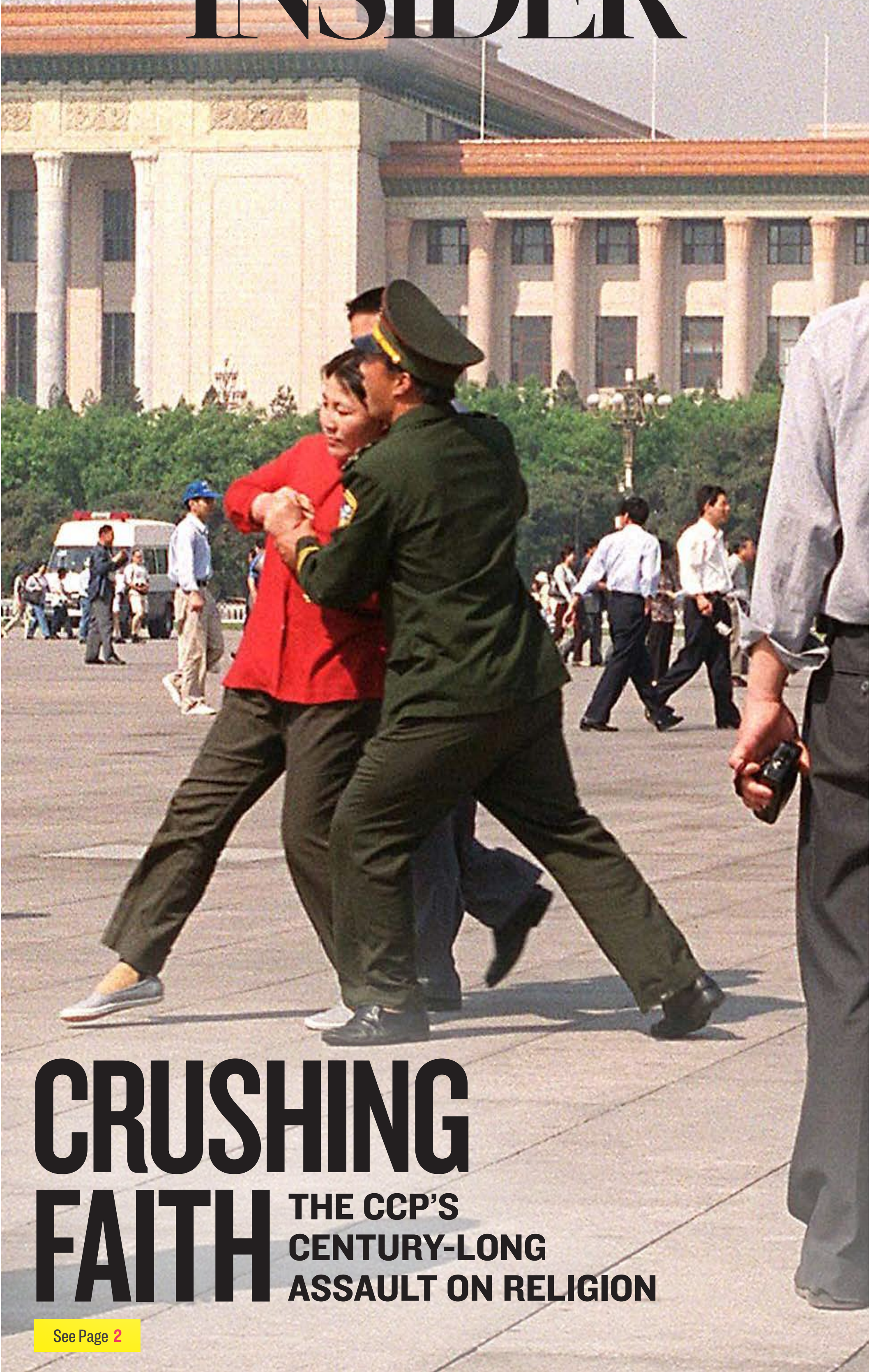


WEEK 27, 2021

THE EPOCH TIMES

# CHINA INSIDER



# CRUSHING FAITH

THE CCP'S  
CENTURY-LONG  
ASSAULT ON RELIGION

See Page 2





Protesters led by Tibetan Buddhist monks are blocked by riot police as they shout slogans and carry Tibetan national flags at a protest near the historic Labrang Monastery, in the town of Xiahe, Gansu Province, China, on March 14, 2008.

## CCP'S 100 YEARS

# Replacing God

## The CCP's Century-Long War Against Faith

EVA FU & FRANK FANG

Priests and nuns were forced to kneel down in front of a large bonfire, watching helplessly as the flames devoured their sacred instruments and burned their skin.

In another Chinese city, students wearing red armbands hit Catholics with sharp wooden sticks, throwing one priest into a fire pit after he collapsed in pain. They beat one nun to death after she refused to stomp on a statue of the Virgin Mary.

One Catholic priest was buried alive in Beijing after declining to give up his faith.

Unsettling as they might be, these acts of brutality documented by Hong Kong-based missionary Sergio Ticozzi were hardly out of the norm for faithful Chinese during the frenzy of the decade-long Cultural Revolution from 1966, when all forms of religious practices were declared “superstitious” and banned.

Nor was such repression unique to that particular period during the regime's more than 70 years of ruling China.

### Total Control

Belief in a higher power is anathema to the atheist Chinese Communist Party (CCP) that for 100 years has sought to command absolute loyalty and control over its members and the Chinese people.

“They just cannot handle an allegiance other than to the state,” Sam Brownback, former U.S. ambassador-at-large for international religious freedom, told The Epoch Times.

As a result, successive Party leaders have launched campaign after campaign to crush and control people of faith in China.

Mao Zedong, the first CCP leader, who oversaw one of the most thorough campaigns to dismantle Chinese religious life, compared religion to “poison” in a

conversation with Tibet's exiled leader, the Dalai Lama. In his autobiography, the Dalai Lama recalls Mao telling him in 1954 that religion “undermines the race” and “retards the progress of the country.”

Former Chinese leader Jiang Zemin in 1993 declared religious freedom to be “unsuitable for Party members” and told Party members to “patiently educate” those with faith to help them “get rid of religious shackles.”

Buddhism, Taoism, Islam, Catholicism, and Christianity—the five religions the regime has officially sanctioned—remain under rigid state control, with

Party officials setting the terms on how they operate.

Chinese officials for religious affairs have stressed the need to “guide religion with socialist values” and for devotees to possess “gratitude toward the Party.”

Under the Party's rules, members also face possible expulsion for believing in religion or engaging in “superstitious activities.”

Marking the Party's centennial, the heads of six state-level religious associations met in June and extolled the CCP leadership. Expressing resolve to “always follow the Party,” they pledged to begin an education campaign to deepen “love

for the Party” among their religious circles.

Pastor Bob Fu, the founder of Christian human rights group China Aid, described the CCP as the “world's largest extreme atheistic Party.”

“[The] CCP has committed the worst religious persecution and crimes against humanity,” Fu told The Epoch Times.

In the words of Brownback, the CCP is “at war with faith”—be it Christians, Tibetan Buddhists, Uyghurs, and other Muslim minorities in Xinjiang, or the Falun Gong meditation discipline.

“It's a war they will not win,” Brownback said.



A labor camp, officially known as a vocational skills education center, in Dabancheng, Xinjiang Province, China, on Sept. 4, 2018.

### ‘Zero-Tolerance Policy’

One year after the CCP took power in 1949, Chinese troops marched into Tibet and forced upon the Tibetans a 17-point agreement to legitimize the CCP's rule. Yet despite rosy promises of Tibetan autonomy on paper, Beijing turned the region into a surveillance state and installed labor camps.

The Dalai Lama, the region's spiritual leader, went into exile in India in 1959 after the regime brutally crushed an uprising, killing tens of thousands of Tibetans. In the 20 years following, about 1.2 million Tibetans have died under the regime's repressive policies, according to estimates by the Tibetan government-in-exile. More than 150 have resorted to setting themselves on fire in a desperate act of defiance.

Police routinely monitor private correspondence, search homes, and examine phone records in search of forbidden content such as “reactionary music” from India, according to the latest U.S. State Department report. Provincial officials also banned students from participating in religious activities during school holidays. The report cited 273 Tibetans being “detained in violation of international human rights standards as of late 2019.”

A Tibetan herder named Lhamo, a 36-year-old mother of three, was detained in June 2020 for sending money to her family in India. The family members who saw her two months later found her “badly bruised and unable to speak,” according to advocacy group Human Rights Watch. She died days later at a local hospital and was immediately cremated.

With the current Tibetan spiritual leader in his 86th year, Beijing has made clear it wants a hand in selecting his successor. In a white paper issued in May, China's State Council said it had identified and approved “92 reincarnated Living Buddhas”—indicating its intent to choose the next Dalai Lama when the current one passes away.

“The CCP practices a zero-tolerance policy when it comes to religious believers,” Lobsang Tseten, executive director of U.S.-based Tibetan activist group Students for a Free Tibet, told The Epoch Times. He added that the “CCP's arbitrary rule in Tibet is a direct threat to every aspect of the life of a Tibetan.”

### ‘Sinicizing’ Churches

The CCP's suppression of Catholic and Protestant churches has also intensified under current leader Xi Jinping's watch.

Chinese authorities have removed thousands of crosses from churches, arrested pastors, ordered the removal of Christian images, and aggressively pursued a “sinicization” policy by establishing “patriotic churches,” in which pictures of Jesus Christ and the Virgin Mary are replaced with portraits of Xi or Mao.

The Chinese regime is also reinterpreting and retranslating the Bible to promote “Chinese-style Christianity,” with one Chinese ethics textbook twisting a story from the Bible to have Jesus stone a woman to death while claiming himself a sinner.

In 2017, at least four cities and one province restricted Christmas celebrations, banning displays of Christmas decorations, themed performances, and promotional activities. Communist officials in one university banned activities related to Western religious holidays in

[The] CCP has committed the worst religious persecution and crime against humanity.

Bob Fu, founder, China Aid

Pastor Bob Fu is the founder of the Christian human rights group China Aid.



SAMIRA BOUAOU/THE EPOCH TIMES



Plainclothes policemen watch as a female Falun Gong practitioner is forced toward a police van, in Beijing's Tiananmen Square on May 11, 2000.

the name of helping the younger generation “build cultural confidence.” One Christian this January received a hefty fine of 160,000 yuan (\$24,733) for celebrating the holiday.

Underground churches have proliferated as a result of the regime's oppression. In response, Chinese officials have detained church members and handed lengthy prison sentences to pastors.

Wang Yi, a pastor in central China's Chengdu who founded one of the country's largest unregistered Christian churches, was sentenced to nine years in prison in December 2019 for “illegal business operations” and “inciting to subvert state power,” a charge the regime frequently uses to silence dissidents.

In April, Radio Free Asia reported that Beijing was running secret brainwashing facilities, which usually involve torture, in southwestern China's Sichuan Province to force Christians to give up their faith.

### ‘Each Day the Party Is Becoming Bolder’

In the far west region of Xinjiang, over 1 million Uyghurs and other Muslim minorities are currently being held in Chinese internment camps—which the regime calls “vocational training centers” ostensibly used for “curbing extremism”—where they face forced labor, torture, sexual abuse, political indoctrination, forced abortion, and forced sterilization.

Led by the United States, a growing number of countries, including Belgium, Canada, the Czech Republic, Lithuania, the Netherlands, and the United Kingdom, have recognized the suppression campaign as a form of genocide.

“The genocide of the Uyghurs is ongoing still, and each day the Party is becoming bolder,” Rushan Abbas, executive director of Washington-based nonprofit Campaign for Uyghurs, said in a June 30 statement, one day ahead of the CCP's centennial celebration. “This is our final wake-up call that the CCP must be stopped if we are to preserve a global system of dignity and order that is respected by all.”

A recent report by two Washington-based organizations—Oxus Society for Central Asian Affairs and Uyghur Human Rights Project—showed that at least 28 countries in the world were “complicit in China's harassment and intimidation of Uyghurs.” Many of these countries had strong economic ties to China, including those that have signed up to China's Belt and Road initiative (BRI, also known as One Belt, One Road).

“As China expands its role globally through the BRI, more states will likely become locked into relations of dependence, increasing China's ability to coerce or co-opt them to assist in targeting diaspora members and exiles,” according to the report.

### ‘We Can Make You Disappear’

Nowhere is the CCP's hatred for religion more evident than in its bloody suppression of practitioners of Falun Gong, a spiritual discipline with slow meditative exercises and moral teachings based on the principles of truthfulness, com-

passion, and tolerance, according to its website.

Out of fear of Falun Gong's popularity in China, then-leader Jiang on July 20, 1999, launched a brutal persecution against adherents. Top Chinese officials gave secret orders to “destroy them politically, bankrupt them financially, ruin their reputation,” according to a former military colonel who attended the meeting.

Since then, millions of Falun Gong adherents have been held in prisons, labor camps, psychiatric hospitals, and other detention facilities in China. Hundreds of thousands have been tortured in those venues in a bid to force practitioners to give up their belief. An untold number have died under China's state-sanctioned forced organ harvesting, with their organs cut out to be sold on the transplant market.

The persecution has continued to this day.

Over the first five months of 2021, 599 Falun Gong practitioners are documented to have been sentenced for their faith; one of them, 81 years old, received nine years, according to data from Minghui.org, a U.S.-based website that monitors the persecution of the faith group. More than 15,000 were documented to have experienced harassment or arrests last year.

Lured by handsome bonuses, police and local officials last year began a sweeping “Zero-Out Campaign” going after adherents country-wide, Minghui reported. The adherents were told to sign a statement renouncing their faith or see their pensions, careers, or children's education imperiled.

“We can make you disappear if we say the word,” one officer from China's northernmost province Heilongjiang allegedly told an adherent.

Guo Zhenfang, from Chifeng city in Southeastern Inner Mongolia, died in June, one day after his trial. At the hospital, his family found bloodstains on his nose and a wound around his knee cap. His back from the waist down had turned “purple-red,” according to Minghui. Dozens of plain-clothed police officers blocked the family from further examining the body and sent it to the crematorium without their consent.

Lü Songming, a former history teacher at a middle school from southern China's Hunan Province, spent a total of 14 years in jail. He lost around 20 teeth to beating, forced labor, electrocution, and other forms of torture. When he was released in 2018, he had only six teeth left and was no longer fit to work. He suffered from frequent heart failure, eventually dying in March at the age of 53.

### ‘A Real Weakness’

Brownback observed that increasingly in Xi's China, brutal, inhumane tactics from the Mao era are making a comeback.

But in its rush to assert power over China's faithful, Brownback said, the regime is “showing a real weakness.” “They must be feeling the loss of control, and so they are being far more repressive and brutal,” he said.

Beijing's human rights and religious freedom abuses are costing the regime its global image, while at home, it is hurting its ability to maintain its rule, said Brownback.

“Communism and faith just have great trouble co-existing, and faith will not be subdued, so eventually the communism will fall,” he said.

What remains of the CCP's 100-year legacy, said Pastor Fu, will be its record as “the single political party through which the largest number of human lives were arbitrarily lost ... in the whole of human history.”



## ORGAN HARVESTING

# Former Police Officer Recounts Witnessing 'Industrialized' Organ Harvesting in China

EVA FU

At the sound of gunshots, prisoners fell lifeless to the ground. Their bodies, still warm, were carried to a nearby white van, where two white-clad doctors waited. Behind closed doors, they were cut open, their organs carved out for sale on the transplant market.

The grisly scene, which sounds more like the plot of a horror movie than a real-life account, took place in China more than 20 years ago at the direction of state authorities. It was witnessed by Bob (a pseudonym), who was a public security officer providing security at the sites where death-row prisoners were executed.

"The harvesting of death-row prisoners' organs was an open secret," Bob, who is now based in the United States, told The Epoch Times. He declined to use his real name for fear of reprisal by the regime. The Epoch Times has verified his police ID and other personal information.

Bob described being an unwitting participant in an "industrialized" supply chain that converted living humans into products for sale in the organ trade. The players in this macabre industry include the judicial system, police, prisons, doctors, and the Chinese Communist Party (CCP) officials who issue the directives.

His account from the mid-1990s sheds light on one stage in the disturbing evolution of the CCP's long-running practice of harvesting organs from nonconsenting donors. While Bob witnessed organ extraction from prisoners who were already dead, in the following years, the regime would go on to implement—and deploy on a mass scale—a practice far more sinister: harvesting organs from live prisoners of conscience, particularly Falun Gong practitioners.

## The Execution

Bob joined the police force in 1996 and worked as a civilian police officer. From time to time, he assisted in maintaining order at a court where executions are confirmed and at various execution sites in the city. Later, in 1999, as a result of posting an online message critical of the authorities, Bob himself was put in detention for more than a year. Inside,

he was able to observe the handling of death-row prisoners, and thus piece together the process from conviction to execution to organ harvesting.

After being sentenced to death, an inmate would be placed in hand and ankle cuffs, the latter weighing up to 33 pounds, to prevent escape. One or two other prisoners would keep watch over them at all times. A blood test—a step to identify possible donors—and a mental and physical health check would also be conducted at this time, in a dedicated medical room in the detention center.

"As far as I know, no one told the death-row prisoners their organs would be extracted," Bob said.

Executions typically occurred ahead of major holidays, he said.

Death-row prisoners would have to attend a public hearing at a higher court, where a judge would confirm or overturn the death sentence assigned by the original court.

Those destined for execution—ranging from a handful to more than a dozen each time—were then marched out of the courthouse to a procession of 20 to 30 vehicles waiting outside, Bob said. The convoy also transferred local officials assigned to witness the executions. They included the vice director from the local public security bureau, the judge, and other personnel who handled the cases.

All the cars had red cloth or paper taped over the windows and carried a numerical marking. The prisoners determined to be suitable to have their organs extracted (as a result of the tests) would be injected with a drug said to relieve their pain. Its actual purpose, though, was to prevent blood coagulation from damaging the organs after brain death, Bob said.

Those slated for organ harvesting were typically young, healthy men, usually in their 20s and 30s without a history of major illness, according to Bob.

At the execution site, prisoners were arranged in a line to be shot in the back of the head.

The closest prisoner would stand roughly three to five meters (10 to 16 feet) away from where Bob stood guard.

## The White Van

After the shootings, an on-site medical examiner would check the bodies to



Adherents of the spiritual practice Falun Gong act out a scene of organ harvesting, during a demonstration in Taipei on July 20, 2014, against China's persecution of the group.

## The harvesting of death-row prisoners' organs was an open secret.

Bob, former public security officer, central China's Zhengzhou City

Falun Gong practitioners hold a candlelight vigil for those who have died due to the Chinese regime's persecution, in front of the Chinese Consulate in Los Angeles on Oct. 15, 2015.

confirm death. After this, a black plastic bag would be used to cover the prisoners' heads. The bodies slated for organ extraction were then rushed to a white van waiting nearby. The van's rear door was usually kept shut, and its window curtains were pulled down to keep out prying eyes.

Bob once caught a glimpse inside when the rear door chanced to be open. He saw an operating bed and two doctors donning a white gown, masks, and gloves. Plastic wrap covered the floor in case of blood spills. The doctors swiftly closed the doors after realizing someone was watching.

No one but the doctors would know what happened afterward. When the bodies came out, they were in a black cadaver bag and sent directly for cremation.

The dead prisoners were lumped together and burned in one kiln. As a result, it was impossible to distinguish which ashes belonged to whom. "They simply grabbed some from the heap to give to each family," Bob said.

"The great majority of these death row prisoners' families would have no idea their relative's organs were extracted when they collected the ashes."

With rare exceptions, those inmates

had no chance to see or talk with their relatives during their last moments, nor was the family allowed to see the body after their loved one's death.

"All the family got was a box of ashes."

## A Well-Oiled Machine

The process was quick—because fresh organs must be promptly transported to the hospital for surgery—and meticulous planning was key for it to run smoothly, Bob said.

"To them, it's plenty clear which organ of a certain prisoner [they were going to harvest]," he said. "It was very explicit which [prisoner's body] would be placed on the van. ... The people in the van knew exactly which organs to take because everything was arranged beforehand."

From this, Bob surmised that these practices had been running for a long time before he started the job.

"The workflow, the adeptness they showed, and the closeness in their cooperation could not have happened in just one or two years," and even the price of the harvested organs was known beforehand, he said.

China performed its first human organ transplant in 1960. Since the country didn't have an official organ donation

system until 2015, most of the organs for transplant came from executed prisoners, the regime has claimed. But from the 2000s, the domestic transplant industry saw a sudden boom, and the number of executed prisoners simply couldn't account for the number of transplants taking place.

Chinese hospitals, seeking to entice organ transplant tourists from abroad, promised transplants in a matter of weeks or even days—unheard of in developed countries with established organ donation systems, where wait times could stretch on for years.

The surge in transplants coincided with the onset of the CCP's persecution of Falun Gong, a meditation discipline whose 70 million to 100 million adherents have faced arrests, torture, and jail over the past two decades.

Over the years, evidence has mounted pointing to a sprawling system of live organ harvesting from prisoners of conscience orchestrated by the CCP. In 2019, an independent people's tribunal concluded that the regime had for years been killing prisoners "on a significant scale" to supply its transplant market, and that the killing continued to this day. The main victims, the tribunal found, were imprisoned Falun Gong

## No one is safe under the CCP rule.

Bob

Doctors carry fresh organs for transplant at a hospital in Henan Province, China, on Aug. 16, 2012.

practitioners.

In 2015, the regime said it banned the use of executed prisoners' organs, claiming it would exclusively source organs from voluntary donors under a donation system set up the same year. But official organ donation figures didn't match the high number of transplants conducted, the tribunal concluded.

## The Machine Keeps Running

A seemingly on-demand organ transplant trade appears to be continuing in recent years in hospitals in Zhengzhou, where Bob once worked, based on investigations by the World Organization to Investigate the Persecution of Falun Gong (WOIPFG), a U.S.-based nonprofit.

One nurse at the First Affiliated Hospital of Zhengzhou University told the WOIPFG in 2019 that the hospital ranked among the country's top five in terms of kidney transplantation and had performed around 400 surgeries the previous year.

"We haven't stopped since the Chinese New Year and haven't taken any days off," she told undercover WOIPFG investigators posing as prospective organ recipients. She added that a kidney match was available that day.

Another doctor from the hospital, during a phone call in 2017, told undercover investigators that the hospital did most of its liver transplant surgeries overnight, as soon as the patient arrived.

"If you don't utilize these times and only do them during the daytime, how can you possibly do so many surgeries? How can you outcompete the other folks?" he said.

The organ transplant abuse Bob witnessed had sickened him and went against his values, which helped him to make up his mind to quit less than three years into the job, he said.

He left the police force long ago, but says he sees no reason the forced organ transplant industry would stop running. "It's driven by huge profits, and there's no place for the so-called human rights and humanitarian concerns," he said.

Bob's hope is for the Chinese population to free themselves from the Chinese regime's authoritarian rule and to find freedom in democratic countries.

In a twist of fate, the city committee secretary who ordered Bob's detention ended up in jail himself for taking bribes. He later died in prison serving a life sentence.

"No one is safe under the CCP's rule," he said. "What happens to someone else may very well happen to you tomorrow."

Long Tengyun contributed to this report.



THE EPOCH TIMES



SCREENSHOT VIA SOHU.COM



## OPINION

# China's Real 'Century of Humiliation'

In the 100 years since its founding in Shanghai, the CCP has wrought untold damage upon the world's oldest civilization

LEO TIMM

Scholars and enthusiasts of Chinese history are familiar with the term "century of humiliation," referring to the long chain of crises the country suffered during its entry into the modern era starting in the mid-19th century.

From the Opium Wars waged and lost against Britain and France, to the mult-million deaths of the Taiping rebellion and Japanese invasion in World War II, China never seemed to catch a break. Imperial rule gave way to the Republic of China, which, strained by the multitude of crises facing it, was eventually driven off the Asian mainland by the Chinese Communist Party (CCP).

Today, the "century of humiliation" remains a central motif in the CCP's propaganda justifying its leadership of—and absolute rule over—the Chinese nation. As the Party celebrates the 100th year since its founding, the narrative presented is that the doctrines of Marx, Lenin, Mao, and other communist leaders allowed China to overcome "daunting difficulties," making possible its "national reunification and rejuvenation."

In reality, neither communism nor the Communist Party played any positive role in China's darkest hours. And once in power, the CCP imposed a totalitarian regime not only responsible for the most deaths of any tyranny in history, but which also seeks through its atheist ideology of struggle to destroy the spiritual foundations of Chinese civilization.

From radical left-wing intellectual trends in the early 20th century that denigrated all of ancient China as an exercise in backward "feudalism," to today's adulteration of Chinese national heritage with the "red gene," the CCP and its followers have never ceased in replacing traditional culture with a pernicious Communist Party culture. Throughout the ages, no foreign invader has so thoroughly disparaged the teachings of the sages, clamped down on scholarly expression, or assaulted the family institution as has the CCP. No

setback faced by the Chinese people in their engagement with modernity can compare with China's true century of humiliation: the 100-year history of the Communist Party.

## A Foreign-Backed Insurrection

One of the Communist Party's favorite tactics is to claim its opponents are "anti-China" or backed by "foreign forces." But the CCP itself was formed by a small cadre of leftists who disdained China's culture and history, and supported by funds from the Comintern's Far Eastern Bureau, established by Soviet Russia in 1920.

While Lenin's Bolsheviks were committing hair-raising atrocities in the Russian Civil War, new intellectual trends were on the rise in China. A generation of access to Western education led to interest in a variety of fields, from technology and medicine to the rule of law.

However, repeated military defeats at the hands of the Western powers and Japan, as well as the crushing "unequal treaties" that followed, made many wonder if there was a deeper cause for China's weakness.

The overthrow of the Manchu Qing Dynasty and its replacement by the Republic of China (ROC) did not immediately reverse the country's fortunes, and the ROC itself got off to a dubious start, with regional strongmen vying for control of the top Chinese government institutions.

The year 1919 saw the May Fourth movement, a series of student protests and riots in Beijing, then the capital of the nascent Chinese republic. At the center of the movement, which was propelled by popular anger at the bullying of China at the post-World War I Versailles talks, was Li Dazhao, one of the first prominent communists and a lecturer at the prestigious Peking University. Li was accompanied by a small group of like-minded scholars, including then-library assistant Mao Zedong.

Li received funding and support from the Bolsheviks, and supported their policies in turn. He and another prominent Marxist, Chen Duxiu, worked in cooperation with the Comintern, to



Face mask-clad Chinese honor guards stand in Beijing's Tiananmen Square on Sept. 30, 2020.

No matter how much the Party changes its colors or adjusts its propaganda, it does not abandon its Marxist-Leninist doctrine.

Communist Party cadres hang a placard on the neck of a Chinese man during the Cultural Revolution in 1966. The words on the placard state the man's name and accuse him of being a member of the "black class."

form a nationwide communist network. While Li was a leader of the May Fourth Movement, Chen helmed the earlier New Culture Movement, which brought harsh criticisms of old China into the mainstream.

Most proposals suggested China learn from Western culture and adopt suitable aspects for national modernization, but the New Culture Movement demanded revolutionary change. To do this, China's traditional culture would have to be replaced.

The writer Lu Xun, whose books are still required reading and memorization material in China's schools, disparaged traditional Chinese education and social order. In "A Madman's Diary," he summed up all of his country's past as "chi ren," or "cannibalism." Mao Zedong would praise Lu as the "chief general of China's cultural revolution."

Foreshadowing the CCP's simplification of Chinese characters, left-wing linguist Qian Xuantong wrote that Chinese script promoted "childish, naive, and barbaric ways of thinking." He proposed that Chinese characters be abolished entirely, an effort Communist Party later attempted, but gave up on for reasons of feasibility.

After growing to prominence in Chinese intellectual circles, the CCP moved to infiltrate China's nationalist movement, using the "united front" tactics pioneered by Russia's Bolsheviks.

## Taking Advantage of National Crisis to Seize Power

During the 1920s, in exchange for Soviet advisors and military aid, the Nationalist Party (Kuomintang) led by ROC founding father Sun Yat-sen allowed communists to join the party. While this helped the Nationalists win battles against the warlords and unify the country, it sowed the seeds of disaster.

The First United Front ended in 1927, when Sun's successor Chiang Kai-shek launched a purge of the CCP for undermining the Kuomintang's Northern Expedition to Beijing.

However, several years of increasingly successful campaigns by Chiang's armies against the communist rebels were cut short: in 1931, Imperial Japan invaded the three provinces of Manchuria in China's northeast, spurring a nationwide wave of patriotic sentiment. The CCP's propagandists leapt at the opportunity, with its mouthpieces spreading the slogan "Chinese do not fight Chinese." In 1936, one of Chiang's own generals mounted a coup against him and forced him to enter a Second United Front with the CCP.

During the period of all-out war with Japan, the CCP engaged in hardly any offensives against the invader, while the Kuomintang sacrificed millions of men, including its most modern divisions,

and inspired many to pursue spiritual perfection and deliverance from the attachments of the mundane world. During the Tang Dynasty, which embraced the new religion, the imperial court received scholars and subjects from across Eurasia.

Marxist thought, whether in its original packaging as an economic theory or in other forms, holds that all of human history is nothing more than Darwinistic class struggle. Mao infamously said that revolution is an act of violence in which one class overthrows another.

That the CCP has opposed traditional culture and morality since its very founding is only to be expected. From the New Culture Movement later came the cult-like "rectification" of unorthodox thought between 1942 and 1945 in the CCP's Yan'an redoubt. This was repeated with the slaughter of millions of "landlords" and "rich farmers," to the Cultural Revolution, which saw the wholesale destruction of the "four olds"—priceless artifacts of Chinese history, not to mention the harmonious relations that had governed society for millennia—were no more.

Legions of Chinese internet trolls extoll the communist Chinese army's war in Korea as a "victory" against foreign imperialism, despite the conflict being started by the communist North.

## Deceit, Malice, Struggle

The "Nine Commentaries on the Communist Party," first serialized by The Epoch Times in 2004, sums up the nature of the CCP as "deceit, malice, and struggle." No matter how much the Party changes its colors or adjusts its propaganda, it does not abandon its Marxist-Leninist doctrine, which maintains the sacrosanct status of atheist materialism and the totalitarian organization of the Party itself.

These doctrines stand in diametric opposition to the principles of traditional Chinese culture, which are rooted in the religions of Confucianism, Buddhism, and Daoism.

China's native spirituality is arguably rooted in Daoism, reverently called "the doctrine of the Yellow Emperor and [Daoist sage] Lao Zi." Learning from the legendary ruler who is believed to have founded the first Chinese state 5,000 years ago, emperors who followed this principle stressed ruling with moderate regulation and light taxation. Daoism centers on the dual interaction of yin and yang, giving balance to all phenomena in the universe.

Confucianism and other ancient schools of thought took inspiration from Daoism's naturalistic understanding of the world, giving rise to the strong Chinese respect for ancestors, family, and the five virtues of benevolence, righteousness, ritual, wisdom, and integrity. Though an imperial dynasty may take over through armed rebellion, once in power it would make efforts to adhere to traditional morality. Even Sun Zi, author of the "Art of War," stressed that "the Moral Law" was the greatest factor in determining victory in battle.

Buddhism, imparted to China and the rest of East Asia by Indian monks, gave the Chinese a heightened respect for life,

and inspired many to pursue spiritual perfection and deliverance from the attachments of the mundane world. During the Tang Dynasty, which embraced the new religion, the imperial court received scholars and subjects from across Eurasia.

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## Party Nature Versus Human Nature

As described in Commentary Five in the "Nine Commentaries," individual Communist Party members or even leaders may be motivated by compassion. For example, in 1989, the reformist CCP general secretary Zhao Ziyang expressed sympathy for the protesting students at Tiananmen Square. However, he was quickly outmaneuvered by hardliners who argued that the Party's power was at risk. Communist leader Deng Xiaoping declared the protests a violent riot, and thousands were killed as troops and tanks cleared the streets of Beijing.

In 1999, Jiang Zemin, who was promoted to replace Zhao due to the former's tough and reliable stance on protests in Shanghai (Jiang was the city's Party boss), faced an opposite situation when he opted to ban the Falun Gong spiritual practice.

A Buddha-school qigong discipline also known as Falun Dafa, Falun Gong gained massive popularity throughout the 1990s since its founding in 1992, with an estimated 70 to 100 million adherents of the practice by 1999.

Jiang and his close supporters saw Falun Gong, which teaches truthfulness, compassion, and tolerance and a traditional worldview, as a threat to the Party's rule. Even though the other six CCP Politburo Standing Committee members were opposed to or ambivalent about Jiang's demand for a nationwide repression of the practice, they were cowed into acceptance when Jiang argued that failure to "defeat" Falun Gong would make a "laughingstock" of Marxism and result in the "destruction of the

As long as the Communist Party runs China, no fundamental change is possible.

Party and country."

Because Jiang followed the unspoken principle of the Communist Party, he was able to overcome disagreement within the organization, while Zhao, despite his achievements in the much-vaunted "reform and opening up" of the 1980s and efforts to bring rule of law to China, was unceremoniously ousted and put under house arrest until his death in 2005.

The deleterious effects of the CCP's underlying Marxism-Leninism went ignored by the international community for years, and still remain poorly understood. Western observers often criticize China as "ultranationalist" or "authoritarian," while hoping for positive engagement with "moderate" leaders in the CCP.

The Party's strengthening technocratic totalitarianism of the last decades should have shattered such illusions. As long as the Communist Party runs China, no fundamental change is possible. A century of communist rule not only brought China a second age of humiliation, but threatens freedom around the world.

Leo Timm is a former China reporter for The Epoch Times and writes about Chinese politics and current affairs.

Views expressed in this article are the opinions of the author and do not necessarily reflect the views of The Epoch Times.

A poster in Beijing features how to deal with so-called "enemies of the people" during the Great Proletarian Cultural Revolution in late 1966.



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