



This is part of a series of articles first published in Mandarin by Dajiyuan. They expose the systematic and brutal destruction of traditional Chinese culture by the Chinese Communist Party (CCP), and its replacement by the soulless theories of Marx and Lenin.

China Uncensored has translated these articles into English so that our readers can have insight into the insidious 'Party Culture' that enslaves Chinese people today.

1 of Part II: 党 Systematically remould one's ideology

Political study and ideological reform, are the kind of things that all Chinese have experienced. Some people may ask why it is that people's minds need to be transformed - the fundamental reason is that the communist way of thinking, criteria for good and bad, and language system are against human nature, and could easily be repelled by human nature. Besides, the communist party is imported from the West, spurned as an autocracy by unification of state power and religion, and is particularly inconsistent with traditional Chinese culture. So when the Chinese Communist Party (CCP) wanted to gain a foot hold, it was necessary to create an environment of party culture. and reforming people's ideology became a necessary and urgent step.

The major instrument of ideological reform was to criticize the base of Chinese culture's beliefs – Confucianism, Buddhism and Taoism (Three Religions of China). Meanwhile, folk tradition with ethical values as a reflection of society established by these three religions, have become part of everyday life, and can be easily traced back to its religious roots, and therefore can be criticized on its traditional concepts, an important step for the communist party to thoroughly eradicate traditional culture and beliefs. In this way, Chinese people would lose their ability to evaluate the Chinese communist party and its culture.

Criticizing Confucianism, Buddhism and Taoism and eradicating traditional concepts is a step

which can be called "Destroy". The Chinese communists also needed to "Establish" a thinking mode, such as the mentality to fight, fight for power, the 'fittest survives', or rule of the jungle, and also the 'theory of evolution' and modern science. Thus let people to systematically accept a fallacy based on communist atheism, thus manufacturing and maintaining a social environment suitable for communist rule. This is the consequence of systematically remoulding one's ideology by the Chinese communist party.

1. Disparage Confucianism, Buddhism and Taoism.

Confucianism, Buddhism and Taoism influenced all sectors of Chinese society throughout thousands of years of history.

Chinese Confucianism upholds "benevolence" and "justice," Confucius says "omission of Justice, not courage" and "noble people with high ideals, shall not seek survival by being against kindness; but would rather be killed in fulfillment of kindness." The view of destiny of Confucianism is etched into people's minds, as written in the "Analects" of Confucius: "life and death are destined, riches and glory decided by God"; in the preface of "The Doctrine of the Mean", it pointed out that human nature was ordained by Heaven. In the eyes of the ancients, Heaven is the foundation of everything and birthplace of values. When Man's life is assigned by Heaven, then the purpose of life is to step onto a heavenly path, to fulfill the application of seeking goodness within.

The book of " Zhou-Yi" which is highly regarded in Confucianism, talks about "three treasures": Heaven, earth and humans. Heaven gives birth to human; earth provides nurture to humans; human can obtain nature's rule from heaven and earth, to assimilate the virtue of heaven and earth; while heaven and earth will proceed according to the consistent law of Heaven. People believed Heaven existed beyond of, and controls all things in the human world; the laws of Heaven are used to measure everything in the human world. Thus Confucianism maintains morality and social order.

Buddhism emphasizes kindness, promotes compassion, tolerance, respect for life, and treats all people equally. Before the Chinese communists took power, the concepts of reincarnation, accumulating virtue and practicing good deeds, and karmic returns of Buddhist teachings had become the guidelines for the people. "If you wonder what happened in your past life, this life manifests as a result; if you want to know the afterlife, it depends what you have done in this life." Objectively speaking, the concept of Buddhism, "good and evil both have its returns" has great effects on social stability, and maintaining human morality.

Taoism emphasizes the "genuine", stresses quiescence, emphasizes the harmonious unity of man and nature, and achieving the purpose of 'returning to your true self'. This is called: "man acting according to the law of Earth; Earth runs according to rule of heaven; heaven is

controlled by the law of 'Tao'; and Tao is assimilated with nature. Chinese medicine and qigong are derived from the Tao and circulating Qi and alchemy are ways in which Taoists live. Also, the accuracy of predictions by the I-Ching and eight trigrams of Taoists is rather stunning; and there were great Taoist practitioners who completed their cultivation and retained their human body while becoming immortals; or transformed their body into those of deities. At this worldly level, when today, relations between humans and nature have become more and more confronting, when environmental issues have become one of the world's most important issues, Taoism attracts more attention from scholars around the world, and its special values became more evident.

To Chinese communist, the concepts of 'ordained destinies" of Confucianism; compensation of karma of Buddhism; and "no desire; no demands and not fighting or competing against others" of Taoists, are obstacles to the waging of "class warfare" by the communists. The moral concepts set by classic Confucianism, Buddhism and Taoism, are obstacles to the Chinese communists for setting up their authority over ethics; and also hinder communist movements such as rebellion, revolution, setting up a system of dictatorship and other political strategies. In both cultivation of Buddhism and Taoism, people practice with no fear beyond life and death; Confucianism promotes maintaining justice over death, which all become obstacles to communists who use material means to control the whole society. The Nirvana of Buddhism, immortals of Taoism and all thing assimilating to the law of universe; and the view of destinies of Confucianism are obstacles to the Communist Party's promotion of atheism.

1▣ *Denigrate Confucianism*

▣ 1▣ *Criticize Confucius*

The concepts most integrated into people's lives from the Three Religions are from Confucianism. This is because Chinese are very family consciousness, and the concepts that Confucianism promotes are also about family ethics; it further extends to the everyday life and politics of society at large.

For nearly 2,500 years, the accession part of China's culture was basically dominated by Confucian culture. Lu Ai Gong erected a temple to pay respect to Confucius; Emperor Han Gao Zu developed court etiquette according to protocols from Confucius; Emperor Wu of Han abandoned the Hundred school of thoughts, honouring Confucianism alone; Emperor Tang Taizong honoured Confucian literature as a national treasure; in the Qing Dynasty, Emperor Kangzi ordered the hand written calligraphy: "eternal teacher" to be placed in front of the Qufu Temple of Confucius. Every dynasty honoured Confucius and the influence of Confucius goes far beyond state boundaries. Japan, Korea, Vietnam and many Asian countries have inherited some Confucians ideas, and even the great philosopher Voltaire of the renaissance age, claimed to be a student of Confucius.

Paying respect to Confucius was continuously performed throughout the history of Han societies in China.

Seizing State power, slandering Confucius, and destroying Confucian temples have been done by the Communist Party alone.

Mao Zedong hated Confucian culture, for reasons already stated in the analysis, in the sixth of [The Nine Commentaries on the Communist Party](#), so we will not repeat them here.

Mao preferred Emperor Qin Shi-Huang, because trickeries of legalism (one branch of the Hundred schools of thought), deceit, manipulation, stirring up chaos in the state, especially in the manner of Qin, who burned thousands of treasured books and persecuted scholars, were particularly appreciated, replicated and advanced by Mao.

Confucius advocated "courtesy, generosity, loyalty and devotion", but was ridiculed by the Chinese communists as a "teacher of old theories and the soul of evil"; and labelled as "the most heinous criminal in human history, the enemy of all kind people; from now on, all humans should condemn Confucius. Throughout the history of China and the world, Confucius is the most absurd thinker of all!"

These low-style slanders occupied the mainstream state media everywhere in articles criticizing Confucius, taking statements out of context in Confucius works and twisting logic, but they were never able to substantiate their absurd claims.

The communist critiques of Confucianism were based on the class struggle as the starting point, saying Confucius 'represents the interests of the slave owner class'.

However, today, the capitalists have joined the Communist Party, and Communist Party officials have become crony capitalists, who became wealthy or powerful landlords, so that the theory of 'class struggle' is 'bankrupt' to such a degree that the communists do not want to mention it. (Of course, this does not prevent the Chinese communists continuing to persecute dissidents in the name of 'class struggle').

Those critiques of Confucianism, have become a joke, so for the purpose of maintaining their rule, the communists have to pretend to now approve of Confucius. In order to fulfill its plan of the 'United Front', in recent years, the CCP has promoted so-called "Confucius Institutes" overseas, in an attempt to use Confucius to cheat those people who are keen to learn Chinese culture, and to spread its own propaganda to the West.

After the Chinese Communist Party seized power in China, it published the book "Overall critique of Chinese traditional thought" written by Cai Shangsi, (hereinafter referred to as the

“Critique”). It totally slanders Confucius. The method of ‘logical traps’ used by the CCP is worth profiling, because this logic issue continues to be an important technique of the party used against their critics.

First is: *Taken out of context*. Confucius charges tuition (Shu Xiu) to conclude that Confucius only serves wealthy people, but completely disregards the principle of Confucius "Teaching without selected learners", one of the most famous students of Confucius, Zi Lu was born into a poor family.

The second is: *Misplaced*. Credit Confucius with other people's words. The [Biography of Gu Liang of Spring and Autumn] was written by a student of Zi Xia, but sentences about Bo-Ju in that book were used to criticize Confucius in “Critique”.

The third is: *Improper analogy*. From Confucius saying "If one is not in that position, do not try to rule", comes such a bizarre accusation: "this is as same as saying people do not need to pay attention if the country rises or falls". An attitude towards personal situation being mixed with civil duty.

Fourth kind is: *Inappropriate comparison*. States that Confucianism, which was honoured from the Han dynasty and all the way down, is the same as Legalism which only flourished in Qin Shihuang period. This completely disregards the stark difference between Confucius enticing people with virtue; but Legalism using rewards and punishments to seduce or intimidate people.

Fifth is: *To muddy an unequivocal relationship between the original proposition and a reverse proposition*. For example, in the “Critique”: “If women are regarded as insignificant, than all men shall be nobles.”

Sixth is: Using "anti-science" slogans, calling Confucius teachings a "violation of natural science". In fact, Confucius talked mostly about the ethical and political dimensions of things, these are not related with science. As weight cannot be measured with a ruler, the principles of natural-science are not able to measure good and evil. Moreover, Confucius provides subjects of "six arts" that include "Math", which is the foundation of natural science.

The seventh is: *Insinuation*. The "Three Obediences" (for women: 1. Before marriage - obedience to father; 2. after marriage - obedience to husband; 3. If husband dies - obedience to son) was introduced by Legalist Han Fei-tzu, Dong Zhong-Shu, a Han dynasty Confucian scholar and others. The book “Critique” acknowledges this, but gives some very tragic examples of women who commit suicide in order to observe chastity. These examples have nothing to do with Confucius, on the contrary, although the book of “Rites” (not written by Confucius) records, ' the daughter-in-law and grandchild's wife of Confucius were remarried. It is hard to avoid readers not blaming Confucius for the tragedies.

Eighth is: *Stirring up people's jealousy*. The “Critique” is dedicated to 'exposing' the so-called wealthy life style of Confucius, stirring up people's jealousy. In fact, as Confucius says "rotten fish meat is bad, do not eat" etc., this was just common healthy living, not a rich life style.

□ 2 □ *Criticize intellectual scholars*

In the "Chronicle of Zuo" (Zuo Zhuan): "The highest status is to accumulate virtue, the second is to render outstanding service; then follows keeping promises, these characteristics shall never be abandoned, you will become immortal".

Chinese traditional culture provides a vast platform for intellectuals and scholars to perform, and it nourishes plentiful outstanding and excellent academic studies.

Transformation of intellectuals was regarded by the Chinese communists as a very important step. In traditional Chinese society, there were four social levels: "scholars, farmers, industrialists and businessmen".

The "scholar-bureaucrat" class is the bearer of orthodoxy, so that from a moral point of view, what they say may matter more than the governor. Chinese communists do not agree with the orthodox morality represented by intellectuals, but need intellectuals to mediate to transform the ideas of ordinary people, so once the Communist Party took power, the first task was to transform the thoughts of intellectuals.

In June 1950, Mao Zedong said in the 7th Central Committee of the Communist Party of China meeting, about intellectuals: "use them, while educating and reforming them. Let them learn the history of social development, historical materialism etc. a few subjects only".

What Mao meant by his "educate and transform" included: ordering teachers from high school and universities to read the Communist Central Committee's political reports and publications, Socialist history and New-democracy studies. Then from the autumn of 1951, came a large scale organization of intellectuals to participate in or to visit "the Korean war; "the land reform" and the "suppression of counter-revolutionaries". These blood thirsty movements allowed many intellectuals to recognize the viciousness and cruelty of communism, many people were truly scared to death by them. In January 1952, the communist National Standing Committee announced: "The decision on transforming opinion among all societies of people, is to use those intellectuals who have already been "transformed" to take the lead to transform the whole country. Everyone's thoughts".

In the late Qing dynasty, after the imperial examination system was abolished, many intellectuals turned to political parties. This process was a painful conversion, although undertaken 'willingly' by intellectuals. Such conversions were certainly not enough according to the CCP, because, though the intellectuals promoted flags of "democracy" and "science",

“cultivating one's moral and noble character in life” from Confucius was still the criteria for judging good and bad. This is exactly what the Chinese Communists cannot tolerate.

One of Mao's articles, "Chinese revolution and the Communist Party of China" published in December 1939, described intellectuals as belonging to the "petty -bourgeois category." In an era in which class struggle was top of the action list, such a label as "petty-bourgeois" meant that intellectuals could not lift their heads.

The CCP's propaganda machine lauded workers and farmers, describing their lack of education as the driving force for revolution; boasting that with "simple class hatred", plus the guidance of the Communist Party, the revolution will surely be victorious. On the other hand, intellectuals were described as having symbolic face-painting: wearing a pair of glasses, weak physiques, bookish, looking down on the crowd, self-centred and so on.

In 1958, soon after the movie "Yang Women from Shanghai" was released, it met with harsh criticisms: “First, (how can) an academic persist with principles without criticism and education by the communist party leaders; second, there was no description of the “weakness, undecidedness, detachment from reality and the masses” which are shortcomings of intellectual; it is beautifying bourgeois intellectuals; third, the main character was under the influence of workers in some backward thinking which led to action to seek quick success This is a smear on the working class.” This third point was also an attempt to cause a wedge between workers and intellectuals.

Intellectuals had always been leaders in social thought, spokesmen on social issues, and custodians and analysts of traditional culture. When the image of intellectuals had been successfully disgraced, and the values they represent overturned, in the eyes of the masses, intellectuals, were no longer the object of respect and wisdom, but the object of ridicule and criticism.

As the above smears discredited the reputation of intellectuals, and restricting employment was "cutting them off economically", the “Anti-Hu Feng campaign” the “Anti-rightist movement” and “the cultural revolution” were attempts to "physically eliminate"(intellectuals).

Many non- party people who had gone through years of struggle and donated heartily to helping the CCP seize power, naively thought that they would be rewarded for such foundation help, and would be allowed by the CCP to realize their strong sense of social responsibility and have the opportunity to demonstrate their abilities. The real meaning of 'heaven' under communist rule is clearly displayed: “the people's democratic authoritarianism, or the people's democratic dictatorship.” Zhang Bojun, Zhang Naiqi, Luo Longji, and Chu Anping, were famous writers, others were patriotic doctors returning from study abroad, or capitalists who offered money to the communist regime, ministers, professors, writers, editors, journalists were all thrown into the ‘bullpen’ (labour camps) as “Rightists”. Little did they know how "democracy" and "dictatorship" can be combined by the Communist Party into " the people's democratic authoritarianism". Traditional characteristics throughout Chinese history, such as loyalty to your country,

sacrificing one's life for justice, human dignity and being the first to worry about troubles across the world, and the last to enjoy universal happiness, disappeared permanently along with the lonely deaths of these last peers of erudite intellectuals. People witnessed in fear, a communist party which actively advocated the lure of 'heaven on earth', but first of all created hell on earth.

Those who survived, trembling with fear from then on, dared not mention traditional values, dared not uphold the intellectual independence of mind and personality. For example, Feng Youlan, and Guo Moruo, quickly changed their view point in their articles because of Mao Zedong's criticisms. For intellectuals, independent thinking and personality is equivalent to life. It is hard to define the pain that intellectuals suffered under such torment.

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"Intellectual" was once a synonym for morality, expressing an image in society of justice, knowledge, the virtue of patience and of not following trends. Up to the Jiang Zemin era, among party officials, evolved such a role -- "political make-up artist." It is contrary to the orthodoxy of the scholars, in the political arena, they are craftsmen for praising and boasting, not wise or noble, but small players and dirty tricksters like Jiang Zemin and his ilk.

Amid the bloodshed of the Tiananmen Square Massacre, despite the wave of sanctions and condemnation by the international community, Jiang Zemin arrived on top of the stage, and caused 'scholars' to invent the so-called "Three Represents" of Jiang Zemin thought. From a political point of view, they ruined the country's prosperity, from a moral point of view, they stained the innocence of intellectuals.

Today, China's "experts" already differ greatly from those intellectuals who inherited profound orthodox culture and behaviour. Most of them have been brain washed by communist atheism, the philosophy of struggle and theory of social history development. They are mere technicians who become skilled at scientific technology, and have not done in-depth study of orthodox cultures of Buddhism, Confucianism and Taoism, let alone incorporating them into their daily lives.

The CCP uses slogans such as: "Respecting knowledge, respecting talents", display the show of "The Party's graciousness", and pseudo intellectuals have to fabricate complex theory tirelessly to prove the legitimacy of Communist rule, to the inevitable tragedy for society.

Some intellectuals who have been intensely polluted by party culture, though trying to maintain a basic conscience, also care about people and country, but have no way to offer their services for the country and people. They can only seek a position within the "system", and to juggle solutions for reform within the "system". "Within the System" means still worshipping the communist party as lord; accepting the right of the CCP and party culture to take total control over any individuals in any situation, only then does one gain a voice. In such an environment

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where there is no choice, some scholars who have grown up with the propaganda of the Soviet Union and communism, cherish what they learned and find it hard to let go those communist theories, still try to speak up for social justice, but fail to realize that communism is the root cause of all evil. These people who have hope for the CCP are in fact using their personal virtue to cover up the ugliness of communism, and to delay the destruction of Chinese communism.

(to be continued)

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