

control of them, because as members of the traditional “scholar-aristocracy” class, their ways of thinking played important roles in shaping the thoughts of ordinary people.

In September 1951, the CCP initiated a large-scale “thought reform movement” starting in Peking University among intellectuals, and required to “organize a movement (among teachers in colleges, middle schools and primary schools, and college students) to confess their history faithfully and honestly,” so as to cleanse any counter-revolutionary elements.”[73]

Mao Zedong never liked intellectuals. He said, “They [the intellectuals] ought to be aware of the truth that actually many so-called intellectuals are, relatively speaking, quite ignorant and the workers and farmers sometimes know more than they do.” [74] “Compared with the workers and peasants, the unreformed intellectuals were not clean, and in the last analysis, the workers and peasants were the cleanest people, even though their hands were dirty and their feet smeared with cow-dung...” [75]

The CCP’s persecution of intellectuals started with various forms of accusations, ranging from the 1951 criticism of Wu Xun [76] for “running schools with begged money” to Mao Zedong’s personal attack, in 1955, on writer Hu Feng [77] as a counter-revolutionary. In the beginning, the intellectuals were not categorized as a reactionary class, but by 1957, after several major religious groups had surrendered through the “unified front” movement, the CCP could focus its energy on the intellectuals. The “Anti-Rightist” movement was thus launched.

In the end of February of 1957, claiming to “let a hundred flowers bloom and a hundred schools of thought contend,” the CCP called on intellectuals to voice their suggestions and criticisms to the Party, promising no retaliation. Those intellectuals had been dissatisfied with the CCP for a long time for its ruling in every field even though it was a layman in those fields and its killing of innocent people during the movement to “suppress counter-revolutionaries” in 1950-1953 and to “eliminate counter-revolutionaries” in 1955-1957. They thought the CCP had finally become open-minded. So they began to speak out their true feelings, and their criticism grew more and more intense.

Many years later, there are still many people who believe that Mao Zedong only started to attack the intellectuals after becoming impatient with their overly harsh criticisms. The truth, however, turned out to be different.

On May 15, 1957, Mao Zedong wrote an article entitled “Things Are Beginning to Change” and circulated it among senior CCP officials. The article said, “In recent days the Rightists...have shown themselves to be most determined and most rabid. ...The Rightists, who are anti-Communist, are making a desperate attempt to stir up a typhoon above force seven in China...and are

so bent on destroying the Communist Party.” [78] After that, those officials who had been indifferent to the “let a hundred flowers bloom and a hundred schools of thought contend” campaign suddenly became enthusiastic and “earnest.” In her memoir *The Past Doesn’t Disappear Like Smoke*, Zhang Bojun’s daughter recounted:

Li Weihai, Minister of the United Front Work Department, called Zhang Bojun in person to invite him to a rectification meeting to offer his opinion about the CCP. Zhang was arranged to sit on a front row sofa. Not knowing this to be a trap, Zhang articulated his criticisms of the CCP. During the whole course, “Li Weihai appeared relaxed. Zhang probably thought Li agreed with what he said. He didn’t know Li was pleased to see his prey falling into the trap.” After the meeting, Zhang was classified as the number one rightist in China.

We can cite a string of dates in 1957 that marked proposals or speeches delivered by intellectuals offering criticisms and suggestions: Zhang Bojun’s “Political Design Institute” on May 21; Long Yun’s “Absurd Anti-Soviet Views” on May 22; Luo Longji’s “Redressing Committee” on May 22; Lin Xiling’s speech on “Criticizing the CCP’s Feudalistic Socialism” at Peking University on May 30; Wu Zuguang’s “The Party Should Stop Leading the Arts” on May 31; and Chu Anping’s “The Party Dominates the World” on June 1. All these proposals and speeches had been invited, and were offered after Mao Zedong had already sharpened his butcher’s knife.

All of these intellectuals, predictably, were later labeled rightists. There were more than 550,000 such “rightists” nationwide.

Chinese tradition has it that “scholars can be killed but cannot be humiliated.” The CCP was capable of humiliating intellectuals by denying their right to survive and even incriminating their families unless they accepted humiliation. Many intellectuals did surrender. During the course, some of them told on others to save themselves, which broke many people’s hearts. Those who did not submit to humiliation were killed—serving as examples to terrorize other intellectuals.

The traditional “scholarly class,” exemplars of social morality, was thus obliterated.

Mao Zedong said,

What can Emperor Qin Shi Huang brag about? He only killed 460 Confucian scholars, but we killed 46,000 intellectuals. In our suppression of counter-revolutionaries, didn’t we kill some counter-revolutionary intellectuals as well? I argued with the pro-democratic people who accused us of acting like Emperor Qin Shi Huang. I said they were wrong. We surpassed him by a hundred times. [79]

Indeed, Mao did more than kill the intellectuals. More grievously, he destroyed their minds and hearts.

Creating the Appearance of Culture by Keeping the Semblance of Tradition but Replacing the Contents

After the CCP adopted economic reform and an open-door policy, it renovated many churches as well as Buddhist and Taoist temples. It also organized some temple fairs in China as well as cultural fairs overseas. This was the last effort of the CCP to utilize and destroy the remaining traditional culture. There were two reasons for the CCP to do so. On the one hand, the kindness inherent in human nature, which the CCP could not possibly eradicate, will lead to the destruction of the “Party culture.” On the other hand, the CCP intended to use traditional culture to apply cosmetics to their [true] face in order to cover up their evil nature of “deceit, wickedness and violence.”

The essence of culture is its inner moral meaning, while the superficial forms have only entertainment value. The CCP restored the superficial elements of culture, which entertain, to cover up its purpose of destroying morality. No matter how many art and calligraphy exhibits the CCP has organized, how many culture festivals with dragon and lion dances it has staged, how many food festivals it has hosted, or how much classical architecture it has built, the Party is simply restoring the superficial appearance, but not the essence, of the culture. In the meantime, the CCP promoted its cultural showpieces both inside and outside of China basically for the sole purpose of maintaining political power.

Once again, temples are an example. Temples are meant to be places for people to cultivate, hearing bells in the morning and drums at sunset, worshipping Buddha under burning oil lamps. People in ordinary human society can also confess and worship there. Cultivation requires a pure heart that pursues nothing. Confession and worship also require a serious and solemn environment. However, temples have been turned into tourist resorts for the sake of economic profits. Among the people actually visiting temples in China today, how many of them have come to contemplate their mistakes with a sincere and respectful heart towards Buddha right after taking a bath and changing their clothes?

Restoring the semblance but destroying the inner meaning of traditional culture is the tactic that the CCP has taken to confuse people. Be it Buddhism, other religions, or cultural forms derived from them, the CCP deliberately degrades them in this way.

### III. The Party Culture

While the CCP was destroying the traditional semi-divine culture, it quietly established its own “Party culture” through continuous political movements. The Party culture has transformed the older generation, poisoned the younger generation and also had an impact on children. Its influence has

been extremely deep and broad. Even when many people tried to expose the evilness of the CCP, they couldn’t help but adopt the ways of judging good and bad, the ways of analyzing, and the vocabulary developed by the CCP, which inevitably carry the imprint of the Party culture.

The Party culture not only inherited the essential wickedness of the foreign-born Marxist-Leninist culture, but also skillfully combined all the negative elements from thousands of years of Chinese culture with the violent revolution and philosophy of struggle from the Party’s propaganda. Those negative components include internal strife for power inside the royal family, forming cliques to pursue selfish interests, political trickery to make others suffer, dirty tactics and conspiracy. During the CCP’s struggle for survival in the past decades, its characteristic of “deceit, wickedness and violence” has been enriched, nurtured, and carried forward.

Despotism and dictatorship are the nature of the Party culture. This culture serves the Party in its political and class struggles. One may understand how it forms the Party’s “humanistic” environment of terror and despotism from four aspects.

#### The Aspect of Domination and Control

##### A. A Culture of Isolation

The culture of the communist party is an isolated monopoly with no freedom of thought, speech, association, or belief. The mechanism of the Party’s domination is similar to a hydraulic system, relying on high pressure and isolation to maintain its state of control. Even one tiny leak could cause the system to collapse. For example, the Party refused dialogue with the students during the June 4th student movement [80], fearing that if this leak spouted, the workers, peasants, intellectuals and the military would also request dialogue. Consequently, China would have eventually moved towards democracy and the one-party dictatorship would have been challenged. Therefore, they chose to commit murder rather than grant the students’ request. Today the CCP employs tens of thousands of “cyber police” to monitor the internet and directly blocks any overseas websites that the CCP does not like.

##### B. A Culture of Terror

For the past 55 years, the CCP has been using terror to suppress the minds of Chinese people. They have wielded their whips and butcher’s knives—people never know when unforeseen disasters will befall them—to force the people to conform. The people, living in fear, became obedient. Advocates of democracy, independent thinkers, skeptics within the (CCP’s) system and members of various spiritual groups have become targets for killing as a way