



Mao Zedong summarized the purpose of the Cultural Revolution, "...after the chaos the world reaches peace, but in 7 or 8 years, the chaos needs to happen again." [1] In other words, there should be a political revolution every 7 or 8 years and a crowd of people needs to be killed every 7 or 8 years....

On The Chinese Communist Party's History of Killing

[----- From Nine Commentaries on the Communist Party - Part 7](#)

A supporting ideology and practical requirements lie behind the CCP's slaughters.

Ideologically, the CCP believes in the "dictatorship of the proletariat" and "continuous revolution under the dictatorship of the proletariat." Therefore, after the CCP took over China, it killed the landowners to resolve problems with production relationships in rural areas. It killed the capitalists to reach the goal of commercial and industrial reform and solve the production relationships in the cities. After these two classes were eliminated, the problems related to the economic base were basically solved. Similarly, solving the problems related to the superstructure [2] also called for slaughter. The suppressions of the Hu Feng Anti-Party Group [3] and the Anti-Rightists Movement eliminated the intellectuals. Killing the Christians, Taoists, Buddhists and popular folk groups solved the problem of religions. Mass murders during the Cultural Revolution established, culturally and politically, the CCP's absolute leadership. The Tiananmen Square massacre was used to prevent political crisis and squelch democratic demands. The persecution of Falun Gong is meant to resolve the issues of belief and traditional healing. These actions were all necessary for the CCP to strengthen its power and maintain its rule in the face of continual financial crisis (prices for consumer goods skyrocketed after the CCP took power and China's economy almost collapsed after the Cultural Revolution), political

crisis (some people not following the Party's orders or some others wanting to share political rights with the Party) and crisis of belief (the disintegration of the former Soviet Union, political changes in Eastern Europe, and the Falun Gong issue). Except for the Falun Gong issue, almost all the foregoing political movements were utilized to revive the evil specter of the CCP and incite its desire for revolution. The CCP also used these political movements to test CCP members, eliminating those who did not meet the Party's requirements.

Killing is also necessary for practical reasons. The Communist Party began as a group of thugs and scoundrels who killed to obtain power. Once this precedent was set, there was no going back. Constant terror was needed to intimidate people and force them to accept, out of fear, the absolute rule of the CCP.

On the surface, it may appear that the CCP was "forced to kill," and that various incidents just happened to irritate the CCP evil specter and accidentally trigger CCP's killing mechanism. In truth, these incidents serve to disguise the Party's need to kill, and periodical killing is required by the CCP. Without these painful lessons, people might begin to think the CCP was improving and start to demand democracy, just as those idealistic students in the 1989 democratic movement did. Recurring slaughter every 7 or 8 years serves to refresh people's memory of terror and can warn the younger generation whoever works against the CCP, wants to challenge the CCP's absolute leadership, or attempts to tell the truth regarding China's history, will get a taste of the "iron fist of the dictatorship of the proletariat."

Killing has become one of the most essential ways for the CCP to maintain power. With the escalation of its bloody debts, laying down its butcher knife would encourage people to take vengeance for the CCP's criminal acts. Therefore, the CCP not only needed to conduct copious and thorough killing, but the slaughter also had to be done in a most brutal fashion to effectively intimidate the populace, especially early on when the CCP was establishing its rule.

Since the purpose of the killing was to instill the greatest terror, the CCP selected targets for destruction arbitrarily and irrationally. In every political movement, the CCP used the strategy of genocide. Take the "suppression of reactionaries" as an example. The CCP did not really suppress the reactionary "behaviors" but the "people" whom they called the reactionaries. If one had been enlisted and served a few days in the Nationalist (Kuomintang, KMT) army but did absolutely nothing political after the CCP gained power, this person would still be killed because of his "reactionary history." In the process of land reform, in order to remove the "root of the problem," the CCP often killed a landowner's entire family.

Since 1949, the CCP has persecuted more than half the people in China. An estimated 60 million to 80 million people died from unnatural causes. This number exceeds the total number of deaths in both World Wars combined.

As with other communist countries, the wanton killing done by the CCP also includes brutal slayings of its own members in order to remove dissidents who value a sense of humanity over the Party nature. The CCP's rule of terror falls equally on the populace and its members in an attempt to maintain an "invincible fortress."

In a normal society, people show care and love for one another, hold life in awe and veneration and give thanks to God. In the East, people say, "Do not impose on others what you would not want done to yourself [4]." In the West, people say, "Love thy neighbor as thyself [5]." Conversely, the CCP holds that "The history of all hitherto existing society is the history of class struggles [6]." In order to keep alive the "struggles" within society, hatred must be generated. Not only does the CCP take lives, it encourages people to kill each other. It strives to desensitize people towards others' suffering by surrounding them with constant killing. It wants them to become numb from frequent exposure to inhumane brutality, and develop the mentality that "the best you can hope for is to avoid being persecuted." All these lessons taught by brutal suppression enable the CCP to maintain its rule.

In addition to the destruction of countless lives, the CCP also destroyed the soul of the Chinese people. A great many people have become conditioned to react to the CCP's threats by entirely surrendering their reason and their principles. In a sense, these people's souls have died, something more frightening than physical death.

.....

[Link to the full Essay](#)

Notes:

[1] Mao Zedong's letter to his wife Jiang Qing (1966).

[2] Superstructure in the context of Marxist social theory refers to the way of interaction between human subjectivity and the material substance of society.

[3] Hu Feng, scholar and literary critic, was opposed to the doctrinarian literature policy of the CCP. He was expelled from the Party in 1955 and sentenced to 14 years in prison.

[4] The Analects of Confucius .

[5] Leviticus 19:18.

[6] Marx, Communist Manifesto (1848).

[7] Mao Zedong, The People's Democratic Dictatorship (1949).

.....

