

pline and not read news from outside or log onto websites with keywords like “human rights” and “democracy.”

The CCP’s movement to brainwash its people is absurd, brutal, and despicable, yet ubiquitous. It has distorted the moral values and principles of Chinese society and completely rewritten the nation’s behavioral standards and lifestyle. The CCP continuously uses mental and physical torture to strengthen its absolute authority to rule China with the all-encompassing “CCP religion.”

## Conclusion

Why does the CCP have to fight incessantly to keep its power? Why does the CCP believe that as long as life exists, strife is endless? To achieve its goal, the CCP does not hesitate to murder people or to destroy the ecological environment, nor does the CCP care that the majority of farmers and many urban citizens are living in poverty.

Is it for the ideology of Communism that the CCP goes through an endless strife? The answer is “No.” One of the principles of the Communist Party is to get rid of private ownership, which the CCP tried to do when it came to power. The CCP believed that private ownership was the root cause of all evil. However, after the economic reform in the 1980s, private ownership was allowed again in China and protected by the Constitution. Piercing through the CCP’s lies, people will see clearly that in its 55 years of rule, the CCP merely stage-managed a drama of property redistribution. After several rounds of such distribution, the CCP simply converted the capital of others into its own private property.

The CCP claims itself to be the “pioneer of the working class.” Its task is to eliminate the capitalist class. However, the CCP bylaws now unequivocally allow capitalists to join the Party. Members of the CCP no longer believe in the Party and Communism, and the CCP’s existence is unjustifiable. What is left of the Communist Party is only a shell void of its alleged content.

Was the long-term struggle to keep the CCP members free from corruption? No. 55 years after the CCP has been in power, corruption, embezzlement, unlawful conduct, and acts that damage the nation and the people are still widespread among the CCP officials throughout the country. In recent years, among the total number of approximately 20 million party officials in China, eight million have been tried and punished for crimes related to corruption. Each year, about one million people complain to higher authorities about the corrupt officials who have not been investigated. From January to September of 2004, the China Foreign Exchange Bureau investigated cases of illegal foreign exchange clearance in 35 banks and 41 companies, and found US\$120 million in illegal transactions. According to statistics in recent years,

no less than 4,000 CCP officials have escaped China with embezzled money, and their stolen funds from the state add up to tens of billions of U.S. dollars.

Were the struggles aiming to improve people’s education and consciousness and keep them interested in national affairs? The answer is another resounding “No.” In today’s China, materialistic pursuits are rampant, and people are losing the traditional virtue of honesty. It has become common for people to deceive relatives and swindle friends. About many important issues such as human rights or the persecution of Falun Gong, many Chinese either are unconcerned or refuse to speak. Keeping one’s thoughts to oneself and choosing not to speak the truth have become a basic survival skill in China. In the meantime, the CCP has repeatedly excited the public sentiment of nationalism on opportune occasions. The CCP may, for example, organize Chinese people to throw rocks at the US embassy and burn US flags. The Chinese people have been treated as either an obedient mass or a violent mob, but never citizens with guaranteed human rights. Cultural improvement is the basis for raising the consciousness of the people. The moral principles of Confucius and Mencius have, for thousands of years, established moral standards and principles. “If all these [moral] principles are abandoned, then people would have no laws to follow and discern no good and evil. They would lose their directions... the Tao would be destroyed.” [9]

The purpose of the CCP’s class struggle is continuously to generate chaos, through which it can firmly establish itself as the one and only ruling party and religion in China, using the party’s ideology to control the Chinese people. Government institutions, the military, and news media are all tools used by the CCP to exercise its violent dictatorship. The CCP, having brought incurable diseases to China, is itself on the edge of demise, and its collapse is inevitable.

Some people worry that the country will be in chaos if the CCP falls apart. Who will replace the CCP’s role in governing China? In China’s 5,000-year history, a mere 55 years ruled by the CCP is as short as a fleeting cloud. Unfortunately, however, during this short period of 55 years, the CCP has shattered traditional beliefs and standards; destroyed the traditional moral principles and social structures; turned caring and love among human beings into struggle and hatred; and replaced the reverence for heaven, the earth and nature with the arrogance of “humans conquering nature.” With one act of destruction after another the Party has ravaged the social, moral and ecological systems, leaving the Chinese nation in deep crisis.

In Chinese history, every benevolent leader viewed loving, nourishing, and educating the people as the duties of government. Human nature aspires to kindness, and the government’s role is to bring about this innate human capac-

ity. Mencius said, “This is the way of the people: those with constant means of support will have constant hearts, while those without constant means will not have constant hearts.” [10] Education without prosperity has been ineffective; the tyrannical leaders who have had no love for the people but who have killed the innocent have been despised by the Chinese people.

In the 5,000 years of Chinese history, there have been many benevolent leaders, such as Emperor Yao and Emperor Shun in ancient times, Emperor Wen and Emperor Wu of the Zhou Dynasty, Emperor Wen and Emperor Jing in the Han Dynasty, Emperor Tang Taizong in the Tang Dynasty, and Emperor Kangxi and Emperor Qianlong in the Qing Dynasty. The prosperity enjoyed in these dynasties was all a result of the leaders practicing the heavenly Tao, following the doctrine of the mean, and striving for peace and stability. The characteristics of a kind leader are to make use of virtuous and capable people, be open to different opinions, promote justice and peace, and give the people what they need. This way, citizens will obey the laws, maintain a sense of decorum, live happily and work efficiently.

Looking at world affairs, we often ask who determines whether a state will prosper or disappear, even though we know that the rise and fall of a nation has its reasons. When the CCP is gone, we can expect that peace and harmony will return to China. People will return to being truthful, benevolent, humble, and tolerant, and the nation will again care for the people’s basic needs, and all professions will prosper.

## Notes:

- [1] From the “Annals of Foods and Commodities” in History of the Former Han Dynasty (Han Shu). “All under heaven” refers to China under the emperors.
- [2] Qian Bochong, *Oriental Culture*, fourth edition, 2000.
- [3] Gao Gang and Rao Shushi were both members of the Central Committee. After an unsuccessful bid in a power struggle in 1954, they were accused of plotting to split the Party and were subsequently expelled from the Party. Hu Feng, scholar and literary critic, opposed the sterile literature policy of the CCP. He was expelled from the Party in 1955 and sentenced to 14 years in prison. From 1951 to 1952, the CCP initiated the “Three Anti Campaign” and the “Five Anti Campaign,” movements with the stated goal of eliminating corruption, waste and bureaucracy within the Party, government, army and mass organizations.
- [4] Lu Xun or Lu Hsün (September 25, 1881 – October 19, 1936) is often considered the founder of modern vernacular (Baihua) Chinese literature. He was also a noted translator. As a left-wing writer, Lu played an important role in the history of Chi-

nese literature. His books greatly influenced many Chinese youth. Having returned to China from medical studies in Sendai, Japan in 1909, he became a lecturer in the Peking University and began writing.

[5] Both Jade Emperor and Dragon King are Chinese mythological figures. The Jade Emperor, known informally by children and commoners as Grandpa Heaven and known formally as the August Personage of Jade, is the ruler of Heaven and among the most important gods of the Chinese Daoist pantheon. Dragon King is the divine ruler of the four seas. Each sea, corresponding to one of the cardinal directions, is ruled by one Dragon King. The Dragon Kings live in crystal palaces, guarded by shrimp soldiers and crab generals. Besides ruling over the aquatic life, the Dragon Kings also manipulate clouds and rain. The Dragon King of the Eastern Sea is said to have the largest territory.

[6] Peng Dehuai (1898-1974): Communist Chinese general and political leader. Peng was the chief commander in the Korean War, vice-premier of the State Council, Politburo member, and Minister of Defense from 1954-1959. He was removed from his official posts after disagreeing with Mao’s Leftist approaches at the CCP’s Lushan Plenum in 1959.

[7] Zhao Gao (birth date unknown, died 210 BC): Chief eunuch during the Qin Dynasty. In 210 B.C., after Emperor Qin Shi Huang’s death, Zhao Gao, Prime Minister Li Si and the emperor’s second son Hu Hai forged two wills of the Emperor, making Hu Hai the new emperor and ordering Crown Prince Fu Su to commit suicide. Later, conflicts grew between Zhao Gao and Hu Hai. Zhao brought in a deer to the royal court and said it was a horse. Only a handful of the officials dared to disagree and say it was a deer. Zhao Gao believed those officials who called the animal a deer were against him and removed them from their court positions.

[8] Daxing Massacre occurred in August 1966 during the change of the Party leadership in Beijing. At that time, Xie Fuzhi, the Minister of Public Security, made a speech at a meeting with the Public Security Bureau of Beijing, encouraging no intervention with the Red Guards’ actions against the “five black classes.” This speech was soon relayed to a Standing Committee meeting of the Daxin Public Security Bureau. After the meeting, the Daxin Public Security Bureau immediately took action and formed a plan to incite the masses in Daxin County to kill the “five black classes.”

[9] From Kang Youwei, *Collections of Political Writings* (1981). Zhonghua Zhuju. Kang Youwei (1858-1927) was an important reform thinker of the Late Qing period.

[10] From Mencius.