Beijing for Attack on Critics](#). *ScienceInsider*, October 12, 2010.

[2] For example, I reported Fang's alleged cheating in his College Entrance Examinations in 1985 to Fujian Education Department in February 2012 (see: 亦明: [《给福建省教育厅负责人的一封公开信》](#)), no responses have received as of September 2013. Mr. Luo Yonghao reported Fang's money laundering and tax evasion to Beijing authorities in March 2012 (see: Li Ying. [Anti-fraud activist accused of fraud](#). Global Times, March 23, 2012), and not results of the investigation have been made public yet after 18 months. In September 2012, more than a thousand internet users signed a petition to Chinese government asking for investigation of Fang's criminal acts (see: [《千人联署呼吁政府: 调查惩处方舟子, 为“肖氏反射弧手术”正名!》](#)), and not responses have received from the government after one year.

[3] Rao Yi, the ex-dean of the School of Life Science at Peking University, apparently fabricated an investigation report by the Journal of Biological Chemistry in order to exonerate Fang's academic misconduct committed in his paper published in the Journal in 1996. Rao also violated China's Nationality Law by holding and using passports issued by both China and the United States simultaneously. Rao Yi's misconduct and criminal act were reported to Peking University by me in November 2011 (see: 亦明: [《敦请北京大学调查饶毅涉嫌造假案》](#); [《北京大学终身教授、生命科学院院长饶毅涉嫌践踏国法、欺骗社会》](#)), although the university admitted Rao's dual nationalities, they refused to prosecute the case (see: [《关于我向北京大学纪委举报饶毅践踏国法、欺骗社会的进展说明》](#)). The university also refused to investigate the allegation that Rao's fabricated a JBC investigation report.

[4] Pan Haidong, the founder and CEO of hudong.com, was selected into Chinese government's "1000 Talents Plan" with padded resume. I reported the fraud to the Office of 1000 Talents Plan in October 2012 (see: [《千人巨骗潘海东》](#)), so far, no responses have been received yet.

[5] Liu Juhua received her Master's degree in journalism from the Graduate School of Chinese Academy of Social Sciences in 2002, and she married Fang in the same year. It was discovered in 2001 that her Master's thesis contains 90% plagiarism. The fraud was reported to the GSCASS in April by Professor Chen Lidan, the chairman of Liu Juhua's Master thesis defense committee, but the GSCASS didn't take any action. In March 2012, 240 scholars signed an open letter to the Graduate School asking for prosecuting the case. GSCASS has yet to respond. (See: [An Open Letter to the Graduate School of Chinese Academy of Social Sciences Regarding the Alleged Plagiarism Case of Its Graduate Ms. Liu Juhua.](#))

[6] [《中共中央、国务院关于加强科学技术普及工作的若干意见》](#)。

[7] Yu Guangyuan. *My Chronicle Stories: 1935-1939*. Henan Education Press, 1998. pp.90-92. (于光远: 《我的编年故事: 1935-1939》, 河南教育出版社 1998 年版 90-92 页。)

[8] Yu Guangyuan. *My Chronicle Stories: 1939-1945*. Elephant Press, 2005. pp.53-54. (于光远: 《我的编年故事: 1939-1945》, 大象出版社 2005 年版 53-54 页。)

[9] The average age was 55, and the youngest person was Hu Sheng, born in 1918. Yu and Liu Danian were the second youngest at 40.

[10] Gong Yuzhi. *The Stories in the "Palace of Hell."* Jiangxi People's Publishing House, 2008. p.316. (龚育之: 《龚育之的回忆: “阎王殿”旧事》, 江西人民出版社 2008 年版 316 页。) Yu Guangyuan. *In the Court of Beijing Dongcheng District*. In Yu Guangyuan's *Readme*. Elephant Press, 2005. pp.108-109. (于光远: 《在北京东城的法庭上》, 见《于光远自述》, 大象出版社 2005 年版 108-109 页。)

[11] Yu Guangyuan. *The Popular Books in the Early Days of the Nation*. In Yu Guangyuan. *Friends and Friends' Books*. Hunan People's Publishing House, 2002. (《于光远与建国初期的畅销书》, 见: 于光远: 《朋友和朋友们的书》, 湖南人民出版社 2002 年版。)

[12] Qian Haoping. *How Many Ministerial Units Are There in China?* Southern Weekend, Feb. 16, 2012. (钱昊平: 《中国有多少“部级”单位?》, 2012年2月16日《南方周末》。) Also see an internet post: *How Many Ministerial Officials Are There in China?* (《[中国有多少部级官员](#)》。)

[13] Among the 172 members, the oldest was 86 years old, the youngest was 63 years old, and the average age was 74. (See: He Jiyuan. *The Establishment and Abolishment of the Advisory Committee*. Literature on Party Building, 2013(1):27-31. (贺吉元: 《[顾问委员会的成立与撤销](#)》, 《党史文苑》2013年第1期27-31页。)

[14] Fewsmith, J. *Dilemmas of Reform in China: Political Conflict and Economic Debate*. M.E. Sharpe, 1994. pp.59-60; Yu Guangyuan., Levine, SI., Vogel, EF. *Deng Xiaoping Shakes the World: An Eyewitness Account of China's Party Work Conference and the Third Plenum (November-December 1978)*. EastBridge, 2004. Preface.

[15] “十二大之前, 中央有个思想领导小组, 七个人, 排序是: 胡乔木, 王任重, 周扬, 于光远, 朱穆之, 华楠、邓立群(兼秘书)”(Fang Jinyu. Yu Guangyuan: *The Gratitude and Grudges between Pseudoscience and Me*. Southern Weekend, Aug. 8, 1999. 方进玉: 《[于光远: 我和伪科学的“恩怨”](#)》, 1999年8月8日《南方周末》。亦见《廉政瞭望》1999年10期32-35页。)

[16] Su Shaozhi. 1993. *A Decade of Crises at the Institute of Marxism-Leninism-Mao Zedong Thought, 1979-89*. The China Quarterly 134:335-351; Lee, TML. *Politics and Truth: Political Theory and the Postmodernist Challenge*. SUNY Press, 1997. pp.148-153.

[17] Yu Guangyuan. *The Chinese Translations of Engels' Dialectics of Nature*. In *The Propagation of Marx and Engels' Works in China*. People's Publishing House, 1983. pp.168-172. (于光远: 《我所知道的恩格斯〈自然辩证法〉一书的中译本》, 见《马克思恩格斯著作在中国的传播》, 人民出版社1983年版168-172页。)

[18] Original Chinese: “通过在八大会议的发言, 于光远就成为了人们公认的党联系科学界的代表人物。” (Gong Yuzhi. *The Stories in the "Palace of Hell."* Jiangxi People's Publishing House, 2008. p.314. 龚育之: 《龚育之回忆: “阎王殿”旧事》, 江西人民出版社2008年版314页。)

[19] Miller, HL. *Science and Dissent in Post-Mao China: The Politics of Knowledge*. University of Washington Press, 1996. p.92.

[20] Sleeboom-Faulkner, M. *The Chinese Academy of Social Sciences (CASS): Shaping the Reforms, Academia And China (1977-2003)*. BRILL, 2007. p.63.

[21] “Yu can therefore be rightly considered as the godfather of the TF group.” In *Voicing Concerns: Contemporary Chinese Critical Inquiry*. Edited and Translated by Davies, G. Rowman & Littlefield, Lanham, MD., 2001. p.77.

[22] The fact is well known, Yu's friends use it to eulogize him, and his opponents use it against him. A reference of Yu's self-claim is here: Yu Guangyuan. *After Reading the First Issue of Novel Selections in 2006*. China Territory Today, 2006(3):6-7. (于光远: 《看了〈小说选刊〉2006·1之后》, 《今日国土》2006年3期6-7页。)

[23] For general reference, please see: Palmer, DA. *Qigong Fever: Body, Science and Utopia in China*. Columbia University Press, 2007.

[24] *ibid*, p.61.

[25] The term doesn't have a unified English translation. Dr. Palmer^[23] translated it into a proper term “Extraordinary Power of Human Body.” Professor David Ownby translated it into a common term “paranormal abilities.” (Ownby, D. *Falun Gong and the Future of China*. Oxford University Press, 2008, p.63.)

Donald Mainfort translated it into “special ability.” (Mainfort, D. [Sima Nan: Fighting Qigong Pseudoscience in China](#). Skeptical Briefs, Volume 9.1, March 1999.) None of these translations conveyed the exact meaning of the word “功能”, which means literally “function.”

[26] Hu Yaobang’s first comment on the PFHB was made on April 23, 1979: “穆之、井丹、绩伟、曾涛、香山同志一阅。所有表演过这出丑戏的小孩都没有罪。地县委居然轻信，党报居然发表，在向四个现代化进军声中，居然出现这样荒谬绝伦的笑话，并由此推想各条战线上必然存在的能同这样笑话相比美的事情，我们该要这么警惕啊！该要这么努力联系实际解决一些问题啊！” (See: Yu Guangyuan. 2000. *Hu Yaobang and Scientific Spirit*. Tanya, 2000(1):145-148. Also in *Across the Century’s Threshold*. Fujian People’s Publishing House, 2001. pp.174-182. 于光远：《胡耀邦与科学精神》，《天涯》2000年1期145-148页。亦见于光远《跨越世纪门槛》，福建人民出版社2001年版174-182页。)

[27] Zu Jia. *From Sniffing Articles with Nose to Reading Characters with Ears*. People’s Daily, May 5, 1979. (祖甲：《从“以鼻嗅文”到“用耳朵认字”》，1979年5月5日《人民日报》); Ye Shengtao. *About the News of Reading with Ears*. People’s Daily, May 18, 1979. (叶圣陶：《关于耳朵听字的新闻报道》，1979年5月18日《人民日报》。)

[28] Tu Jianhua. *20 Years of Paranormal Function of Human Body*. Scientific Atheism Network, Oct. 7, 2007. (涂建华：《[中国特异功能20年](#)》，科学无神论网站，2007年10月7日。)

[29] Shen Zhenyu. *The Historical Curve of Modern Superstitions: Paranormal Function of Human Body – Pseudo-qigong – Evil Cult*. China Science Popularization Research, 2002(2). (申振钰：《[现代迷信发展的历史曲线：特异功能—伪气功—邪教](#)》，《中国科普研究》2002年第2期。)

[30] Gu Hansen and Lin Housheng. 1978. *The Preliminary Experimental Results of Investigation on the Material Basis of Qigong Therapy*. Chinese Journal of Nature, 1(1):14-15. (顾涵森、林厚省：《探测气功“运气疗法”物质基础的初步实验结果》，《自然杂志》1978年第1期14-15页。)

[31] Gu Hansen and Zhao Wei. 1979. *The Study of the Material Basis of the External Qi*. Chinese Journal of Nature, 2(5):17-19. (顾涵森、赵伟：《气功“外气”物质基础的研究——微粒流的初步实验结果》，《自然杂志》1979年第5期17-19页); Gu Hansen and Zhao Wei. 1979. *The Study of the Material Basis of the External Qi-II*. Chinese Journal of Nature, 2(6):36-38. (顾涵森、赵伟：《气功“外气”物质基础的研究——微粒流的初步实验结果(续)》，《自然杂志》1979年第6期36-38页); Gu Hansen and Qigong team at Shanghai TCM Institute. 1979. *The Study of the Material Basis of the External Qi-III*. Chinese Journal of Nature, 2(10):29-30. (顾涵森、上海中医研究所气功协作组：《气功“外气”物质基础的研究——受意识控制的静电增量实验结果》，《自然杂志》1979年第10期29-30页。) Research papers or review articles by others are:

北京气功研究第三协作组：《气功运气疗法中的“气”得到进一步的验证——包含有一定的信息》，《自然杂志》1979年4月8-9页；

循经感传调查协作组：《循经感传现象的调查及其特征的研究》，《自然杂志》1979年5月20-23页；

王卜雄等：《循经感传现象的入静诱发》，《自然杂志》1979年5月23-26页；

林中鹏、陶祖莱：《国外气功研究一瞥》，《自然杂志》1979年8月60-61+66页；

罗冬苏：《非视觉器官图象识别与人体电磁感受机制的探讨》，《自然杂志》1979年10月58-59+66页；

《人体能感知地磁》，《自然杂志》1979年10月 [60页](#)；

勒·维丘那斯等：《用手可以看见东西》，《自然杂志》1979年10月61页；

气功笔谈《自然杂志》1979年11月 [22-28](#)页；

[陈守良、贺慕严](#)：《关于人体一种特殊感应机能的调查报告(一)——特殊感应机能的真实性问题》，《自然杂志》1979年11月61-62页；

[徐梓芳](#)等：《关于人耳认字辨色功能的考察报告》，《自然杂志》1979年11月 [62-64](#)页；

谢毓瑜、王志秀：《观察谢朝晖用耳认字辨图辨色的小结》，《自然杂志》1979年12月61-62页；

何大华等：《关于唐雨耳朵辨色认字的考察报告》，《自然杂志》1979年12月62-63页；

陈守良等：《姜燕特殊感应机能的衰退与恢复》，《自然杂志》1979年12月63页。

[32] Lin Hai. *Historical Review: Scientific Research on Qigong in the Last Twenty Years*. China Qigong Science 1999(8):11-13. (林海：《[历史的回顾：气功科研二十年](#)》，《中国气功科学》1999年8期11-13页。)

[33] Original Chinese: “‘气功是发掘人体潜力的一门科学，’是‘打开人体生命科学大门的一把钥匙’。” (*ibid.*)

[34] Hu's Original Chinese: “这类科学工作者要怎么办，可以由他们去办，但不能公开宣传。宣传这类事情对四化没有一点用处、好处。中国还是一个落后的国家，宣传这类事只能增加人们的迷信和思想混乱。这一点请你们务必把关。” (See: [26].)

[35] Qian Xuesen. *Natural Dialectics, Cognitive Science, and Human Potentials*. Philosophical Researches, 1980(4):8-14, 23. (钱学森：《自然辩证法，思维科学和人的潜力》，《哲学研究》，1980年第4期8-14, 23页。)

[36] The Chinese term “人体科学” was first proposed by Qian Xuesen in July 1980. In 1981, Qian translated the term into English as “Human Body Science.” He later changed the translation into “Anthropic Science,” and then “Somatological Science.” (See: Qian Xuesen. *On Somatic Science and Modern Science and Technology*. Shanghai Jiaotong University Press, 1998. p.45. 钱学森：《论人体科学与现代科技》，上海交通大学出版社1998年版45页). The term “Somatic Science” was adopted later officially as it was used in the title page of Chinese Journal of Somatic Science (《中国人体科学》。)

[37] Qian's original Chinese: “好几年前，我们从吕炳奎同志那里学习到二个观点，他说：‘中医、气功和人体特异功能，三者是联在一起的’，‘关于中医理论、气功、特异功能是密切联系的观点，我是从吕炳奎同志那里学来的。看来，不如陈信所长提的经络、气功、特异功能有密切联系的观点更具体。” (*ibid.*, p.95, 115.)

[38] Yu's original Chinese: “我记不清楚是1980年10月6日到15日，中国社会科学院哲学研究所在北京召开了一个辩证唯物主义的学术讨论会。会议的组织者要我去作一次演讲。那时候我虽然掌握的情况不多，但已经知道有一些哲学工作者在所谓‘人体特异功能’问题上表现出一种离开马克思主义哲学的思想状况。于是有一天我用了两个小时解释为什么一个辩证唯物主义者不应该相信这种荒谬的宣传。” (Yu Guangyuan. *Eliminate the Adverse Effects in the Philosophical Teaching*. Teaching and Research, 1982(2):63-66. (于光远：《消除哲学教学中的不良影响》，《教学与研究》1982年第2期63-66页。)

[39] Yu Guangyuan. *A Philosophical Review on the Reading with Ears Propaganda in the Last Two Years*. Jiangxi Social Science, 1982(2): 3-14. (于光远：《对两年多“耳朵识字”宣传的哲学评论》，《江西社会科学》1982年2期3-14页。)

[40] Deng's original Chinese: “五个月以后。国家科委成立了人体特异功能问题调查研究联络组。我成了这个小组的一名成员。联络组交给我的任务之一是编辑《人体特异功能问题调查研究资料》。编辑部几个人？除了挂帅的于光远，兵就是我一个。编辑部设在哪里？就在于光远家里。于光远管我吃，管我住。当然，公开的地址是自然辩证法研究会的地址。” (Deng Weizhi. *Pseudoscience Criticism*. Tianjin Education Press, 1999. p.15. 邓伟志：《伪科学批判记》，天津教育出版社1999年版15页。)

[41] Yu Guangyuan. *Want Psychic Science or Natural Dialectics?* Journal of Dialectics of Nature 1982(10):10-17. (于光远：《要灵学，还是要自然辩证法？》，《自然辩证法通讯》1982年10期10-17页。)

[42] Original Chinese: “回到上海后，9月份压力真的来了，而且确实压力很大。压力来自国务院下属的一个管科学的部门主管。一位被称为社会学家、经济学家、自然辩证法学家、又兼管自然科学并自诩为马克思

主义者的‘权威’。从8月份开始，这位‘权威’广为游说，到处做报告、写文章、出书严厉批判人体特异功能研究者。帽子也大得吓人。‘反马克思主义’，‘反对辩证唯物主义’、‘复活早已被打倒了的封建迷信’。” (See: [36], pp.615-622.)

[43] *Li Chang and Yu Guangyuan Criticize in a CAS Meeting the so called “Paranormal Functions of Human Body” Research and Propaganda.* People's Daily, Feb. 25, 1982. (《李昌、于光远在科学院召开的科学报告会上批评所谓“人体特异功能”的研究和宣传》，1982年2月25日。)

[44] The original Chinese of the announcement made by the Propaganda Department on April 20, 1980: “耳朵认字不是我们的科研方向，在报刊上不要介绍和宣传，也不要发表批评的文章和消息。” (See: [26].)

[45] The original Chinese of Mr. Hu Yaobang's comment made on May 13, 1982: “这不是我们的科研方向’和‘在科学上还没有充分证实之前，报刊不宣传不介绍，也不批评’这两条我看是稳妥的，公正的，要坚决这么办。但可以允许极少数人继续研究这个问题。也允许他们办一个小型的定期的研究情况汇编，发给对这方面有兴趣的科学工作者去阅读和继续探讨。” (ibid, p.182.)

[46] He Zuoxiu, Guo Zhengyi, et al. *It's High Time to Expose the Pseudo-qigong and Paranormal Functions of Human Body.* Beijing Daily, June 2, 1995. (何祚庥、郭正谊等：《该揭露伪气功和“特异功能”了》，1995年6月2日《北京日报》。)

[47] Yu's original Chinese: “近年来日本奥姆真理教的邪恶行为揭露了出来。这个邪教的活动与我国的人体特异功能伪科学活动有非常相似之处。这是一望就可以知道的。发生在外国的这一事件，给我国敲起了警钟。加上这些年，我国搞人体特异功能的活动太猖狂了，到了实在忍无可忍的程度，于是首都科技界和新闻界人士逐步开展了揭露批判这种伪科学的活动。” (See: Yu Guangyuan. *Preface to Anti-Paranormal Functions of Human Body.* Guizhou People's Publishing House, 1996. 于光远：《反人体特异功能论·前言》，贵州人民出版社1996年12月版。于光远的前言作于1996年2月。)

[48] See: Shen Zhang. *Gigantic Puzzle: Quest for the Secret of Paranormal Function and Qigong.* Huaxia Publishing House, 1998. p.28. (申漳：《天惑——特异功能与气功探秘》，华夏出版社1998年版28页。)

[49] The letter was made public on the New Threads on Sept. 11, 2001, for the first time, so it was likely released to Fang by either He Zuoxiu or Guo Zhengyi. (See: [《给中央领导的一封信》](#)，XYS20010911.)

[50] Yu's original Chinese: “我把改革开放以来科学与伪科学的斗争，大致分为七个阶段。第一阶段，唐雨耳朵认字。……第二阶段，唐雨‘耳朵认字’真相大白后，事情本该到此结束，可是，北京有位大科学家说：外国早有此类现象，叫‘超常感知’，因此四川省报的检查是不对的。四川文教书记听了之后，就把这件事‘翻’了过去。……第三阶段：主角由小孩让位给大人，‘人体特异功能’的‘研究’取得了更大进展，诞生了许许多多的气功师，代表人物是‘后起之秀’严新。……第四阶段：从单人活动，发展到组织活动。第五阶段：伪科学开始在政治上对我渗透，不少中高级干部甚至被吸收进入伪科学、伪气功组织。……第六阶段：‘气功大师’们内外勾结，逐步向海外发展。……第七阶段：羽翼丰满，显示力量的阶段。典型的例证就是围攻北京电视台。” (See: [15].)

[51] Yu has friends in both right and left camps. For example, [Yan Jiaqi](#), Su Shaozhi, [Xu Liangying](#), and Jin Guantao, were all famous liberal intellectuals, and they had good relationship with Yu Guangyuan. On the other hand, Gong Yuzhi, Deng Liqun, [Zheng Bijian](#), and [He Zuoxiu](#) were hard core leftists, and they were Yu's good friends.

[52] Yu's original Chinese: “在这篇文章里，我们不讨论‘物质是第一性的，意识是第二性的’、‘物质是意识的来源，意识是物质的反映’、‘意识不是独立的实体，而是高度完善的物质的产物’等无可争辩的唯物主义的原理，而是要根据这些原理来说明：(一) 意识经过怎样的过程对物质起反作用；(二) 意识对物质起反作用需要有哪些条件；(三) 意识对物质所起的反作用的局限性。” (See: Yu Guangyuan. *The Reaction of*

Consciousness against Matter. Philosophical Researches, 1979(11): 8-14. [于光远](#): 《意识对物质的反作用》, [《哲学研究》1979年11期8-14页。](#)]

[53] Yu's original Chinese: “在社会主义制度下.....劳动人民成为社会的主人, 他们的劳动和创造的成果归全体劳动人民所享受。广大劳动人民积极性、创造性的充分发挥, 就会发生无穷的力量。”(See: Yu Guangyuan. *The Active Roles People Play in Changing the Nature*. Bulletin of Natural Dialectics, 1958(3):3-6, 16. 于光远: 《人在变革自然界中的能动作用》, 《自然辩证法研究通讯》1958年3期 3-6, 16页。)

[54] Qian's original Chinese: “什么叫自然辩证法? 现在有些人想把自然辩证法的研究范围扩大到远远超出恩格斯的原意, 说这才是自然辩证法的现代化。例如, 他们要引入控制论, 引入系统工程, 引入科学学。其实控制论是技术科学, 系统工程是工程技术, 科学学是社会科学, 怎么能都当做是自然辩证法呢? 自然辩证法总不能无所不包地把现代科学技术的各个分支、新学科都吸收进去, 如果那样, 还有什么学科的合理划分和科学技术的体系结构了呢?” (See: [35].)

[55] Huang Xinrong and Zhu Changche. *On Qian Xuesen's Thought in Science of Science*. Journal of Tianjin Normal University (Social Science Edition) 2004 (3): 42-46. (黄欣荣、朱昌彻: 《钱学森科学思想研究》, [《天津师范大学学报\(社会科学版\)》2004年3期 42-46页](#)); Yu Jingyuan. *Qian Xuesen's Contemporary System of Science and Technology and Meta-synthesis*. Journal of Communication and Transportation Systems Engineering and Information, 2001(11):267-275. (于景元: 《钱学森的现代科学技术体系与系统集成方法论》, 《交通运输系统工程与信息》2001年4期 267-275页); Huang Shunji. *The Contribution of Qian Xuesen to Marxist Philosophy*. Journal of Shandong University of Science and Technology 2012(1):1-9. (黄顺基: 《钱学森对马克思主义哲学的发展》, 《山东科技大学学报(社会科学版)》2012年2月 1-9页。)

[56] Yu's original Chinese: “在我们中国发展科学学这门学问, 应该研究、掌握马克思主义关于科学的许多论述。” (See: Yu Guangyuan. *About Science of Science*. Journal of Dialectics of Nature, 1979(4):13-15. 于光远: 《谈谈科学学》, 《自然辩证法通讯》1979年4期 13-15页。)

[57] Yu's original Chinese: “我们可以研究的东西很多, 如科学学、未来学、宗教学, 还有科学史、技术史都可以放到我们的视野之内暂时成为研究对象。”(See: Yu Guangyuan. *The Dialectics of Nature is a Science Group*. Journal of Dialectics of Nature, 1980(1):5-6. 于光远: 《自然辩证法是一个科学群》, 《自然辩证法通讯》1980年1期 5-6页。)

[58] Qian's original Chinese: “一方面马克思、恩格斯、列宁以后的一些自称为马克思主义的哲学家, 并没有把科学技术的新成果用来丰富和深化马克思主义哲学, 往往反而错误地去批判这些新理论, 说是反马克思主义的。例如摩尔根遗传学和基因的发现, 化学键理论的共振论, 控制论, 人工智能, 电子计算机代替人的一部分脑力劳动等等都曾受到过某些批判。这些批判都被事实证明是错误的, 必须全部收回。” (See: [35].)

[59] Qian's original Chinese: “耳朵认字之类不是我们科研方向, 不准在报刊上介绍和宣传.....您是知道的, 一到下面去执行, 就会一棍子打死。上海出版的《自然杂志》就被命令将发排的五月号中, 撤出几篇有关人体特异功能的科学研究论文。难道党对有争议的科学研究能这样处理吗? 难道前车之鉴还少吗? 不是发动批判过摩尔根遗传学吗? 还有批控制论、批量子化学共振论、批人工智能, 还有批数量经济学, 批形象思维。为了党和人民的利益, 我建议您通知上海市宣传部门的同志, 正确处理《自然杂志》的问题。不要禁止它刊登科学论文。我也向你表白我的判断: 我并以党性保证人体特异功能是真的, 不是假的。有作假的、有骗人的, 但那不是人体特异功能。人体特异功能和气功、中医理论是密切相关的。” (See: [26].)

[60] Original Chinese: “上述意识能动性的表现, 只是人们目前所能够认识到的部分。意识能动作用的潜力远未穷尽, 人体‘特异功能’的发现, 就是一个越来越引起科学界和哲学界注目的新的征兆。随着实践和科学的发展, 意识能动作用的潜力将会愈来愈充分地表现出来。” (See: Xiao Qian, Li Xiulin, and Wang Yongxiang. *The Principles of Dialectical Materialism*. People's Publishing House, May 1981. p.130. 肖前、李秀林、汪永祥: 《辩证唯物主义原理》, 人民出版社1981年5月版 130页。)

[61] Yu's original Chinese: “我记不清楚是 1980 年 10 月 6 日到 15 日，中国社会科学院哲学研究所在北京召开了一个辩证唯物主义的学术讨论会。会议的组织者要我去作一次演讲。那时候我虽然掌握的情况不多，但已经知道有一些哲学工作者在所谓‘人体特异功能’问题上表现出一种离开马克思主义哲学的思想状况。于是有，一天我用了两个小时解释为什么一个辩证唯物主义者不应该相信这种荒谬的宣传。”(See: [38].)

[62] Yu's original Chinese: “‘人体特异功能’竟进入‘教育部组织编写的’马克思主义‘哲学专业教材’之中！我认为这种情况是不能容忍的。很明显，如果不把类似这样的违反辩证唯物主义的内容删去，这本书就谈不上是什么普及辩证唯物主义的哲学书籍。”“《辩证唯物主义原理》中肯定‘人体特异功能’，表明灵学唯心主义侵入我国马克思主义哲学领域，表明不但个别的马克思主义哲学教师，而是哲学界相当多一部分人在伪科学的攻击下败下阵来。现在有一个尖锐的问题摆在这本书的作者面前：他们必须在灵学唯心主义和真正的辩证唯物主义两者之间作出明确的抉择。”(See: [38].)

[63] In the print of June 1982, the paragraph cited in [60] was modified as following: “现代科学研究表明，‘气功’同人的意识的能动性有着密切联系。‘气功’的过程实际上是通过意识或心理过程来调节自己身体的生理过程，因而产生了身体的特殊功能。这就为人们研究意识的能动作用又提供了新的认识。上述意识能动性的表现，只是人们目前所能够认识到的部分。意识能动作用的潜力远未穷尽。随着实践和科学的发展，意识能动作用的潜力将会愈来愈充分地实现出来。”(p.130. 肖前、李秀林、汪永祥：《辩证唯物主义原理》，人民出版社 1982 年 6 月印刷本 130 页。)

[64] Zhu Runlong. *The Preparatory Committee for China Somatic Science Society has been Established*. Chinese Journal of Nature, 1981(6):35. (朱润龙：《中国人体科学研究会筹备委员会成立》，《自然杂志》1981 年 6 期 35 页。)

[65] Yu's original Chinese: “从认识的角度来说，有些人相信这种‘功能’的存在是由于犯了恩格斯在《自然辩证法》内‘精神世界和自然科学’一文中指出的经验主义的错误。这种经验主义使得像和达尔文齐名的华莱士等大科学家相信并且宣传神媒（一种具有类似许多报刊上宣传的具有特异功能的人）的‘奇迹’，经验主义使得他们以为自己亲眼看到的假象就是事实。”(See: [39].)

[66] It is said that Yu has said “don't listen to, don't watch [PFHB], if you do watch, you will definitely be fooled.” (“不听，不看，一看就上当”。(See: 《傲慢的“马列哲学家”》。)) It is also said that Yu's Triple No Policy was “No contact, No believe, No research.” (“不接触、不相信、不研究”。See: 《从〈东方养生〉的胸怀看反“伪”专家的肚量》。)) Another version of Yu's Triple No Policy was: “First, don't watch; second, don't believe; third, don't spread [the stories].” (“一要不看，二要不信，三要不传”。See: 《挑战反伪第一勇士于光远！》。))

[67] Yu's original Chinese: “前面说到的那位‘大科学家’，在我学术活动五十周年纪念的时候，也表示祝贺，我对此表示感谢。不过，他仍希望我能去看看‘特异功能’。我一直坚持不去看，因为我看魔术表演，至少看过十次‘空中钓鱼’，而且每一次魔术师都确实把鱼从空中‘吊’起来了。”(See: [15].)

[68] See: [36], pp.142-143.

[69] The story has two different versions, the version I told was based on Zhang Qinglin's book, *The Examination and Controversy of the Phenomenon of Paranormal Functions of Human Body*. People's Sports Publishing House, 1994. p.132. (张清林：《人体特异功能现象的检验与争论》，人民体育出版社 1994 年 132 页。Original Chinese: “于光远曾委托科学院的一位同志去搞‘耳朵认字’的调查（实际上是要为大批判收集资料），不料这个同志的两个孩子中间有一个就被测出具有‘耳朵认字’的功能。社科院的那位同志叫解强，也是人体特异功能调查研究联络组的成员。联络组一负责人在解强家测试其小孩后，承认了有特异功能的存在性，但到于光远面前时又作了否定。于光远则拒绝对此小孩作任何测试。解强气愤地退出了联络组，并在量子物理与人体科学讨论会（1983 年 6 月，北京大学）上披露了上述事件的经过（会议对其讲话作了录音）。”) The story was confirmed by an internet post, *A True Story about Yu Guangyuan's anti-paranormal functions*. (《于光远反特异功能中的真实故事》)。Another version of the story was told by Yu's

follower Mr. Deng Weizhi. According to him, Xie Qiang betrayed Yu because Yu saw through his daughter's trick. (“前面提到，在编辑《人体特异功能问题调查研究资料》之初，干具体工作的只有我一个兵。其实，后来从中国社科院哲学研究所调来过一位青年研究人员，与我一起工作。他一来就流露出对耳朵识字半信半疑的心思。不久，他就说自己的小女儿也会耳朵识字。这可是一个爆炸性的新闻。他要于光远看他女儿表演。于老的‘老眼’并不‘昏花’，一眼就看出了破绽。他很不高兴，极力袒护自己的女儿。于是他就离开了小报，投向人体特异功能的总后台，另一家科学机构的领导人。” See: [40], p.19.)

[70] Yu's original Chinese: “15 岁时读到英国著名物理学家 J. J. THOMSON 所著《科学大纲》一书。此书前面几个部分介绍数理化、天地生，感到很好，可是看到最后一章竟是‘灵学’。其中所根据的事实，我作为一个上海的土著，如扶乩请神之类都亲眼见过。我既惊讶又气愤，一个大科学家怎么能够写出这样的书？！从此认识到伪科学的存在。后来隔了十几年，在 1949 年夏天，我很偶然地得知外国又存在‘超感知觉’(ESP)与‘心灵致动’(PK)这样的欺骗活动。它和 19 世纪的‘心灵研究’一脉相承(后来知道 J. J. THOMSON 就是伦敦心灵研究会的重要成员)。于是我就对伪科学有了进一步的认识。” (See: Yu Guangyuan. *I have Opposed Pseudoscience for 70 Years*. In *I am Yu Guangyuan*. China Modern Economic Publishing House, 2002. pp.1-4. 于光远: 《我反对伪科学七十年》，见《我是于光远》，中国时代经济出版社 2002 年版 1-4 页。)

[71] Yu Guangyuan. *psi and its Variant: Paranormal Functions of Human Body*. Social Sciences in China, 1982(2):32-46. (于光远: 《psi 和它的变种——人体特异功能》，《中国社会科学》1982 年 2 期 32-46 页。)

[72] Yu's original Chinese: “六十二年前，我在上海上高中二年级时，看了商务印书馆出版的 J. J. Thomson 的《科学大纲》的中译本。这本书对各部门科学作了简单的介绍。作者不愧是有名的大科学家，写得深入浅出，读起来很有趣味。可是读到最后一章‘灵学’时，我既惊讶又气愤。那时我不知道大科学家中也有搞迷信、搞伪科学的，更不知道伦敦有一个‘心灵学会’，而 J. J. Thomson 就是其中的一员。因而见到他居然提倡灵学这种明显是荒谬的东西，实在理解不了。我觉得他写的这一章与其他各章根本不同。其他各章讲的是科学，用的是科学方法，这一章，却把江湖骗局都说成是事实，在方法上完全没有科学性而言。我怎能不对此气愤？” (Yu Guangyuan. *Anti-pseudoscience Started from Here*. In *Yu Guangyuan's Readme*. Elephant Press, 2005. pp.33-35. Yu noted that the article was written on June 5, 1996. 于光远: 《反对伪科学从这里开始》，见《于光远自述》，大象出版社 2005 年版 33-35 页。据该文尾注，该文作于 1996 年 6 月 5 日。)

[73] Yu's original Chinese: “早在 65 年前的 1931 年我还在高中上学时，我非常有兴趣地阅读了 J. J. Thomson 的《科学大纲》的前面所有文章所介绍的自然科学各科知识。但读到这本书的最后一章却是灵学，这使我既惊讶又愤怒。我惊讶的是一个像 J. J. Thomson 那样的科学家竟然会相信那些江湖骗术。我愤怒的是一个像 J. J. Thomson 的科学家竟去宣传灵学这样的江湖骗术，写到《科学大纲》中‘灵学’这章中的许多情况，大都是作为上海人的我，在当时的上海滩上早就知道的那些乌七八糟的事情。因此我对‘灵学’不是科学这一点也就特别清楚，没有半点含糊。” (Yu Guangyuan. *Pseudo-expert and Expert*. in *Anti-Paranormal Functions of Human Body*. Guizhou People's Publishing House, 1996. pp.258-260. 于光远: 《望家和专家》，见《反“人体特异功能”论》，贵州人民出版社 1996 年版 258-260 页。)

[74] Yu's original Chinese: “于光远从小受到科学精神的教育，不信鬼神。15 岁时读英国著名物理学家 J. J. Thomson 所著《科学大纲》一书，看到最后一章竟是‘灵学’，他既惊讶又气愤，从此认识到伪科学的存在。1949 年夏，他得知外国存在超感知觉(ESP)与心灵运动(PK) (上世纪‘心灵研究’的近代产物)，从而对伪科学有了进一步的认识。” (See: Yu Guangyuan. *Three Short Essays on Anti-pseudoscience*. Tongzhou Gongjin, 1999(11):29-32. 于光远: 《反对伪科学短文三篇》，《同舟共进》1999 年 11 期 29-32 页。另见: 《于光远反对伪科学简历》，见: 于光远《同伪科学至少还要斗一百年》，广西人民出版社 2000 年版 234-236 页。)

[75] Lu's original Chinese: “读此文者不得生三种疑问。第一，科学方法之疑问。洛治爵士乃物理名家；其研究灵学之方法，果亦如其治物理学之严谨乎？洛氏以丧子而大变其态度，其侈谈灵学，果未尝感情用事乎？第二，本文所引事实之疑问。圆光现行等事，洛氏类皆得之传闻。其果足以当科学方法之一考核乎？其亦为研究灵学之人所同信者乎？然本文内容犹非国内设坛敛货，假托鬼仙者所可同日语也。第三，灵学

本身之疑问。心理学家能平心论事，且于精神研究之学造诣不亚于洛治。而亦似洛氏之是非无抉择者，凡人乎？”(Thomson, JA. *The Outline of Science*. Chinese Translation by Hu Mingfu, et al. Commercial Press, 1930. Volume 7, p.84. 汤姆生著，胡明复等译：《科学大纲》第七册，商务印书馆 1930 年版 84 页。)

[76] Ren's original Chinese: “如近有所谓‘灵学’(psychical research)，因为他的材料有些近于心理现象，又因为他用的方法有点像科学方法，于是有少数的人居然承认他作为一种科学[如英国的洛奇(Sir Oliver Lodge)];但是细按起来，他的材料和方法却大半是非科学的。这种研究只可称之为假科学(pseudoscience)。我们虽然承认科学的范围无限，同时又不能不科学假科学之分。非科学容易辩白，假科学有时是不容易辩白的。”(Ren Hongjun. *Introduction to Science*. Commercial Press, 1929. pp.34-35. 任鸿隽：《科学概论 上篇》，商务印书馆 1929 年版 34-35 页。)

[77] Yu Guangyuan. *On Science and Pseudoscience*. *Journal of Dialectics of Nature*, 1990(6): 24-29, 82. (于光远：《论科学与伪科学》，《自然辩证法通讯》1990 年 6 期 24-29, 82 页。)
The article was republished in at least five books, 4 times in 1996 alone:

于光远：《反“人体特异功能”论》，贵州人民出版社 1996 年版 228-237 页；

于光远：《一个哲学学派正在中国兴起》，江西科学技术出版社 1996 年版 414-423 页；

何祚庥：《伪科学曝光》，中国社会科学出版社 1996 年版 299-306 页；

何祚庥：《警惕祸国殃民的伪气功》，中山大学出版社 1996 年版 5-13 页；

于光远：《同伪科学至少还要斗一百年》，广西人民出版社 2000 年版 36-46 页。

[78] Yu's original Chinese: “科学是系统化了的‘知识’中的‘知识’二字是‘真知’，当然不是‘伪知’。……作为‘系统化了的(真)知识’的科学中当然不包括以飞碟存在为前提的伪科学，真伪科学的区别不在于定义。我们说‘科学是系统化了的知识’当然就是‘科学是系统化了的真知识’，这个‘真’加不加都是一样的。问题是什么是‘真知识’，什么是‘伪知识’，这个问题只有对具体问题经过具体研究来解决。”(ibid.)

[79] Dr. [Joseph Banks Rhine](#) (1895-1980) conducted parapsychological research at Duke University from 1920s to 1965, and he published scholarly papers in well-recognized scientific journals in addition to parapsychological journals: Rhine, JB. 1940. *Extra-sensory perception: A review*. *Scientific Monthly* 51:450-459; Rhine, JB. 1965. *Parapsychology Not Guilty*. *Science* 149:910; Rhine, JB. 1979. *Parapsychology – a correction*. *Science* 205:144. In 1974, *Nature* published a paper by researchers at the Stanford University on paranormal ability exhibited by Uri Geller: Marks, D. and Kammann, R. 1974. *Information transmission in remote viewing experiments*. *Nature* 251: 602-607.

[80] Qin Lin. *Yu Guangyuan Academic and Thought Conference Held in Beijing*. *China Reading Weekly*, July 13, 2005. (秦林：《于光远学术思想研讨会在北京举行》，2005 年 7 月 13 日《中华读书报》；《社会科学论坛》2005 年第 9 期 157-158 页。)

[81] See: He Zuoxiu. *Comrade Yu Guangyuan as the Big Scholar and the Big Thinker*. *The New Threads*, July 12, 2005. Also: *The Big Scholar and the Big Thinker Comrade Yu Guangyuan I Know*. *People.com*, July 13, 2005. (何祚庥：《作为大学问家、大思想家的于光远同志》，XYS20050712；何祚庥：《我了解的作为大学问家、大思想家的于光远同志》，2005 年 07 月 13 日人民网。)

[82] Gong's original Chinese: “于光远的一个特点，是学识广博。他的学识渊博，又不是通常人们所称的学贯中西或学贯古今，而是学贯两科，学贯自然科学和社会科学这两门科学。他担任学部委员，属于哲学社会科学。但他的根底，却是在自然科学。”(See: Gong Yuzhi. *Congratulation Yu Guangyuan on his 90th Birthday*. *The New Threads*, Aug. 1, 2005; and *The Yu Guangyuan I Know*. *Yanhuang Chunqiu*, 2005(10): 46-50. 龚育之：《祝于光远九十寿》，XYS20050801；龚育之：《我认识的于光远——在于光远九十寿辰纪念会上的发言》，《炎黄春秋》2005 年第 10 期 46-50 页。)

[83] Yu's original Chinese: “那一堂课虽然只有几十分钟，但在科学精神、科学态度、科学方法上对我的教育却非常深刻，七十多年的时间过去了，我一直没有忘记。……几十年的时间过去了，我从一个中学生变成了博士生的导师。记不清是在哪一年，我招收经济学的博士生时，有七个人来报考。我出了一道题目：某单位大概有二十三个人，大概每人每个月平均吃十五个苹果，这个单位每月大概平均共吃多少苹果？七个报考经济学的博士生的人中没有一个人能回答得出来。23 x 15 这样一个小学生都会觉得很浅的题目，只是加上了几个‘大概’就把那七个考生难住了。其实这是极容易做的题目，就是因为他们没有学过‘有意义数字的四则运算’，结果他们都交了白卷。” (Yu Guangyuan. *A Class with Significant Educational Meaning to Me*. In Yu Guangyuan's *Readme*. Elephant Press, 2005. pp.28-32. 于光远：《对我有深刻教育意义的一堂课》，见《于光远自述》，大象出版社 2005 年版 28-32 页。)

[84] Xin Ge. [Shamelessness Shouldn't Be Anyone's Nature —An Open Letter to Nature \(Part XXV\): The Michigan State University Case](#). Sent to Nature on May 19, 2003.

[85] The term used in the announcement was “求卦占卜”。(See: [6].)

[86] Yu's original Chinese: “有一篇文章，甚至举科学史上的地心说与日心说作为例子来和今天的‘耳朵认字’的宣传作类比。说什么‘地心说者利用其中的神权和王权，纵能摧残压制和不承认日心说达四百年之久，但最终不能不给了日心说的主要代表伽利略“平反”’。似乎今天人们反对耳朵认字同当年教会压制日心说相类似，就是不对具体事物作具体分析，用经验的论据作出错误的判断的例子。如果我们接受这种经验论的思想方法，就从原则上排除了讨论何者是科学何者是伪科学的可能性。”(See: [39].)

[87] Yi Ming. *Fang Zhouzi and Tuya: The Complete Story about the Miscarriage of the Mystery Project*. Rainbow Science and Education Forum, Oct. 20, 2010. (亦明：《[方舟子与图雅：“奥秘”科普计划流产始末](#)》，虹桥科教论坛 2010 年 10 月 20 日)。

[88] Fang's original Chinese: “除了漠视科学事实之外，米丘林主义者从发言中还表现出逻辑思维混乱、没有掌握科学方法，根本就不具有从事科研的能力。”Fang Zhouzi. *From “Never Retreat” to “Let Hundred Schools of Thought Contend”*: *The Sad History of Genetics*. The New Threads Monthly, May 2000. (方舟子：《[从“绝不退却”到“百家争鸣”——遗传学痛史](#)》，新语丝月刊 2000 年 5 月。) Note: although Fang listed Helena Sheehan's *Marxism and the Philosophy of Science: A Critical History* (Humanities Press, 1993) as one of two his references in the article, his historical recount was copied from the Chinese book he was criticizing, rather than from Dr. Sheehan's book.

[89] Fang's original Chinese: “当局的如意算盘，是觉得遗传学和米丘林主义各说对了一半真理，科学的发展会使它们统一起来。但这种美妙的情景在科学史上极其罕见。历史早已证明，正确的恰恰是那些和‘百家争鸣’的精神不符的个别的遗传学家。我忍不住要设想：假设会议能够做出按照摩尔根学派方向发展的结论，而不是浪费宝贵的科研资源支持、纵容一个真正反动的（无视一百多年来生物学的发展）、唯心主义的（否认遗传的物质基础）伪科学流派；假设中学、高等学校从此只讲授遗传学，而不是同时讲授米丘林主义误人子弟……今天中国的遗传学水平也不会是这个样子了。可惜历史无法假设，而今天中国遗传学与国际水平的差距，大约也还是十二年。” (*ibid.*)

[90] In 1983, Yu proposed, apparently in individual capacity, the publication of the proceeding of the Symposium, [and inclusion of his two speeches in the Symposium in the proceeding. The fact is, the Symposium Proceeding was published for internal distribution in 1957, which was translated into English in 1986 by](#) Laurence Schneider (Schneider, L. 1986. *Lysenkoism in China: Proceedings of the 1956 Qingdao Genetics Conference*. Chinese Law & Government, Volume 19, issue 2.). From the historical perspective, the only difference between the two proceedings is Yu's speeches. Also see: Zhang Kun, Wang Hui, and Yu Guangyuan. *Yu Guangyuan: Let the Hundred Schools of Thought Contend: The Only Way to Develop Science*. Science News, 2006(17):46-48. (张琨、王卉、于光远：《[于光远：百家争鸣——发展科学的必由之路](#)》，《科学新闻》2006 年第 17 期 46-48 页。)

[91] Li Peishan. 1988. *Genetics in China: The Qingdao Symposium of 1956*. *Isis* 79(2):227-236.

[92] Tan's original Chinese: "1956 年在青岛召开了'遗传学座谈会', 这是中国遗传学发展的一个重大转机。"(Tan Jiazhen and Zhao Gongmin. *The History of Genetics in China*, Shanghai Science, Technology, and Education Press, 2002. p.87. 谈家桢、赵功民: 《中国遗传学史》, 上海科技教育出版社 2002 年 87 页。)

[93] Schneider, L. 1986. *Lysenkoism in China: Proceedings of the 1956 Qingdao Genetics Conference*. Chinese Law & Government 19(2):iv.

[94] In the five months before writing for Southern Weekend in October 2000, Fang attacked the newspaper at least 4 times, 3 in print media (《从“民间科学家”到科学爱好者》, XYS20000531; 《“基因专家”请不要制造基因的神话》, XYS20000723; 《天生并不都是基因决定的》, XYS20000803; 《埃及金字塔的神话和鬼话(下)》, XYS20001004); In the five months before starting his column in China Youth Daily in November 2004, Fang attacked the newspaper at least three times (《如此鼓吹抄袭才叫弱智》, XYS20040629; 《如何限制博导的权力》, XYS20040828; 《杨良心的大节如此不亏》, XYS20041027); In the three months before his column in Beijing Science and Technology News in October 2004, Fang attacked the newspaper two times (《专业人士更应慎重——〈人类克隆不应超越伦理底线〉一文的硬伤》, XYS20040707; 《对〈北京科技报〉的失望》, XYS20041001.)

[95] Original Chinese: “要当官，杀人放火受招安。”

[96] Liu's original Chinese: “于说，青岛会议的基调是百家争鸣，还没有专门考虑伪科学的问题，现在看来是不够的，但当时能够打破学术垄断已属不易。于说：‘那时还没有关于伪科学的认识。’”(See: Wen Mu. *Don't Let Your Gray Hair Down: A Conversation between Yu Guangyuan and Fang Zhouzi at Yu's Home*. The New Threads, Nov. 15, 2000. 文木: 《莫辜负了满头白发》——记于光远在家中与方舟子的一次谈话》, XYS20001115.)

[97] Original Chinese: “当时我们是把两个对立的双方当作不同的学派来看待的。这是我们召开这个会议的前提。所谓‘百家争鸣’本身就是不同学派间的争鸣。科学工作的一个任务就是揭露反科学、伪科学的真面目。在这件事情上，当时我们提得很不够。……如果当时我能够尖锐地提出李森科搞的是反科学和伪科学，那就好了。”(See: Yu Guangyuan and Li Peishan. *Happy to Hear Different Opinions: A Reply to Fang Zhouzi's Criticism*. The New Thread, April 7, 2002. Note: according to the authors' note, the article was written on February 6, 20001. 于光远、李佩珊: 《喜闻不同意见——答方舟子的批评》, XYS20020407.)

[98] In 2013, Fang included the article in his *Self-selected Works of Fang Zhouzi*, published by Posts & Telecommunications Press. (《方舟子自选集》, 人民邮电出版社 2013 年。)

[99] The report was written by Liu Huajie under a penname Wen Mu. It was published on the New Threads on Nov. 15, 2000, and in Science Times two days later under a slightly different subtitle: *Don't Let Your Gray Hair Down: Yu Guangyuan the Old Hero of Anti-pseudoscience and Fang Zhouzi the Rising Star of Anti-pseudoscience Chat in Apartment*. (文木: 《“莫辜负了满头白发”——反伪科学老将于光远和反伪科学新秀方舟子寓所畅谈》, 2000 年 11 月 17 日《科学时报》。) On November 25, 2003, at the climax of the feud between Fang and Liu, Liu requested Fang to delete all articles written by him from Fang's New Threads, whether they were under his real name or pennames. Fang replied by saying he would honor Liu's request (See: Fang Zhouzi. *A Statement on the Removal of Liu Huajie's Works from the New Threads Website*. New Threads, Nov. 25, 2003. 方舟子: 《关于从新语丝网站删除刘华杰作品的说明》, XYS20031125), but he selectively saved a few Liu's laudatory articles, and the report was one of those survived. Also, Fang posted the photos of the meeting on the New Threads on Nov. 20, 2000 (See: [在于光远家中与于光远\(前排右\)、郭正谊、刘华杰\(后排右\)合影](#), [向于光远介绍新语丝](#)).

[100] Fang Zhouzi. *Dialogue between Theists and Atheists*. Science and Atheism, 1999(1):39-40. (方舟子: 《谁来告诉我?——有神论与无神论的对话》, 《科学与无神论》, 1999 年 1 期 39-40 页。)

[101] Fang Zhouzi. *What Is Atheist?* New Threads, June 21, 1999. (方舟子: 《[无神论者是什么](#)》, XYS19990621.) The plagiarism was first discovered in 2006 by a person who called him/herself “Pseudo-Xinhua News Agency Reporter”: *Fang Zhouzi's Religion Popularization Writing: Plagiarism or Not?* The revelation was originally posted on <http://www.rainbowplan.org/bbs/edu/> on Aug. 6, 2006, re-posted on <http://bbs.tianya.cn>. (伪新华社记者: 《方舟子的“宗普”写作: 抄了还是没抄?》). Basically, the allegation was that Fang plagiarized Mathew's article [Common Arguments](#). Fang has not responded to the allegation yet.

[102] Original Chinese: “该杂志由中国无神论学会主办、中国科协促进自然科学与社会科学联盟委员会协办。” (See: Zeng Zhaogui. *Science and Atheism Magazine Publishes Trial Issue*. People's Daily, July 23, 1999. 曾昭贵: 《[〈科学与无神论〉杂志出版试刊号](#)》, 1999年7月23日《人民日报》。) In August 1999, even before its inaugural issue was published, Yu asked media to “propagandize” the magazine (“我建议, 《南方周末》好好宣传一下《科学与无神论》杂志, 这是我国目前唯一的一本专门宣传无神论、反对伪科学的杂志。” See: [15].)

[103] Gong's original Chinese: “还有一件事是促进自然科学和社会科学这两门科学的联盟。在他的建议下, 中国科协成立了‘促进自然科学和社会科学联盟委员会’, 第一届主任是钱三强, 副主任是于光远, 第二届主任是于光远。” (See: [82].) However, according to a report in 1986, Yu was one of the two inaugural advisors to the committee, and Gong was one of the deputy directors. (See: Liu Jingyu and He Hui. *The Working Committee on Promoting the Union of Natural and Social Sciences of CAST Formed*. Leadership Science, 1986(11). 刘晶羽、何辉: 《中国科协促进自然科学和社会科学联盟工作委员会成立》, 《领导科学》1986年11期。)

[104] One of the missions of the society is “to promote the alliance between natural science and humanities and social science.” (“研究会的宗旨是倡导科技工作者学习、研究、运用马克思主义哲学指导思想和实践, 促进自然科学和人文社会科学的联盟, 为我国科技、经济和社会发展服务。” See: 《[中国自然辩证法研究会简介](#)》。) And the major work the Alliance has done is hosting a serial forum dubbed “*Defending the Dignity of Science, Opposing Superstition and Pseudoscience*,” according to Gong Yuzhi (“这个委员会在一段相当长的时间里把举办‘捍卫科学尊严、反对迷信和伪科学’的连续论坛作为自己的主要任务, 这也是于光远在国家科委副主任的任上已经开始的工作的继续。” See: [82].) Also, the Alliance's leadership has been in Yu's hands: Yu was the first vice director (or advisor, depending on to whom you listen) and the second director of the committee; Gong Yuzhi, Yu's friend and follower, was its third and fourth director (1991-2001); He Zuoxiu, Yu's friend and follower, has been its vice director since 1996. (See: Zhang Xiaolin. 2011. *The Footsteps of Defending Scientific Spirit: A Review on the History of the Two-Science Alliance*. Science and Atheism, 2011(6):18-20. 张小林: 《捍卫科学精神的足迹——关于两科联盟的历史回顾》, 《科学与无神论》2011年6期18-20页。)

[105] Yu's original Chinese: “后来, 我又看到《书屋》1999年第五期方舟子的文章《郭沫若抄袭钱穆了吗》和翟清福的《关于郭沫若‘抄袭’说与焚书论》。我作为一个读者觉得否定‘抄袭说’的论据更充分了。” (Yu Guangyuan. *I also Want to Say Something about Guo Moruo*. Freedom Forum of Literature, 1999(6):75-76. 于光远: 《[关于郭沫若我也想写几句](#)》, 《文学自由谈》1999年6期75-76页。)

[106] Yu Guangyuan. *The Attitude and Method of Scholarship*. Wen Wei Po, May 12, 2002. (于光远: 《治学态度与治学方法》, 2002年5月12日《文汇报》。)

[107] Yu's original Chinese: “十来天前, 方舟子赠送我一本他写的《长生的幻灭》。” (See: Yu Guangyuan. *About Average Life Expectancy: Reading Fang Zhouzi's Disillusionment of Longevity*. Sociologists' Café, 2003(5):72-75. (于光远: 《关于平均预期寿命——方舟子〈长生的幻灭〉读后》, 《社会学家茶座》2003年第5期72-75页。亦见于光远、邓伟志: 《生长老病死》, 华东师范大学出版社2007年版167-171页。) The other article was entitled *Science Popularization about Aging*, written in 2003, the original publication place is unknown, but included in Yu's book published in 2007 by Eastern China Normal

University Press, *Birth, Growth, Aging, Illness, and Death*, pp.61-67. (于光远、邓伟志:《生长老病死》, 61-67页。)

[108] Yu Guangyuan. *Aging and Longevity. Funeral Culture Research*, 2004(3). (于光远:《老与寿命》,《殡葬文化研究》2004年第2期。亦见于光远、邓伟志:《生长老病死》,华东师范大学出版社2007年版172-175。)

[109] Yu's original Chinese: “我基本上是赞同方舟子这番话的。我在这里之所以没有使用‘完全’而使用‘基本’这个词儿,是因为百家争鸣可以从朝后与朝前两头看。朝后看是用百家争鸣排除阻碍,为真理开路。但是百家争鸣不是目的,到了已经找到了真理那就可以一家独鸣没有必要再去排除已经排除了的——也就是不再存在阻碍了。我认为方舟子说他觉得‘在上世纪的五十年代,对遗传学的一些基本问题,早已有了定论,若无政府的干预,本来就应该只有摩尔根学派的一家独鸣,米丘林主义乃是政府人为树立的伪科学学派,本无争鸣的资格’。对方舟子这段话我有这样一点意见:我认为问题还是出在‘本来’和‘应该’这两个概念的使用上。那时阻碍还没有排除,还需要使用百家争鸣的武器,那时还做不到已经取得定论的共识。但是我还是欣赏方舟子的这篇文章,因为他针对人们中的流行观念破除百家争鸣高于一切的观念。我不知道我的这个说法是否站得住脚。”(See: Zhang Kun, Wang Hui, and Yu Guangyuan. *Yu Guangyuan: Let the Hundred Schools of Thought Contend: The Only Way to Develop Science*. *Science News*, 2006(17):46-48. (张琨、王卉、于光远:《于光远:百家争鸣——发展科学的必由之路》,《科学新闻》2006年第17期46-48页。)

[110] *The Historical Data of the Controversy about Paranormal Functions of Human Body between Qian Xuesen and Yu Guangyuan*. *The New Threads*, July 30, 2013; Fang's Sohu Microblog, [2013-07-30 20:30](#); Fang's QQ Microblog: [2013年7月30日 20:31](#). (《钱学森、于光远关于“人体特异功能”的争论资料》, XYS20130730。)

[111] Original Chinese: “我也写了一封信给胡耀邦。为了节省篇幅,也为了避免发表我这篇文章的编辑部可能遇到麻烦——因为我的这封信中有针对我国一位著名自然科学家的内容,对他进行了尖锐的批评。考虑再三,虽然这封信有重要的史料价值,本来已经作为这篇文章附录也只好割爱了。”(See: [26].)

[112] Rogers, CL. 2001. *Report: Science Writing for the New Millennium—International Conference on Science Communication*. *Science Communication* 22(4): 442-444.

[113] Cheng Donghong. *Proceeding of the International Conference on Science Communication in 2000*. USTC Press, 2001. pp.407-408. (程东红:《公众理解科学:2000中国国际科普论坛》,中国科学技术大学出版社2001年版407-408页。)

[114] Original Chinese: “于老补充说,他与某科学家的争论不属于百家争鸣。‘他的东西都是什么?我们没有共同基础。他刚回来时,我们很好。他有一个好习惯,文章后有 reference (参考文献),一些不出名的年轻人写的文章他也引用,这是很好的。当时我有问题也经常找他。但后来,他由科学家变成了政客,由内行变成了外行,[搞的东西]由真科学变成了伪科学。’于光远还提到他以前经常讲的一段:‘我年轻时读过汤普森写的《科学大纲》,那书很全很好,但最后一章是讲灵学,我不理解,也很气愤。’”(See: [96].)

[115] 【立此存照】[钱学森、陈信《人体科学是现代科学技术体系中的一个大部门》](#), XYS20001125。

[116]

【立此存照】[朱润龙、朱怡怡《〈论人体科学与现代科技〉后记》](#), XYS20010806;

【立此存照】[钱学森《粮食亩产量会有多少?》](#), XYS20010806;

【立此存照】[张震寰《在严新气功科学学会成立大会上的讲话》](#), XYS20010806。

[117]

[《钱学森论证亩产万斤的文章剪报之一》](#), XYS20011125;

[《钱学森论证亩产万斤的文章剪报之二》](#), XYS20011125。

[118] From April 1958 to September 1959, at least 6 articles discussing the yield potential of crops were published under Qian's name. (See: Ye Yonglie. *The Complete Story about Qian Xuesen's 10 kg per Mu Controversy*. Southern Weekend, March 3, 2011. 叶永烈: [《钱学森“万斤亩”公案始末》](#), 2011年3月3日《南方周末》。)

[119] “Another fact that’s ignored in China is that he gave bad scientific advice on agricultural yields that may have encouraged Chairman Mao Zedong’s disastrous 1958-61 Great Leap Forward economic policy, which led to perhaps 20 million people dying of starvation.” See: Perrett, B. *Qian Xuesen Laid Foundation For Space Rise in China*. Aviation Week & Space Technology Jan. 6, 2008.

[120] Yu Guangyuan. 1993. *Mao Zedong and Scientific Planning*. Yanhuang Chunqiu, 1993(5):2-3. (于光远:《毛泽东与科学规划》,《炎黄春秋》1993年5期2-3页。)

[121] Zeng Zhaogui. *The Chronicle of the Fights between Science and Pseudoscience in China*. In He Zuoxiu (ed.) *Second Exposure of Pseudoscience*. China Social Sciences Press, 1999. pp.357-388. (曾昭贵:《中国科学与伪科学斗争大事记(1979-1999)》,见何祚庥编《伪科学再曝光》,中国社会科学出版社1999年版357-388页。)

[122]

[JFF《钱学森欠的血债会有多少?》](#), XYS20071113;
[张功耀《钱学森和钟南山都是不懂基本科学规范的科学家》](#), XYS20100114;
[瞅见什么是什么《钱学森根本不具备科学家素质》](#), XYS20110310;
[涂建华《钱学森,一个不懂科学的科学家》](#), XYS20110320;
[陈祖甲《钱学森鼓捣“人体科学”始末》](#), XYS20121127.

[123] Gong's original Chinese: “一九五八年夏季,小麦放高产卫星,于光远写了一篇歌颂文章,孟用潜写了一篇歌颂文章,都在创刊不久的《红旗》上发表了。那时在《红旗》发表文章,还是一种殊荣,我得不到这种殊荣,也在《学习》杂志写了一篇《农民与科学》,都是歌颂大跃进的。狂热过后,冷静下来,这都成了要检讨的事情。一九六二年七千人大会,是一个纷纷作检讨的大会。胡绳作为《红旗》杂志的副总编辑,作过一个检讨发言。别的检讨了什么,不记得了,只记得他检讨了那两篇歌颂小麦高产的文章,说,当时编辑部请了一位科学专家,讲小麦高产的科学意义,又请了一位国际问题专家,讲小麦高产的国际意义。” (See: [18], p.159.)

[124] Yu's original Chinese: “到目前为止,我们已有河南省西平县城关镇和平农业社的上麦试验田亩产高达七千三百二十斤的纪录。根据一九五四年出版的苏联卢克亚纽克所著‘如何获得冬小麦的高额产量’一书记载,当时冬小麦的世界纪录是每公顷一百一十一吨八公担,即每亩一千四百九十一斤。我国农民在今年夏天所创造的最高纪录已为这个数字的百分之四百九十。” (See: Yu Guangyuan. *The Revolutionary Significance of the Increase in Wheat Yield on Agricultural Scientific Research Work*. Red Flag, 1958(4):26-28. The issue was published on July 16, 1958. 于光远: [《小麦增产对于农业科学研究工作的革命意义》](#),《红旗》杂志1958年4期26-28页。该期杂志1958年7月16日出版。)

[125] Yu's original Chinese: “今年冬小麦丰产的伟大成就,一方面,大大地鼓舞了我国许多革命的科学工作者的干劲和大胆创造的热情;另一方面,仍然有一些满脑袋蛛网尘埃的资产阶级科学家,对此抱着冷淡和不信任的态度,散布各种消极和怀疑的论调,他们从资产阶级贵族老爷的傲慢偏见出发,顽固地不肯承认工人农民的伟大创造。事实摆在他们眼前,他们仍然转开脸去,说:‘我们不相信!’甚至有这样的‘科学家’,他们参加了验收,仍然不肯承认他们亲自验收的高产成绩。他们抬出‘科学’的牌子说:‘小麦能收好几千斤一亩?这没有科学根据!’还有一些人竭力贬低这些成就的意义,说什么这些成就是偶然获得的,无法巩固的,说什么还得看三年才能见分晓。这种偶然论当然也是完全站不住脚的。试问,为什么高额丰产纪录没有‘偶然’地出现在中国几千年的历史?为什么单单‘偶然’地出现在我国农民鼓足干劲、力争上游、大闹技术革命的这个时候,而且单单‘偶然’地出现在那些人们有目的、有计划地采取了各种丰产技术措施的试验田里?资产阶

级学者的这些思想，在知识分子的队伍中还是起着一定的影响的。为了促使农业科学和农业生产进一步的跃进，彻底批判各种错误论调，破除迷信，解放思想，是必须继续进行的一件工作。”(ibid.)

[126] Original Chinese: “1958年7月5日至9日，全国科联和北京科联为在科技界中‘破除迷信，解放思想，促使科学家深入实际、虚心向群众学习’，组织首都科学家与湖北、河南、浙江、江苏、河北、安徽、陕西等省及京郊的30多位小麦、水稻、棉花高产能手，在北京东城南河沿文化俱乐部举行丰产座谈会。中国科学院生物学部和中国农业科学院、北京农业大学的有关负责人、科学家应邀参加。范长江、于光远主持座谈会。于光远提出：科研单位要同农民开展种高额丰产田的竞赛，如果竞争不过农民，就要摘掉科研单位的牌子。在这种压力下，根本不容许讨论，中国科学院生物学部和中国农业科学院被迫仓促上阵应战。”(Xue Pangao. *Competing with Peasants to Launch “Satellites”: A Recollection of Making High Yield Fields by the Biological Department of CAS in 1958-1959*. Science and Technology Daily, November 14 and 21, 1993. 薛攀皋：《[与农民竞赛放“卫星”——1958—1959年生物学部种高额丰产田的回忆](#)》，《科技日报》，1993年11月14、21日。)

[127] Yu's original Chinese: “有一些资产阶级思想没有得到改造的科学家，习惯于旧的一套，觉得搞群众运动‘破坏了’科学技术工作正常的秩序。他们的这种对秩序的看法是完全错误的，因为秩序本身不是目的。我们要在工作中建立某种秩序，目的在于保证我们的事业迅速地发展。我们反对从某种偏见出发，而应该从成效出发，来判断某种秩序是否‘正常’。如果我们的事业迅速地发展，那就必须承认我们建立起来的秩序是正常的。一九五八年和一九五九年，大搞群众运动取得了伟大的成绩，这事实正说明了大搞群众运动才是我们科学技术工作最正常的秩序。把广大群众排除在科学技术的大门之外，只由少数专家和他的一些助手冷冷清清地进行科学技术研究工作，成效差，这反叫做‘保持了正常的秩序’；广大群众积极参加，轰轰烈烈地搞科学技术研究，工作成效好，却叫做‘正常的秩序被破坏’！——这显然是不合逻辑的。”(Yu Guangyuan. *About the Mass Movement in Science and Technology Work*. Red Flag, 1960(3):17-25. 于光远：《[关于科学技术工作中的群众运动](#)》，《红旗》1960年3期17-25页。)

[128] Yu's original Chinese: “要有党的领导：党对科学工作的领导，是我国科学事业能够沿着社会主义道路发展的保证。因此资产阶级右派分子极力反对党对科学工作的领导。”(Yu Guangyuan. *The Two Roads for the Development of Our Science*. People's Daily, Sept. 4, 1957. 于光远：《发展我国科学事业的两条道路》，1957年9月4日《人民日报》。)

[129] Yu's original Chinese: “科学界中的右派分子篡改我国科学事业的社会主义道路，篡夺科学事业的领导权是蓄谋已久。这次是他们阴谋的总暴露。”(ibid.)

[130] Yu's original Chinese: “为了贯彻‘百家争鸣’，党决定，对学术问题，党不做决议，让科学家自己讨论。”“我们党不想象苏联党那样去干涉遗传学的争论，做什么关于遗传学的决议。”(See: Li Peishan, et al. *Let the Hundred Schools of Thought Contend: The Only Way to Develop Science – Proceeding of the Qingdao Genetics Symposium in 1956*. Commercial Press, 1985. p.22 and 26. 李佩珊等：《百家争鸣——发展科学的必由之路：1956年8月青岛遗传学座谈会纪实》，商务印书馆1985年版22、26页。)

[131] Yu's original Chinese: “党对科学的领导主要是：……第二，做好团结、组织、教育、改造科学家的工作，加强对科学研究的马克思列宁主义的思想指导，批判各种错误的学术思想，帮助科学家了解国家的需要，加强和人民的联系。”(See: [128].)

[132] Yu's original Chinese: “为要把我国建设成为一个社会主义社会，毫无疑问必须发展马克思列宁主义的社会科学。某些阶级性比较不强的学科如语言学、考古学等等也要在马克思列宁主义的指导下进行。这是我们坚定不移的方针。要发展社会科学，当前我们要做的事情，不是‘首先要改变对旧社会科学的态度’，而是进一步深入开展社会科学界反右派的斗争，彻底粉碎右派分子图谋资产阶级‘社会科学’复辟的阴谋，把关于社会科学的形形色色的反共反社会主义的荒谬言论驳倒。这是一场尖锐的政治斗争。”(See: Yu Guangyuan. *Our Attitude to Bourgeois “Social Sciences.”* People's Daily, Sept. 23, 1957. 于光远：《我们对待资产阶级“社会科学”的态度》，1957年9月23日《人民日报》。)

[133] Yu's original Chinese: “右派对马克思主义的攻击，是在反对教条主义的幌子下进行的。他们想在教条主义和马克思主义之间划上一个等号，这一点一定要看清楚，不要受骗。教条主义是主观主义，不是马克思主义。我们不会因为右派的进攻就不去反对教条主义。相反地，正因为教条主义是反马克思主义的，它不但无法战胜资本主义社会科学和修正主义，而且对革命事业是有害的，所以我们在反对资产阶级社会科学和修正主义的同时，还要坚持反对教条主义，力求做到在同毒草的斗争中，有科学的分析和充分的说服力。” (Yu Guangyuan. *We Need to Rise Up to Fight*. People's Daily, July 18, 1957. 于光远：《我们要起来战斗》，1957年7月18日《人民日报》。)

[134] Yu Guangyuan. *Two Shameful Things*. Jin Wan Bao, July 30, 2002; The New Threads, Aug. 1, 2002. (于光远：《两件丢脸事》，2002年7月30日《今晚报》；XYS20020801。)

[135] Tinman's original Chinese: “刚看了新到里于光远的那篇文章，不得不佩服这此人的光棍作风——说出来的话可以一个字不剩全部捡起来再吃回去，眼睛都不眨一下。不得不说，这真的很恶心。……此公在学术上毫无建树，却在中国管理科学界近40年，历经无数政治风雨而不倒，真奇人也！这不，现在不又在对他当年的恩公们反攻倒算了么？难怪中科院那些只做学问不懂做人的傻瓜老家伙们会这么看不顺眼，提起他只是一句：‘老流氓’。” (See: [2002-08-01 13:01:58](#)).

[136] Fang's original Chinese: “你的思维很独特，是不是该给自己诊断诊断？有人敢揭自己当年的丑事，反而要挨你的骂，连晚年忏悔都不行？有几个人敢揭自己在大跃进时的丑？……做管理工作，为什么需要在学术上有建树？何况，在他们那一阵营的人当中，于光远也算是学术上有建树的了，不然也不会在55年被选为哲学部学部委员。于光远只是在50年代担任中宣部科技处处长时，算是参与管了一下科学界。以后虽然一度担任过科委副主任，却并不负责科学界的工作，而是经济方面的工作。他主要是在社科界活动。他也不是40年不倒，文革期间就倒了，75年才复出。他在建国前就已是司级干部，到82年退休时也只是个部级社科院副院长，40年长了一级，算是会做官的吗？给我的印象是很忠于自己的信仰也很正直敢言的老共产党员，不适于在官场上混。最后那一句更是有病。你一直在医学界混吧，接触过几个中科院的‘老家伙’，有多少机会听他们骂于光远？这些人和于光远有什么仇？我接触到的‘老家伙’对于光远做的两件事都持肯定态度：50年代主持青岛遗传学会议，支持在中国搞遗传学。80年代初首先批判人体特异功能研究，公开反钱学森、胡乔木。对他有非议的是什么都想搞‘学’：人才学、国土资源学等等。” (See: [2002-08-01 17:09:14](#)).

[137] For example, see: True History. *Opportunists Yu Guangyuan and He Zuoxiu*. <http://www.creaders.net/>, Dec. 1, 2000. (真实历史：《投机者于光远、何祚庥》，2000年12月01日万维读者论坛); Anonymous. *Yu Guangyuan and Fang Zhouzi are the Representatives of Academic Corruption in China in Two Generations*. Creaders Weekly, July 31, 2001. (佚名：《于光远和方舟子是中国学术界腐败的两代典型》，《万维周刊》2001年7月31日。)

[138] Liu's original Chinese: “当时提出的人选标准主要有这么两条：一条是政治的标准。社会科学的政治标准主要是拥护社会主义，拥护共产党。另一条是学术标准，即在本学科中是否有成绩。所谓成绩就是看他的著作，及群众对他学术著作的评价。” (Liu Lu. *Liu Danian Recalled Guo Moruo*. Centennial Tide, 1998(4):59-66. 刘潞：《刘大年忆郭沫若》，《百年潮》1998年4期59-66页)。

[139] Original Chinese: “七、由于工作需要，党派到各学术部门从事学术组织工作的共产党员，虽然学术水平不高或懂得学术很少，亦应列为学部委员。” (See: Wang Zhongjun. *Chinese Academy of Sciences: Chronicle of Historical Events, 1955*. CAS Office of Historical Data Collection, May 1995. p.40. 王忠俊：《中国科学院史事汇要1955年》，中国科学院院史文物征集委员会办公室1995年5月40页。)

[140] *ibid*, p.11.

[141] Original Chinese: “次谈学部委员初次选定数理化31人，生物地学57人，技术科学35人，社会科学42人，前三者以票选，大概占1/4票数者入选，但亦不尽然，如农学俞大绂、土壤陈华夔均未当选。医农工，

与企业部门接洽，改变较大。社会科学完全以协商方式。”(Zhu Kezhen. *Complete Works of Zhu Kezhen*. Vol. 13. Shanghai Science, Technology, and Education Press, 2007. p.559. 竺可桢：《竺可桢全集》第13卷，上海科技教育出版社2007年版559页。)

[142] Hu's original Chinese: “从1956年开始，他重点研究政治经济学。”(Hu Jiyan. *Yu Guangyuan*. In GSCASS. *Faculty Introduction*. China Economic Publishing House, 1998. pp.2-4. 胡冀燕：《于光远》，见：中国社会科学院研究生院教务处《名师荟萃——中国社会科学院研究生院博士生导师简介（一）》，中国经济出版社1998年版2-4页。)

[143] See [18], pp.316-317.

[144] Original Chinese: “在毛泽东这些讲话和他给中宣部领导同志那封信的推动下，经中宣部建议，中国科学院和高等教育部这年8月在青岛召开了遗传学座谈会。这是百家争鸣方针提出后，我国为认真贯彻执行这个方针，系统地纠正过去的错误而召开的一次影响很大、很好的学术座谈会。它同全苏农业科学院1948年8月会议形成鲜明的对比。”(Wu Yi. *Mao Zedong's Reading and Writing*. CCP Central Party School Press, 1993. p.149. 吴宜：《毛泽东读书与写文》，中共中央党校出版社1993年版149页); “1956年8月在青岛召开的遗传学座谈会，在陆定一旗帜鲜明的态度和有力的指导下，成了贯彻执行了‘双百’方针的一个典型。”(Chen Qingquan. *Fifty Years in the Top of CCP: Lu Dingyi's Legendary Life*. People's Publishing House, 2006. 陈清泉：《在中共高层50年：陆定一传奇人生》，人民出版社2006年版，无页码。) Also see Dr. Laurence Schneider's Introduction in *Biology and Revolution in Twentieth-Century China* (Rowman & Littlefield, 2005. pp.1-18) for background information about Qingdao Symposium.

[145] See [18], pp.308-309.

[146] *ibid.* p.312.

[147] The other person was Zheng Bijian (郑必坚), who worked under Yu from 1955 to the time Yu left the Propaganda Department. Mr. Zheng was Hu Yaobang's secretary during 1982-1987, Vice President of CASS during 1988-1992, deputy director of the Propaganda Department during 1992-1997, and Vice President of the Central Party School during 1997-2002. It has been said that Zheng and Gong were the two persons who proposed the principle of “[Two Whatever's](#),” (Yu Quanyu. *A Reflection on the Discussion of the Criterion of Truth*. People.com, Aug. 18, 2010. Note: the article was written in May 2008. 喻权域：《[对真理标准讨论的再思考](#)》，人民网甘肃频道2010年8月18日。该文作于2008年5月11日), but Gong had denied it, privately. (See: Shi Zhongquan. 2009. *Memories of Gong Yuzhi*. Centennial Tide, 2009(11):39-42. 石仲泉：《琐忆龚育之》，《百年潮》2009年11期39-42。)

[148] Lu Yi. *The Inaugural “Award For Outstanding Contributions to Anti-pseudoscience” Awarded*. Guangming Daily, August 13, 1999. (路易：《[首届“反伪科学突出贡献奖”颁发](#)》，1999年8月13日《光明日报》。)

[149] It appeared - under slightly different titles - in China Soft Science magazine (《中国软科学》1999年第8期1-6页); in *Second Exposure of Pseudoscience*, a book edited by He Zuoxiu (何祚庥主编：《伪科学再曝光》，中国社会科学出版社1999年版1-35页) as the Preface; in *The Power of Science*, a book written by Gong Yuzhi (龚育之：《科学的力量》，河北教育出版社2001年版224-276页); in Science and Atheism magazine (《科学与无神论》2007年第4期5-7页; 《科学与无神论》2007年第5期5-10页; 《科学与无神论》2007年第6期5-13页; 《科学与无神论》2008年第1期7-11页), and in Study Times (《学习时报》) from August to December, 2007.

[150] Original Chinese: “1999年完成的‘坚持科学的唯物论和无神论—回顾：五年和八十年’，是一篇将理论、政策和历史研究同党、国家、民族的发展和兴旺紧密相联系的力作。”(See: Science and Atheism, 2007(4):5-7. 《科学与无神论》2007年第4期5-7页。)

[151] Gong's original Chinese: “因特网上有位署名方舟子的留美博士，对‘法轮大法’很早就进行了很用心的评论。他办了一个名称为《新语丝》的专门批判‘法轮大法’的网上杂志。同方舟子辩论的‘法轮大法’的信徒，把这种大法宣布为‘更新更高的跨越时空的科学’，‘其境界远远超越了现代人类科学’，‘是真正的、超常的科学’；而据方舟子的分析，这种‘超常’科学其实是其创立者李洪志‘根据神创论、中国古代神话、民间传说、西方邪教、美国科幻电影等等东抄西凑而拼凑起来的大杂烩’。方舟子揭露说：李洪志自我吹嘘‘八岁得上乘大法。具大神通，有搬运、定物、思维控制、隐身等功能。’.....方舟子还揭露说：李洪志宣传自己曾经同现代的妖蛇斗法。” (Gong Yuzhi. *Review: Five Years and Eighty Years*. Study Times, Nov. 5, 2007. Note: the article has different versions, the translation was based on the text published in 2007. 龚育之：《[回顾：五年和八十年（七）](#)》，2007年11月5日《学习时报》。)

[152] Gong's original Chinese: “几个月前《中国文化报》上发表了何祚庥的长文，不久前《中华读书报》又发表了对何祚庥的访谈，题为《我为什么提倡科学主义》，两处都引用了我那句‘也无妨’的话。《中华读书报》同一天还发表了何宏的文章《“科学主义”：我选择回避》，接着又发表了朱有志和方舟子的两篇文章，算是在一个偏远的圈子里有了一点讨论。” (Gong Yuzhi. *The Humanistic Reflection on the Development of Science and Technology*. Studies On Mao Zedong and Deng Xiaoping Theories, 2000(6):8-14. 龚育之：《对科技发展的人文思考》，《毛泽东邓小平理论研究》2000年6期8-14页。)

[153] Original Chinese: “科普专家方舟子指出：知识界流行的反科学思潮、教育界缺乏无神论教育、新闻界言论自由中缺乏自律都将助长迷信思想的发展。专家龚育之则强调要慎重对待艺术作品中的迷信宣传问题，他认为作家有思想自由的权利，但是要对公众负责。‘是否信鬼神是他的私人事情，但是在公众刊物上宣扬他的这类思想，就不是私事了，应该遭到谴责。’” (Zhao Ying. *CAST Survey Shows Decrease in Superstitious Population, Arduous Task Ahead for Eradicating Superstitions*. People's Daily (Overseas Edition), Sept. 23, 2003. 赵颖：《科协调查表明：相信迷信人数减少 破除迷信任务艰巨》，2003年9月23日《人民日报海外版》。) Note: Both Fang and Gong's speeches were published on the New Threads: Fang Zhouzi. *The New Factors Contributing to Superstition in the New Era*. The New Threads, Sept. 20, 2003 (方舟子：《[新时期助长迷信的新因素](#)》，XYS20030920); Gong Yuzhi. *Two Opinions about Superstition Problem*. The New Threads, Sept. 25, 2003 (龚育之：《[关于迷信问题的两点意见](#)》，XYS20030925。)

[154] The original title was “*Enhancing the Propaganda of Atheism based on Cong Fukui's Superstition Case*,” Guangming Daily, Oct. 28, 2003. (《[从福奎迷信看加强无神论宣传](#)》，2003年10月28日《光明日报》。) Fang changed the title to “*Gong Yuzhi, He Zuoxiu, and Fang Zhouzi: Enhancing the Propaganda of Atheism based on Cong Fukui's Superstition Case*” (《[龚育之、何祚庥、方舟子：从福奎迷信看加强无神论宣传](#)》，XYS20031030。)

[155] Gong's original Chinese: “揭露此案，方舟子的《新语丝》网有功，清华大学的处理呢，还有些不完全一致的看法，在我看，算得上是严肃得当。”“这件案子现在还没有尘埃落地，但有望水落石出。因为已经有网络媒体（比如《新语丝》）介入，而且已经有平面的正规的媒体（比如《人民日报》）介入。”“近日在《新语丝》网上看到一则‘剽窃示众’，这是社会科学——语言文字学方面的事情。在这则‘示众’中，方舟子指责二〇〇六年四月十四日中国侨网上刊载的范永红先生文章《繁简体汉字没有必要并存》是剽窃之作，并且加了一个按语.....”“这现实的针对性，表现在方舟子按语所说‘开头和结尾几段’中。但是，范文的主体部分，即论证他的主张的部分，我相信方舟子按语的说法，大概是抄袭方舟子十多年前的文章。”“只可惜，范先生没有声明：‘我说的道理并非自己研究的新成果，而是在中国语文界已经成为常识的东西，是中国从事文字改革和赞成文字改革的学者们的老成果。方舟子先生早在什么时候什么地方就写过一系列文章，说得很清楚，我把它引用在这里。’”(Gong Yuzhi. *Academic Dishonourable Overspread from the Field of Natural Science to Social Science*. Science and Atheism, 2006(3):14-15. 龚育之：《学术不端：从自然科学想到社会科学》，《科学与无神论》2006年3期14-15页。)

[156] The exact date of the opening of the voting webpage is unknown, but Fang's supporters on the New Threads were all joyous on April 26, 2006, therefore it must be opened around that date (See: [2006-04-26 16:26:09](#)). For detail about the case, please see: Xin Ge. [Shamelessness Shouldn't Be Anyone's Nature—An Open Letter to Nature, Part XI: Fang's Law](#). Sent to Nature on Jan. 29, 2013.

[157] Gong made the speech on April 19, 2006; the script was published on the New Threads the next day (《学术不端：从自然科学想到社会科学》，XYS20060420。) It was formally published in Science and Atheism in May or June, 2006.

[158] Original Chinese: “中国科协第七次全国代表大会就要召开了，受中国科协委托，人民网科技论坛和中国科协联合举办《科技视点》系列访谈，今天我们邀请到了著名自由撰稿人、美国密歇根州立大学生物化学博士、新语丝网站创办人方舟子谈《从清华大学开除刘辉看我国成为创新型国家的必然性》，下面是访谈实录。” (See: *From the Expulsion of Liu Hui by Tsinghua University to See the Inevitability of Our Country to Become an Innovation-oriented State*. people.com, April 21, 2006. 《从清华大学开除刘辉看我国成为创新型国家的必然性》，人民网 2006 年 4 月 21 日。)

[159] Gong's original Chinese: “‘四大恶人’者，于光远、何祚庥、司马南、郭正谊是也。他们是因为战斗在反邪教、反迷信、反伪科学的最前线，才被那些宣扬邪教、传播迷信、以伪科学来迷惑广大群众的匿名信、恐吓信中送上这个封号的。被邪恶者视为‘恶’，反之从保卫科学、保卫人权、保卫社会看来就是‘善’。” (Gong Yuzhi. *Preface to the Four-Evil Books*. China Economic Publishing House, 2002. 龚育之：《〈四大恶人〉丛书总序》，中国时代经济出版社 2002 年版。)

[160] Zhang Dongyu. *The Legend of the Three Musketeers against Pseudoscience: Guo Zhengyi Who Seeks for Truth in the Sea of Science*. Hebei Children's Press, 2004. (张东煜：《反伪三剑客传奇 科海求真郭正谊》，河北少年儿童出版社 2004 年版。)

[161] Tao's original Chinese: “恶人中如郭正谊先生是科普作家又主持中国科普研究所工作很久。” (Tao Shilong. *Anti-pseudoscience Works The Four-Evil Books Published*. The New Threads, March 31, 2002. 陶世龙：《反伪科学作品“四大恶人丛书”出版》，XYS20030131。)

[162] See: [159], pp.79-87, p.107.

[163] Yu's original Chinese: “我希望每个省都有一个郭正谊。郭正谊是中国科协科普研究所的所长，他对许多问题都有研究，可以讲出一大篇一大篇的道理。我还希望每个省都有一个司马南，把那些骗人唬人的气功大师的把戏揭露给人们看，不由得人们不信服。” (Yu Guangyuan. *I Received a Letter. in Anti-Paranormal Functions of Human Body*. Guizhou People's Publishing House, 1996. pp.289-271. 于光远：《我收到这样一封来信》，《反“人体特异功能”论》，贵州人民出版社 1996 年版 269-271 页。)

[164] Fang's original Chinese: “我和郭先生开始有联系，是 1999 年反法/轮/功的时候。当时何祚庥先生在国内批判法/轮/功，中国政府对此还没有表态，有人怪他多事，我在国外知道后，发起一个签名运动支持他，并陆续写了十篇解剖法/轮/功的文章。郭先生把这些文章收集起来，整理成一本小册子叫《法/轮/功解剖》，收在他编辑的‘赛先生茶馆’丛书里。这是我在中国大陆出的第一本书，当时为了抢时间，没签出版合同，已出版了才通知我的，我也不介意。” (Fang Zhouzi. *Memory of Mr. Guo Zhengyi*. The New Threads, Dec. 1, 2012. 方舟子：《追思郭正谊先生》，XYS20121201。)

[165] Original Chinese: “在随后的几天内，国内不少专家学者和记者与方舟子见了面。以前大家只是在网上与方有若干联系。这些人包括郭正谊（中国科协科普研究所）、苏青（北京理工大学出版社社长，《方舟在线》责任编辑）、刘华杰（北京大学）、孔昭君（北京理工大学国民经济动员中心）、司马南、申振钰（中国科协）、马惠娣（《自然辩证法研究》编辑部主任）、王洪波（《中华读书报》编辑）、刘向阳（《中国青年报·数字青年》主编）、陶世龙（中国地质大学，五柳村网站主办人）、林自新（《科技日报》原社长）、杨虚杰（《科学时报》读书版主编）、胡亚东（中科院化学所原所长）、陈祖甲（《人民日报》高级记者）、庆承瑞（中科院理论物理所，何祚庥夫人）、何祚庥（中科院理论物理所）等。” (See: Wen Mu. *Rationalization is an Essential Process to China's Modernization: Fang Zhouzi Gave Seminars at Beijing Institute of Technology and Peking University*. The New Threads, Oct. 30, 2000. 文木：《理性化是中国现代化必须经历的过程——记方舟子在北京理工大学和北京大学开讲座》，XYS20001030。)

[166] Fang's original Chinese: “比如我第一次和于光远先生见面，是郭先生带我上门拜访的。以后我几次和于老见面也都是郭先生陪着去的。” (See: [164].)

[167] Original Chinese: “中国社会科学院郭正谊研究员认为，《方舟在线》精选了《新语丝》网站的力论名章，给人耳目一新。也许，从此也将改变他不喜欢上网的习惯，因为原来他的印象中‘网络不着边际，漫无目的’。通过阅读《方舟在线》，再回头上网《新语丝》，觉得它远远胜过中国科普网站那种‘课堂搬家’的硬套死模。”(曾经：《[点击网络文化宏扬科学精神——〈方舟在线〉读后](#)》，2000年6月16日《生活时报》)；“中国科普研究所研究员郭正谊先生回忆了他与方舟子在网上相识的经过，他对方舟子立场鲜明这一点非常欣赏，有意思的是，研讨会上许多人都是方舟子的‘网友’，并没有见过面。但通过网络这种媒体，大家都非常熟悉方舟子的观点和经历。”(庞海勺：《[〈方舟在线〉出版座谈会召开](#)》，XYS20000622)；“民建中央常委、全国政协委员、著名科普作家郭正谊研究员，结合自己反‘伪科学’经历，对该书作者方舟子多年来在因特网上领军揭批‘伪科学’的义举赞叹不已，对收录有方舟子揭批‘伪科学’妙文的《方舟在线》图书的出版倍感亲切。”(北京理工大学出版社：《[精选网络争鸣评论宏扬科学实证精神——我社新书〈方舟在线〉获好评](#)》，XYS20000629).

[168] in 2001, Fang told his future wife Liu Juhua that *Fangzhou Online* is a “patchwork.” (Original Chinese: “他在给笔者的 e-mail 里介绍说，《方舟在线》是一本‘大杂烩’。” (See: Liu Juhua. *The internet phenomenal Fang Zhouzi*. The New Threads, July 28, 2001. 刘菊花：《[网络奇才方舟子](#)》，XYS20010728.) Also see: Wang Hongbo. *The Birth of the Ten Best Science Popularization Books in 2000*. China Reading Weekly, Dec. 13, 2000. 王洪波：《[2000 年度“十大科普好书”诞生记](#)》，2000年12月13日《中华读书报》。)

[169] Guo expressed his dissatisfaction with the “scientific intellectuals” in 2003 privately to Tao Shilong, one of Fang's oldest fans. (“郭正谊：不知道自己是这个专家委员会的成员，也没人来问过。发奖大会前，曾送来请贴，要我去发奖，因对此次评奖一无所知，故婉言谢绝了。”(陶世龙：《[一方净土也难得](#)》，XYS20030114). In 2004, Guo expressed his dislike publicly in an article published in the New Threads (“很清楚，何祚庥院士就极力推荐此书，是因为这本书好，而绝不是推荐此书的译者。至于北京理工大学出版社出版了刘华杰的新译本，封四上并没有何祚庥院士这一评论，不知道是北京理工大学出版社还是刘华杰搞的小动作？未免太小气了！”郭正谊：《[关于〈怎样当一名科学家〉译本我也说两句](#)》，XYS20040215.)

[170] See: [159], pp.196-197.

[171] Guo's original Chinese: “钱都记到我们秘书那儿去了，秘书是干什么的？他要是卷钱跑了怎么办？” (See: *Transcript of Fang Zhouzi and Guo Zhengyi's Talk about Fraud Busting on Netease*. The New Threads, Nov. 8, 2006. 《[方舟子、郭正谊网易谈科技打假（实录）](#)》，XYS20061109.)

[172] Li Ying. [Anti-fraud activist accused of fraud](#). Global Times, March 23, 2012.

[173] See: Li Xueshi. *Anti-Pseudoscience Five Evils Promote Fang Zhouzi's New Book in Capital City*. China News Network, Aug. 13, 2007. The news was reposted by xinhuanet.com and cctv.com. (李学仕：《[反伪科学“五大恶人”京城共推方舟子新书](#)》，中国新闻网 2007年8月13日。[新华网](#)、[央视网](#)转发); Zheng Yuan. *Fang Zhouzi Questions Chinese Textbook Dramatizes Mysteries*. Beijing Youth Daily, Aug. 13, 2007. The news was reposted by cctv.com. (郑媛：《[方舟子质疑某语文课本渲染神秘](#)》，2007年8月13日《北京青年报》。[央视网](#)转发。)

[174] See, for example: Ma Huidi's self-introduction at [Academy of Leisure Sciences' website](#) and [Feminist Theory Website](#). Also, in 2008, *Yu Guang Yuan and Ma Huidi's Dialogues over a Decade: Basic Questions about Leisure Studies*, was published by Chongqing University Press.

[175] “马惠娣，吉林省长春市人。曾担任知识青年、工人、宣传干事。1978年由中国科学院应用化学所调入中国自然辩证法研究会，曾长期担任《自然辩证法研究》编辑部主任、编审。” (See: [Ma Huidi's official webpage](#) at Chinese National Academy of Arts.)

[176] Ma Huidi published her first papers in the *Studies in Dialectics of Nature* in 1992, and in the *Journal of Dialectics of Nature* in 1995.

[177] "Since receiving my MS in 1992....." (See: Ma Huidi. [My Life](#). Feminist Theory Website.)

[178] A. Scott Loveless, and Thomas Holman. (eds.) *The Family in the New Millennium: The place of family in human society*. Greenwood Publishing Group, 2007. p.391.

[179] The academy has institutes of Drama, Music, Fine Arts, Design Art, dance, Folk Art, Movie and TV Arts, Dream of Red Mansions, Marxism Art Theory, Chinese Culture, Architecture, Photography, etc. (See: <http://www.zgvsyvj.org.cn/newart/woyuangaikuang.jsp>). The institute of Chinese culture currently has the following four divisions besides Ms. Ma's Center for Leisure Studies: Center of Artistic Anthropology (艺术人类学中心), Office of Academic Trend (学术思潮研究室), Office of Legal Culture (法学文化研究室), and Office of World Sinology (世界汉学研究室).

[180] Original Chinese: "马惠娣近年致力休闲学的研究, 五年前她来到我们中国文化研究所, 创办休闲文化研究中心并担任主任。她是龚育之介绍来的, 原《自然辩证法》编辑部的工作仍继续。可以想见她以自然辩证法名家的龚育之的渊源, 以及和“老少年”于光远的渊源。她开的休闲学的研讨会, 光远、育之必来, 我有时错位侧席, 也是为了见到育之。” (See: Liu Mengxi. *Memory of Yuzhi*. Wen Wei Po, Aug. 26, 2007. 刘梦溪: 《念育之》, 2007年8月26日《文汇报》。)

[181] CNAA. *Scholars at our Academy*. (中国艺术研究院: [我院学者](#)。)

[182] Fang Zhouzi. 2000. *On Reductionism and Holism*. *Studies in Dialectics of Nature* 16(11):1-3, 22. (方舟子: 《还原主义和整体主义述评》, 《自然辩证法研究》2000年第16卷第11期1-3+22页。)

[183] Liu's Original Chinese: "方舟子为了能‘适应’我们的专业, 还特意写了一篇与科学哲学有关的‘论文’。方舟子的中文杂文确实写了不少, 中文的学术论文几乎没有。方舟子没有把论文直接寄到杂志社, 而是传给我, 希望我推荐到《自然辩证法研究》上发表。那时候, 我给此杂志审稿, 还算有一点点内部关系(后来各单位量化考核, 要求发稿的多了, 我也不再介入。在那以后从未给此杂志推荐过稿子)。我把方舟子关于还原论与整体论的论文发给编辑部的马惠娣女士, 请她帮助发表。此过程以现在的眼光看, 似乎不太正规, 但也不算犯什么大错。也许按方舟子的严格标准, 这算是学术腐败。方舟子的文章其实写得很一般, 是文献综述, 可发可不发。看在朋友的份上, 我和马老师等都尽了力, 杂志社给面子, 很快清样就排出来了(方舟子, 还原主义和整体主义述评, 《自然辩证法研究》, 2000年第16卷第11期)。清样还是我亲自校对的。” (See: Liu Huajie. *The Affairs I have Had with Fang Shimin (Fang Zhouzi)*. Liu Huajie's Blog on ScienceNet, Oct. 29, 2010. 刘华杰: 《我和方是民(方舟子)的那点事》, 刘华杰科学网博客2010年10月29日。)

[184] Original Chinese: "我真正感兴趣的是, 为什么方如此没有学术品位的论文何以能够在国内很有名气的《自然辩证法研究》这样的专业杂志上发表? 要知道, 中国科学技术哲学在哲学领域中是公认与国际研究接轨较好的研究领域, 一般不会在其著名的杂志上发表述评之类的东西了, 而这类东西也常常是科技哲学研究生的习作, 何况方的文章还够不上这种习作水平? 也令我疑惑的是, 方自己宣称自己对搞弄科学哲学感兴趣, 可是, 其大作却放在‘自然哲学’栏目中(因为这样就可以将方的‘论文’放在第一篇的位置上)。直到我看到了这次‘溃瘍’现场记录, 我才明白: 原来该杂志的编辑部主任也位列其座; 而正是这位主任编辑了方文。在国内, 编辑部主任或编辑的权力远比主编或编委权力大, 审稿有时只是一个过场。该杂志据说是中国自然辩证法研究会主办的, 该研究会也算‘腐败’得可以了, 叫一位研究‘休闲学’担任编辑部主任和主要编辑, 休闲学和自然辩证法有何关系(不知他是否也研究气功休闲)? 难怪国内的人说, 自然辩证法是一个‘大杂烩’。” (See: Bian Chuaner. *How Come Fang Zhouzi was Able to Publish a Paper in the Studies in Dialectics of Nature?* Note: The article was saved because Fang attached it to his reply to the article. See below.)

The New Threads, Aug. 6, 2001. 扁船儿: [《方舟子何以能够在〈自然辩证法研究〉发表论文?》](#), XYS20010806。)

[185] Fang's original Chinese: “《自然辩证法研究》在国内的学术地位有多高, 我不知道。在他们发表我这篇文章之前, 我根本就沒读过这份刊物, 也跟他们的编辑人员预先没有打过任何交道。” (Fang Zhouzi. *A Reply to Bian Chuane's How Come Fang Zhouzi was Able to Publish a Paper in the Studies in Dialectics of Nature?* The New Threads, Aug. 6, 2001. 方舟子: [《答“扁船儿”〈方舟子何以能够在《自然辩证法研究》发表论文?〉》](#), XYS20010806。)

[186] Fang's articles are: Fang Zhouzi. *It Won't be the Same without Darwin*. The New Threads, May 8, 2001. (方舟子: [《没有达尔文不一样》](#), XYS20010508); Fang Zhouzi. *Which “Modern Biology”?—A Reply to Yan Qingshan's It Would be the Same even if There Had been no Darwin*. The New Threads, May 9, 2001. 方舟子: [《哪门子的“现代生物学”? —一答颜青山〈没有达尔文也一样!〉》](#), XYS20010509); Fang Zhouzi. *Mendel Created Research Paradigm?* The New Threads, May 10, 2001. 方舟子: [《孟德尔何曾开创了研究范式?》](#), XYS20010510。)

[187] Fang's original Chinese: “《科学是什么?》是1995年在ACT上的掐架帖, 写得比较随意。” (See: [2010-10-17 02:44:07](#)).

[188] Fang's original Chinese: “达尔文进化论对现代生物学的影响, 远远大于孟德尔的遗传学说(不管是第一还是第二种), 这在学术界是公认的, 不用多言。经典遗传学说在今天已经被分子遗传学取代而成为历史, 孟德尔只具有了历史意义, 而不具有现实意义, 而达尔文的进化论(共同祖先学说和自然选择学说)却仍旧是生物学的核心理论。” (See: Fang Zhouzi. *It Won't be the Same without Darwin*. The New Threads, May 8, 2001. (方舟子: [《没有达尔文不一样》](#), XYS20010508。)

[189] Fang's original Chinese: “在《溃疡》座谈会上, 马女士通知我, 《自然辩证法研究》登出了我批评颜青山的文章。” (See: [185].) Note: According to the reprint, Fang combined two of the three articles criticizing Yan into one, and submitted it to the journal on July 20, 2001. The paper was published in the November issue of the *Studies in Dialectics of Nature*. (Fang Zhouzi. 2001. *Darwin, Mendel, and the Tradition of Scientific Publication*. *Studies in Dialectics of Nature* 17(11):52-55. 方舟子: 《达尔文、孟德尔以及科学发表方式——兼及颜青山〈从科学普及的角度看“孟德尔之谜”〉一文》, 《自然辩证法研究》2001年11期52-55页。)

[190] Yan Qingshan. 2002. *Darwin's Theory and the Paradigm of Modern Biology*. *Studies in Dialectics of Nature* 18(11):40-43, 52. (颜青山: 《孟德尔定律、达尔文进化论与现代生物学规范——兼答方舟子“达尔文、孟德尔以及科学发表方式”一文》, 《自然辩证法研究》2002年11期40-43, 52页。)

[191] Xin Ge. [Preface to The Complete Analysis and Comparison of the Plagiarism in Liu Juhua's Master's Degree Thesis](#).

[192] Original Chinese: “[照片: 听米寿老人于光远朗诵自传长诗《我》](#)”。

[193] Sima Nan claimed that he was the person who took the picture: “方舟子夫妇见于光远先生的历史性照片, 摄影者为司马南。” (See: [2012-5-17 22:52](#)).

[194] See: [An Open Letter to the Graduate School of Chinese Academy of Social Sciences Regarding the Alleged Plagiarism Case of Its Graduate Ms. Liu Juhua](#), which was signed by 240 Chinese scholars around world, and made public and sent to the Graduate School by expressed mail, on March 15, 2012.

[195] See, for example, the discussions on Rainbow Science and Education Forum on April 11, 2011: *Where Did Liu Juhua Get Her Undergraduate Education? Was She Yu Guangyuan's Maid?* ([《菊花大学是那儿的? 菊花会不会是于光元的保姆?》](#)。)

[196] See, for example, some internet posts: *Many People Say That Fang Zhouzi's Behind-Scene Boss is Mr. Yu Guangyuan and Liu Juhua was His Maid*. Tianya Community, March 2, 2012. ([《很多人说方舟子幕后大 boss 是于光远先生刘菊花曾是老先生的保姆? 。。求知》](#), 2012 年 3 月 2 日天涯社区); *Fang Zhouzi Relied upon Liu Juhua to Get on in Life, Yu Guangyuan was the Ultimate Boss*. Tianya Community, March 5, 2012. ([《方舟子原来是背靠刘菊花发迹的, 于光远是终极 boss》](#), 2012 年 3 月 5 日天涯社区。)

[197] Fang's original Chinese: “我曾与反伪科学老前辈于光远见过几次面, 有一次我妻子也跟着去拜见这位社科院老领导, 这是我妻子和于光远的唯一一次见面, 于是‘方学家’们造谣说她是于光远的保姆、靠他从一个初中生上了社科院研究生。一大帮媒体人也跟着转这一谣言, 甚至添油加醋地说二人有什么不正当关系, 近百岁老人清誉也受影响。” (See: [2012-3-5 13:21](#)).

[198] The original Chinese of the statement: “3 月 6 日下午, 胡耀邦史料信息网工作人员电话采访了于光远同志的家人及身边秘书。他们表示, 对近日来网上流传‘于光远安排保姆刘菊花入社科院读研’的谣言深表震惊和气愤。刘菊花曾随同丈夫方舟子一起到光远同志家中拜访, 仅此而已, 从无其他关系。光远同志 1989 年因为众所周知的原因受到不公正的待遇, 他为人正直, 品格高尚, 至今仍被视为中国改革的先行者和思想理论界的旗手, 受人敬仰。刘菊花 1999 年起在中国社科院研究生院读研时, 年届八十五的光远同志不担任中国社科院领导已十余年之久。如今有人居然借‘韩方之争’恶意污蔑中伤光远同志, 行为令人不齿, 应受到公义谴责。光远同志的家人及身边秘书在此呼吁: 请广大网友切勿传播谣言, 留百岁老人一份清静; 并请网友协助查清何人造此谣言。” (See: 胡耀邦史料信息网: [《于光远家人澄清谎言声明》](#), 2012 年 3 月 7 日。)

[199] In May 17, 2012, a person identified himself as Wang Zhizhen (王之祯) posted a photo on weibo.com showing Yu with three women and two men in Hainan Province in 1994. He claimed that one of the women was Liu Juhua, who was working as Yu's "secretary of life," the formal title for a maid of a high rank official. The original post has been deleted, but both the photo and the information are well distributed on the internet. (See: [《疑似菊花保姆照再现江湖, 方舟子微博否认无法自证》](#), 2012 年 5 月 17 日凯迪网络; [《方舟子: 给于老当保姆, 是毁我妻子的清誉。点解?》](#), 2012 年 5 月 19 日凯迪网络; [《法院门庭若市, 公布菊花照片的王之祯也请求肘子起诉》](#), 2012 年 6 月 12 日凯迪网络; [《这照片里的人是纯美吗?》](#), 2012 年 5 月 17 日虹桥科技论坛。)

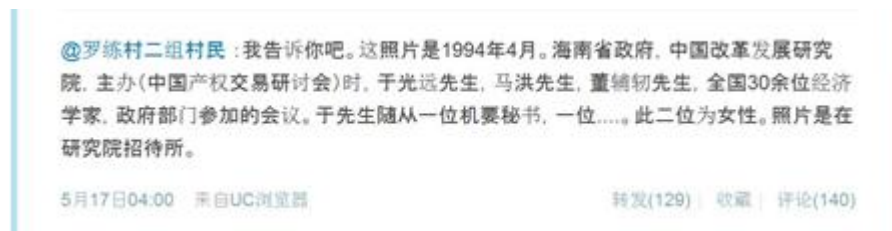
[200] Fang's original Chinese: “韩家军不知从哪弄到一张 1992 年于光远先生与人合影的照片, 然后说其中一个女人就是我妻子, 在当于老的‘保姆’。这种毁人清誉的谣言, 谁传谁信谁他家去给高官当保姆。1992 年我妻子还在大学哲学系读本科, 十余年后才由我介绍和于老见过一面, 也是唯一的一面。” (See: [2012-5-17 19:26](#)).

[201] Since June 2012, Fang and his wife have sued or have threatened to sue the following people or institutions (this is not a complete tally):

1. Wu Zhongmin of Guizhou Normal University for spreading voyeurism rumors against Fang ([2012-06-02](#), [2012-06-10](#), [01-24 17:29](#), [2013-02-06 14:43](#));
2. Shanghai Hotline for spreading voyeurism rumors against Fang ([2012-06-05](#), [2012-07-06](#), [2012-09-20](#), [01-24 17:29](#));
3. Yin Chuang of Hebei Human Resources Company for saying Fang and his wife falsified Liu's diploma from Lanzhou University ([2012-08-02](#));
4. A restaurant for using Fang's image without permission ([2012-08-02](#));
5. Luo Yonghao of Beijing, Luo Yonghao and Co., and sina.com for using Fang's image without permission ([2012-08-22](#), [2012-09-15](#), [2012-10-02](#), [02-06 15:24](#), [03-18 16:38](#), [03-25 16:11](#), [06-14 16:01](#), [06-18 08:47](#));
6. Li Jianmang of Holland for spreading rumors against Fang and his family members ([2012-08-23](#), [2012-08-23](#), [2012-08-28](#));
7. Sohu.com for interviewing Li Jianmang to talk about academic fraud busting ([2012-08-28](#));
8. Zhao Hua of Shanghai for scolding Liu ([2012-09-06](#));

9. Fu Dezhi of CAS and weibo.com for defamation of Liu ([2012-09-10](#), [02-04 19:35](#), [02-06 14:43](#), [02-25 19:46](#), [03-27 18:01](#));
10. Any person who doubts the authenticity of Liu's diploma and weibo.com for allowing these posts to exist ([2012-09-10](#));
11. Weibo.com for allowing posts which Fang dislikes ([2012-09-28](#));
12. Li Li for scolding Fang's daughter ([2012-09-29](#), [2012-10-01](#), [2013-02-02 15:27](#));
13. Wangyan Bafenzhai for defamation ([2012-10-11](#), [2012-10-13](#));
14. Zhou Hongyi and Qihoo 360 Technology for defamation ([2012-10-11](#), [2012-10-13](#), [2012-10-17](#), [2012-10-18](#), [2012-10-22](#), [2012-10-23](#), [2012-12-21](#), [01-24 17:29](#), [03-14 10:01](#), [03-14 10:08](#), [03-14 10:44](#), [07-31 12:35](#));
15. Legal Weekly for publishing articles revealing Fang's plagiarism ([2012-10-26](#));
16. Jiang Yi and Power Daily for defamation ([2012-12-15](#));
17. He Nan for defamation of Liu ([2013-01-05 20:47](#), [2013-01-31 17:49](#), [2013-02-02 15:27](#), [03-25 23:42](#));
18. Sun Haifeng for defamation of Liu ([2013-01-05 20:47](#), [2013-02-02 15:27](#));
19. Pan Yanjiang for spreading rumors against Liu ([2013-02-06 14:43](#));
20. Guo Guosong for publishing articles revealing Fang's plagiarism ([02-07 21:40](#));
21. [www.ce.cn](#) for spreading rumors against Fang ([04-08 20:56](#), [04-09 13:48](#), [04-16 17:09](#), [04-17 18:04](#));
22. Sun Yanhong for spreading rumors against Fang's fund ([07-23 08:40](#), [07-23 17:12](#));
23. Wu Hongfei for spreading rumors against Fang ([07-23 17:12](#));
24. Wang Mudi of Guangdong TV and weibo.com for spreading rumors against Fang ([07-31 15:59](#), [07-31 23:54](#), [08-01 00:08](#), [08-13 11:58](#), [08-17 14:40](#));
25. Chen Cun of Shanghai for spreading rumor against Fang ([09-20 18:56](#), [09-21 09:11](#));
26. Yao Bo of Beijing for spreading rumors against Fang ([09-20 18:56](#)).

[202] Original Chinese: “我告诉你吧。这照片是 1994 年 4 月。海南省政府，中国改革发展研究院，主办（中国产权交易研讨会）时，于光远先生，马洪先生，董辅初先生，全国 30 余位经济学家，政府部门参加的会议。于先生随从一位机要秘书，一位....。此二位为女性。照片是在研究院招待所。”



[203] Liu Shi. *Was it Fang Zhouzi Who Introduced Liu Juhua to Yu Guangyuan, or was it Liu Juhua Who Introduced Fang Zhouzi to Yu Guangyuan?* Liu Shi's Blog, May 18, 2012. (刘实: 《[到底是方舟子介绍刘菊花给于光远，还是刘菊花介绍方舟子给于光远?](#)》, 刘实的新浪博客, 2012 年 5 月 18 日。)