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GALLOPING HORSES: DESIRE, DISCIPLINE, AND THE HUKOU SYSTEM IN XU ZECHEN'S FICTION

Jamal Shabab Ahmad
M.A English Graduate (2 Years)
Dr. Saleem Akhtar Dhera
Higher Education Department, Government of Punjab , Pakistan .
dherasaleemakhtar@gmail.com

Abstract

Xu Zechen's short story Galloping Horses tells a seemingly simple story, but it is a sharp indictment of the hukou system of China and the psychological impact on migrant workers. The narrative is told through the symbolism of the horses, the melons and the figure of Soybean, to reveal systemic inequality, not only as economic discrimination but as a psychological discipline. Lacanian psychoanalytic theory and Marxist literary criticism are used to analyse the desire to ride a horse to represent social mobility, how the internal arc of Soybean illustrates the psychological internalization of inferiority, and how transactional relationships illuminate the exploitative nature of urban-rural inequality. The analysis shows that the hukou system has produced a vicious circle of desire, humiliation and self-deprecation, which is hindering the attainment of self-actualization by migrant workers. Ultimately, Xu's story is not only a condemnation of systemic inequality, but a reminder of the humanity and dignity of the people of poverty and marginality in China.

Introduction

Background and Context

The story is the representation of human desires and longings. Naturally, man longs for the things he lacks. This is the observation on which the narrative of Galloping Horses is constructed. The story serves as a symbolic representation of the hukou system, where different characters in the story represent separate units of Chinese society and authorities. Through this literary lens, the author criticizes the systemic inequalities that evaded modern Chinese society, which is full of lacks and inequalities. In modern China, authorities devised villagers to come to the city, indirectly. Firstly, they did this for the betterment of more, i.e., a kind of utilitarianism in which there was betterment of more people in mind. They did not concentrate much on villages and caused them to be the second-class citizens. This utilitarian approach, designed for national progress, created a social structure where villagers were systematically overlooked. Villagers saw facilities in citizens' hands and city residents were treated well. Villagers, in search of such job opportunities and better facilities, came to the cities. This was to make the country prosperous. The authorities believed that infrastructure is the base of economic prosperity in Chinese society, yet this development came at the cost of rural communities.

The Symbolic Landscape

The story is set in the rural, dusty environment with a road connected there. There, on the road are trucks driving all the day long to unknown destinations which is hiddenly, in a literary way, depicts the migrations towards the cities. The horses are the multifaceted symbols. Describing the resonant desires of both the narrator as well as the Soybean or Beansprout, i.e., protagonists. Xu himself writes in a paper that his characters never stay, they always want to 'go' somewhere. They need economic independence and want to experience the progress. Xu engineers the narrative that criticizes the social injustice in contemporary China, where aspirations antagonist inabilities. As opined that Xu's characters live in an era of unprecedented economic progress for China, usually walking among symbols of its technological achievements in a global metropolis par excellence, and yet they can enjoy only small bites of its wealth.

The horse is steeped in Chinese culture and history, lending Xu's story multiple layers of significance. In the era of Han dynasty, the symbol of national spirit, individual will and

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dynasty power is the "Galloping Horse Treading on a Flying Swallow" in the paintings of Song dynasty. It is the force of speed, freedom and conquest. But in the context of "Galloping Horses," this historical symbolism is twisted by the brutal realities of the countryside.

In the story, the horses of Hongqi and Dongliang are the objects of desire for the protagonists. "Xu Zechen... addressing universal themes such as childhood, desire, responsibility, and corruption through the lens of his own cultural tradition" (Dented Feels, 2025). Horses are the symbol of an escape from the dull, bore and dusty life, from the melon fields and taking care of buffalo and the life of longings. In longings, his characters remain always in "constant motion and social immobility" same as described also that regarding his other work which means that his internal goal is to mitigate boredom and independence from financial sufferings. The narrator's description of riding, where he exaggerates to impress Soybean, explains his longing i.e. "feel the power of a field marshal" and to experience a reality where "the wind rushes past, smacking you in the face." This romantic feeling of horse-riding contrasts directly with the life they live full of social inequalities. The narrator's task regarding buffalo and Soybean's fieldwork which both are slow work and painstaking, to the speed and freedom of the horses.

Thesis Statement

By means of the horse that "can never be" controlled by the migrant, Xu's story elucidates that the hukou system is not only a system of economic discrimination, but also a psychological discipline of migrant workers, who lack the confidence to move toward self-actualization and who become caught in a cycle of desire, humiliation, and self-deprecation.

Significance of the Study

Minorities shown in the story are basically the majority in the reality. Some are in the governing authorities, while more people suffer for their survival. The remaining of Soybean alone on the road, as described by the narrator, depicts the alienation or distancing of minority groups from the majority. The people who are in the majority do not stop near Soybean; rather, they are moving in their desired directions. This story is also a depiction of the miseries of minorities. The migrants, i.e., Soybean and his father, were the only two characters in the whole story to describe the ups and downs in the lives of minorities such as Uyghur Muslims. This realization causes to produce such literature. This type of study is necessary because of the reason that busy lifestyles cause the workers to remain busy and do not understand what is happening with them. So, external aid is necessary for them to understand the real scenario in which they live. This is necessary for the people to understand how they are valued and what is their place in the society so that they can understand themselves better.

Research Question

How does the desire to ride a horse been used as a symbol to unfold the Hukou system and its effects on Chinese citizens?

Research Objectives

1. To explore the symbolic meaning of the horse.
2. To investigate how Soybean had undergone psychological change after meeting the narrator, i.e., an urban.
3. To look at the Hukou system not only from an economic point of view but as a psychological weapon.

Theoretical Framework

Lacan's Psychoanalytical Theory

The psychoanalytic theory of Jacques Lacan would be a good tool to use to analyze the psychological aspects in Xu's story. Lacan theorises that human desires are about what they see themselves as lacking. Critically, more, Lacan's insight that "Man's desire is the desire of the Other" implies that one's desires are not necessarily one's own, they are determined by the

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Others they look up to, that is, by social norms, and by the symbolic order imposed by the social order.

Marxist Theory

A Marxist literary analysis analyzes the role of literature in representation and critique of class relations, economic systems and ideology which substantiates inequality.

Hukou System (Institutional Inequality)

It was set up in the 1950s and has a big impact on how citizens access education, health and social services, employment and social welfare.

Research Paradigm

The research paradigm used in this study is qualitative and interpretivist to view the literary text as a place of meaning-making that is reflection and criticism of social realities. The methodology is a close reading and thematization supported by Lacanian psychoanalytical theory, and the Marxist literary criticism.

Research Design

The research adopts a single case study methodology and aims to analyze Xu's short story as a cultural document, which reflects psychological and economic aspects of the hukou system. This case study method provides the opportunity for detailed analysis of the symbolic, thematic and ideological layers of the text in a context sensitive way.

Literature Review

Xu's short story "Galloping Horses" presents a simple narrative with complications intertwined in the Chinese society that functions as a whistle blowing on desire, socioeconomic marginalization, and the horse symbolic importance in modern Chinese literature. Xu used the traditional symbols in opposition to the newer symbols i.e. cars and trucks for his purpose and narrative building that blows the dirt of the road. Xu's description of pushing "cars and trucks to the edge of the road" and literal racing between the horses shows the progress of both the types. The question of Soybean, "where all the cars and trucks... were going" shows a genuine disconnection between the villages and urbanity. The cars and trucks represent industrial progress where all the people there do for themselves. Trucks went from the roads even without stopping there for the inhabitants i.e. villagers as a review of Xu's Beijing Sprawl also describes that how Xu chronicles "those left behind by the Chinese Dream". He explains the dilemma of Chinese who are surrounded by progress but still unable to participate in it. Horses are more luxury than the cars but Xu described the longing for the horse-riding because the riders were more accessible to the protagonists. The accessibility is the key in the modern world. The basic agenda of the story is that Soybean must be able to ride a horse anyhow but Xu himself writes this longing as commodity that needs reciprocation but remains still unable to ride a horse. Xu's characters' "desire to fully become citizens" is central to their identity, but they remain 'peripheral and limited by the very social architecture of the metropolis'". The narrator serves as the intermediary or hierarchical administrative positions and the transactional nature of the rural community. He also kind of acts as the leader that can lead someone to experience one's longings by showing some bravery. It is stated that the confrontation with the peasant 'other' provides theatre for acting out varying dramas of identity, power, ideology, and self-representation. He, for that purpose, exaggerated his own experience of riding a horse and what were his acts to achieve that i.e. stealing mulberries even unripe to push Soybean to the extent that he must agree to experience freedom and do it at any chance. Xu elaborated this reciprocation explicitly when Hongqi and Dongliang demanded: Soybean can ride only when the watermelons are ripe and they can "eat what we like in his melon patch, as much as we want." The desire expressed in the transactional microcosm of the rural setting of the story, and in the overall market-driven pressures of the hukou system, is always represented as a desire to exchange material things. It is assessed that the different factors that are contributing to the

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transition to a market economy and growth of networks in rural China. Nothing was done by the horse-riders out of love or empathy except at last and that was only for the formality when there was no need of that. For Soybean, the proposal for the fulfilment of his dream was of devastating nature because the authoritative body shown in the story for Soybean was his father who used to count all the melons every night. His dream stood between the violation of his familial duty and the risk of punishment. The desire of Soybean remains not only the desire but transformed into a risk. Villagers in the story and bourgeoisie in general, have to go through the cycle of exploitations to achieve one of the most basic facilities i.e. freedom which is symbolized by horses. It is observed that China's rural-agricultural sector was not only neglected but also exploited in support of urban-industrial growth. Xu's voice becomes very strong as he used the first person narrative, its very important aspects are self-awareness and not a second-hand source. In actual fact, the narrator is not a hero but an envious insecure boy who used Soybean to fulfil his desires. Another important factor involved in his treachery was the use of Soybean's melons for his long horse-ride as well. he was so selfish that he went through Soybean's melon fields just to have a "chance to ride a horse", not for meeting Soybean or making him sure that he would someday ride a horse definitely. He even himself regretted after the promise of making him ride a horse. He was deceiving himself and had in his heart that he feels "like a thief," every time he passes the melon field. This act of the narrator depicts that there is unreliability of some sort. This is like the narrator sees himself, his feelings for economic progress, in the Soybean. The bond between the two protagonists were not that much of a friend but as a delusion of independence. The literary beauty is there in the story with the openness of narrative. Readers are invited to think what would be and how difficult it would be for the minorities to attain what they want as Soybean retreats to think about the deal when the "melons are ripe." A researcher writes that he, from a simpleton to a resilient and self-reliant individual, was forced to confront the cruel world with his own will power (Question AI, 2024). Soybean, even at last could not ride. This is very effective because the conflict in the story is not external rather it is internal i.e. the pain of apparently, in the story, unattainable desire. Soybean is more main character than in the story than the narrator himself, his desire, in the whole story, remained unattainable but narrator served himself and calmed himself down from his deceit saying, "I had some peace for a few days" as the Soybean was of second priority for the author as well. Author used this method of writing to describe the Chinese social and authorial priorities. Studies do not explore this story as the suggestion. In current studies, it depicts the systemic issues and also the lives of the people affected by that. The story is the continuous picture of aspiration and failures with disappointments for not achieving the speed, freedom and independence, being on horse-back. Xu offers stark oppositions in a way that there are the trucks and cars passing from the road to the cities and making the surroundings dirty. Horses were fast enough as compared to the lives of Soybean and the narrator.

Discussion Part 1:

Symbolic and Economic Landscape

In cities, governing bodies are composed of financially stable people. The act of Dongliang and Hongqi making the narrator fall from the horses and not even a single man asking why they did that gives this impression. They, even in China, act like a bourgeoisie and the migrants or people with less money act like proletariat. They fulfil their demands for attaining what they want like Soybean exchanges the melons without deciding the quantity how much the horsemen had to eat. The social fabric is of the sort in China that the working-class look towards somehow better-offs to fulfill their dreams. But they lack the courage to face them and demand something from them. They are aware of the insolent behavior they could face from them. Xu emphasizes that self-respect is the element which is prioritized in China. To maintain their self-respect, they do not confront the citizens. All the characters in the story are seen coping-up

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with their daily financial chores except the two horse riders, Hongqi and Dongliang. Farmers, narrator, car drivers and truck drivers are seen struggling for the economy. This is the symbolic representation of financial strategies designed by citizens for themselves, like they could do any job, whatever they wanted to do but author sensitively wrote that sequence in a way i.e. the pushing of cars and trucks to make sure that it is society that urges someone to do some sort of particular job. When there is a limited supply of jobs, markets, and products, one already using it should have designed and started using it in his own way and leave no place for the one coming after because of the sense of competition. Chinese urbans had to work with less effort. Grazing horses requires horsemen just to ride there, while on the other hand, the work in the field of melons required the work of day and night as they sell the melons in daytime and at night, Soybean's father counted the melons. This work depicts what are the inequalities between the rich and the poor. Even the citizens with less money have somehow enjoyed the perks for which the moved families dreamed like touching and somehow riding a horse. Hongqi and Dongliang, even after receiving something, laughed at the narrator and caused him to be injured. The writer did not directly write that it is about the hukou system or the social injustice; rather, he used at some places like the internal feeling of considering themselves lower than other locals and especially rich people. Injustice, Crime, and Class Division Not giving something is a harsh injustice in itself, but not giving something after giving something to others is a crime in which the Chinese government is indulged. Men with empty bellies cannot think as men with full. They have no fear of survival; that is why it is seen that the activities in the cities and busy areas are performed by the bourgeoisie. Rich urbans live the life, which is a wish for someone. A very important factor missing in the lives of working-class is that the training is required for anything a man wants to do. But, the workers are trained in a way that they do not know how to do any other work except their own, like narrator himself represents working-class; he has only a single buffalo; he does not know how to ride a horse because he had no time for that but the narrator described the feeling as the general of the Chinese army, showing that the narrator longs for the luxuries enjoyed by those economic-class. The Rule of Might and Government Response In metropolitans, people's behaviors are very much unpredictable and so finding rest is very difficult. Once riders demanded melons of their choice but at the end, they offered free ride. This has become the rule of Chinese metropolitans that might is right. It is natural that a man can only endure something until it is on him. Whenever something hits his family, he cannot tolerate it. A man which is already suffering from the hukou system cannot tolerate a direct intervention of some local to exploit his hard work like the melon field was for the bread and butter of Soybean's family and so his father could not tolerate it. Governments test the limits of the working-class or villagers; they, when some hardship comes on them, try to act to compensate them with handsome amounts and things like that, but this is just for formality as Hongqi and Dongliang do for Soybean. They have the benefit of living in the city and being treated as the first-class citizens. They enjoy all the perks of the city.

Part 2:

Psychological Internalization

Soybean's Internal Arc (Desire → Negotiation → Failure)

The Internalization of Inferiority Villagers feel ashamed of what citizens are open about due to the social behaviors they face and due to the internal weaknesses and lack of exposure. Xu explained this by writing that Soybean hesitated first to tell that he never rode a horse. Man's life depends on his confidence with what he faces the world, but Chinese villagers who were indirectly forced to the cities to work there are left with broken selves. Author pointed out hunger, physical fatigue as well as psychological burden by hinting that they have to work for their personal security, their medical conditions, their enjoyments, and whatever they want to

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do. Xu explains that another factor is what keeps them behind is that they cannot find many people like them. In the whole story, no other character like Soybean and his father was mentioned and narrator explains this that there were very few people who knew them. City-born people do not bother what is felt by the villagers. Their hard work is not seen with that much regard as they put dirt on their pond while working for themselves selfishly. Internal feelings could not always be suppressed by narrator as well as the Soybean, especially when they see horse-riding dream in front of them daily. It gives them hormonal activity to do what is their dream by any means, though this is a short story than a scientific analysis of what happened but this is a fact that dopamine is released in such cases. So, when there are so many complications in achieving one's dream then in city culture, nepotism is one of the great ways to achieve financial success. Cities are so busy that no one has time for others, so they try to find references for their work to be done which sometimes proves to be fruitful like Soybean saw that the narrator had somehow relation with Hongqi and Dongliang. This shows a very degrading fact that there is so much emotional distance between social classes that rudeness becomes normal. People do not regard each other. It grates on a person's confidence as on Soybean's in the story. They cannot talk openly, cannot demand anything as they already know about their place in the society. In normal society, citizens are the responsibilities of governments, but when governments devise policies of cruelty, citizens feel overwhelmed and powerless. People do not understand that talks are not merely talks; they can be a therapy for those who have no person with them to talk. But this factor is ignored in the story. If not directly then must be indirectly. Selfishness is apparently behind it. This attitude is seen in the riders' behaviors. Man observes what he wants to observe. This is a psychological behavior. In Chinese society, wealth carries weight. As the presence of the working-class does not matter, but the impression of wealth is recognized there instantly as the impressions of horse-shoes were. Everyone wants to be happy. Miners mine just for the sake of happiness and billionaires earn billions just for the sake of happiness. But the working-class in China is not allowed and are devoid of this pursuit. Surroundings affect people to a great extent and in China, it decides what behavior one would face. When Xu writes that the narrator considered Soybean younger than him but actually, he was his age fellow, Xu describes that surrounding nourishes physical health as well as mental health.

Part 3: Social Relations and the Failure of Solidarity

Urban Selfishness and Indifference

It is required by man to live a life for livelihood for survival. This fills urban life with selfishness as in doing their own work, they see no other than themselves. Hongqi and Dongliang could not see beyond themselves. They were proud and very self-oriented. They do whatever is necessary for their work, as Hongqi and Dongliang push the trucks to the banks of the road for their own enjoyment. Author highlights a psychological fact that when a man completes his work in such a busy environment and feels secure financially, he becomes overwhelmed and starts to pull the luxuries towards themselves and so causes the society to suffer. Story reveals how migrant families continue to think about the luxuries enjoyed by locals and they, that is how, pay less heed towards their work which proves to be a hindrance. One has to be socially free to live independently. Every Chinese resident, in the hukou system or naturally, man tries to enjoy in his own capacity as narrator could give unripe fruit to the riders, so he did. He even rode his buffalo because man catches ideas from the society and tries to copy it being in their capacity. They think that enjoyment is their right, though independent of resources. Working people try to avoid as much as they can to spend money on their desires because they understand that in the whole city, no man is behind them except their own selves. Xu writes that horsemen did not come to protect him or even ask about his health. Nobody in the surroundings came to help Soybean. This is a psychological condition where sometimes

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man prioritizes the items of use more than himself as narrator mentioned even the horseshoe impressions rather than himself in the beginning of the story. People think of the joy of what people use for luxury even before using them. They imagine the shining surface where the horse ran before without that much riding experience. The luxuries do not need to be discussed or elaborated; they are recognized from far away just like in the starting of story, when he was going from near the melon fields and observed what was very appealing for those who lacked that. People are attracted towards them because of the glitter and attraction they have. The narrative explores how people are greedy already, but when they see something in the hands of others, they kind of become jealous and run more towards them. Narrator did not use that way but he started using that because of going behind Hongqi and Dongliang just to touch it. Personal needs come first for Chinese people. Horsemen asked for the melons first then committed the horse-ride. In such a society, exploitation comes in handy. Business owners or sellers charge whatever price they want and due to their economic conditions, buyers unwantedly agree to pay that as Soybean agreed. They look towards the locals with luxuries ever because it is nearly impossible to keep their eyes closed while being in the same place as the locals. It makes them realize their worth in the authorities' eyes. The mentioning of Soybean by the riders themselves depicts that they knew about him as a boy who works in the melon field but they never asked him even about his health or circumstances. Desires become the driving force for the people to act. Narrator changed his way just to touch the horses and have a chance to ride it. They have to do what even they do not want to do, like adopting a dirty way in the story. In actual fact, in urban settings, people do not work for the others, neither do they worry for them; everyone works for themselves. People prefer to do something in which they see their even small benefit. Horsemen allowed the narrator as well as the Soybean just for themselves and in the greed of eating melons. People have to wait until their desire comes true. Hongqi and Dongliang also waited until the melons had to be harvested and narrator and Soybean also. Importantly, protagonists were more needy than the others. Only the desires of luxuries are not enough; courage is one of the important factors in this regard. Because daydreaming makes people slow and idle like in the story, if Soybean and narrator did not communicate with each other, they would not be able to ride a horse or even go near the horses. The Failure of Empathy Across Class Lines Humanity, as Xu depicts, loses simplicity by mentioning the carelessness of the riders and the drivers. Human is human and his basic necessities and emotions are the same. Riders wanted to eat treats while the protagonists wanted to ride horse. He works, once, for himself when he thinks that he has power either economic or emotional, but these acts do not justify their legitimacy when done with them like first, the riders made an unjustified deal with the Soybean and exploited him financially as well as emotionally and then even ate unripe fruits and were beaten by Soybean's father and prior to that when the narrator gave them unripe fruits, then he had to be made fallen by the rider. Xu makes it clear that money is necessary for emotions in urbanity. This inhumanity caused the people to use bribery for their aims. Financial pressure on the working-class increases to pave their way towards worldly achievements, i.e., to gather much to spend on others for their favor. They have to suffer from unwanted work for that purpose. They have to put extra effort like counting the melons at night. In metropolitans, it becomes difficult to control prices and corruptions taking place. So, the people with more wealth make their own rules and sell their services in black which often includes exploitation of less powerful as the unjustifiable deal with Soybean. By hook or by crook, the less powerful have to fulfill the demands of society. To achieve equal status, they value citizens and urbanity more than themselves and so somehow become alienated from the society, their families, and their own selves. Soybean's Ultimate Inability to Ride This is the fact that working-class villagers value their economy very much and their life somehow depends on that. They cannot imagine anyone near it as the father of

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Soybean depicted in the story. Xu deliberately did not mention their family and their home. They remain distant from their family, their home, the society, and the perks of city life and even medical facilities to put something on the table, but they have forcefully, though indirectly, have to give that to those who do not have its right. They keep all these things in mind and move to the cities to broaden their vision, for the betterment of their health and education. But, they face its opposite. People when compare themselves with the local people, they suffer from inferiority complex. The story is not all about negativity of the hukou system, but as it is said that every cloud has a silver lining, so Xu points out that whatever anyone has to face, if he is in pursuit of something, if he cannot attain it fully, at least he can satisfy himself. They live to survive hard urban conditions i.e. mentally and physically engaged in the cycle of day and night as depicted by Soybean's father, but society and surroundings urge them and resonate their desires and so they act upon them like riding horses in front of those who lack while the description of another way in the story is the choice of writer to show that horses can run and Hongqi and Dongliang could ride their horses from that way, but seeing them narrator followed them and Soybean, a genuine protagonist, tried too hard to ride a horse. Xu greatly depicts the city structure that how the city's economy is running by the hard work of the working-class like the work of Soybean and his father as well as the drivers of truck and cars who work tirelessly but on the other hand Hongqi and Dongliang continue to sit with their horses. They look towards them so that they can eat after they work hard. But, they do it with very carefulness. This story is a tragedy of its own kind. Sometimes, it happens when a man puts his belongings on stake just to achieve his desire but cannot even face it. Same happened with Soybean, whose lifelong desire was just to ride a horse, but when the horse came in front of him in exchange of his melons, he could not even mount on horseback. This is a kind of wakeup call to both the authorities as well as the working-class, i.e., for the working-class, not to be fooled by the luxuries of cities, and to the authorities to have check and balance in how locals deceive them. A world of fantasies is very much different than the practical world as the difference is elaborated in the lifestyle of Soybean as well as the riders. In reality, man needs to face the hardships of economic sort, behaviors of his colleagues, and social pressures. Man earns to have a sense of fulfilment in his life which somehow comes with luxuries and when man has his belly full. The riders even rested after eating melons. A workingman cannot think about the surroundings rather with no tension of bread and butter can think and philosophize his surroundings, which is very necessary for taking part in policy making as depicted in the resting while grazing their horses. They were effluent and exerted themselves on the people on the road. The philosophization is also pointed out through the shapes of clouds. Xu never mentioned in the story how Soybean observed his surroundings like that nor the narrator. He only explained that Soybean and narrator remained busy in thinking of riding a horse, i.e., about their desires. Both, narrator and Soybean were from the same social-class but writing these lines shortly after describing that there were very few people who knew him. On the contrary, he was known by at least Hongqi and Dongliang, wealthy men. A man is known by the company he keeps and in this case we can take the word company in the sense of locality as well. Being born in the city, the narrator had an acquaintance with them. Villagers had a number of acquaintances. Their mental horizons are not that much vast because of limited meetings and matter dealings. They have very less earning opportunities.

Conclusion

In a strict society, authors have to choose literary techniques to express themselves. The mentioning of generals point also points symbolically towards the law and order what Xu himself would have to face. The story reveals how the hukou system operates through a complex of economic discrimination and psychological effects. Migrant workers, represented by Soybean, lack confidence to move toward self-actualization and become caught in a cycle

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of desire, humiliation, and self-deprecation. Xu's narrative ultimately serves as both a critique of systemic inequality and a call for recognition of the humanity and dignity of China's marginalized rural populations. The study proves that there are various reasons due to which villagers are indirectly forced to come in the cities and work but in the cities, they, as in the story Soybean, saw the life-style of urban people and became depressed and their desires resonated seeing Dongliang and Hongqi and the narrator as well. Villagers seeing the same economic-class living experienced lives urges them to sacrifice their primary goal and start pursuing their passion. The commodity fetishism designed by the bourgeoisie or effluent people aroused their material feelings but study showed that Soybean had no time other than working in the field. Authorities and employers have caused them not to turn their heads up other than their assigned work and alienated them from their family, their surroundings and themselves. Study depicts the portrayal of hukou system in the settings of story. The atrocities done by the riders were faced by all the workers either the drivers or the farm workers. That was directly the opposite for which they migrated to the cities. They were deceived all the time by the authorities such as providing them the chance to ride a horse but they never done that before means that the end-users do not know how to ride horse properly. This article analyzes that the Hukou system is a sort of dodge based on utilitarianism. Urban people rule the working-class and so they have cheap labor with less awareness. Cities and urban authorities break their confidence. Injustice with minority caused the injuries to all the sections of society. The study proves that what was unattainable in the villages of China for people remained unattainable in the cities as well. This is not just about a short story but about the Chinese urban settings. People in one of the most emerging economies suffer and their suffering is internalized in a systemic way so that they cannot blame any government or their employer just like Soybean could not blame Hongqi and Dongliang for not even teaching him the way how to ride a horse in exchange of melons from his field. Working-class in China is sacrificing in the form of overtimes and distancing themselves from their loved ones but the Hukou system does not even allow them to enjoy medical facilities at least.

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