

Section 1 Front papers

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Section 2 Title page.

Essays
on
the Nature of the
Current Chinese Regime
by
“Roots Forest”

**“Being considerations on the extension of the long-lasting
Chinese Emperor's method of ruling by Absolute Power.”**

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Distributor's foreword.

The essays from "Roots Forest" are composed and given, except for minor grammatical corrections to English versions (example; adding an "a" or "the" so it reads easier in English) as written by the original author.

The original author is known to the distributor in person as the author and the distributor worked together for many years since the 1990s both in P. R. China and elsewhere and both have corresponded during their retirement years.

While the distributor is based in the United Kingdom, the author is based in P. R. China.

When in semi-retirement the author started to write his essays, he contacted the distributor to see if they could be sent to him via various secure channels for 'publishing' in The West, and after a period of time identifying the actual author. It is for this reason that a set of essays exist as a document under the 'pen name' or "Roots Forest", while an original typescript with the actual author's signature and fuller biographical details has been lodged a United Kingdom district public library's sealed archive for use in future reference.

This complies with a the author's wishes and in line with the academic advice in the United Kingdom in 2021 that P. R. China academics should publish anonymously.

The distributor has also included their details and United Kingdom address in the sealed version.

Section 3 writer's note.

'Roots Forest'

The writer writes under the pen name of Roots Forest,
for his personal protection and that of his family.

A document identifying the writer and carrying his signature and full autobiographical details has been deposited along with the original of these essays under seal with a United Kingdom Library Archive for unsealing in or after 2045 CE.

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The sealed copy contains the full identity of "Roots Forest" and a fuller autobiography and the writer's signature in Chinese and English.

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English recipient of essays note on dates.

*Note on dates at end of essays. These are given in USA format of MM/DD/YYYY
example 29-02-2020 is 29th February 2020.*

Spelling is mostly USA English.

Section 4 Public autobiography and reason for writing essays.

Public autobiography issued under pen name of "Roots Forest".

(The private full identifying autobiography is with the signed and sealed paper copy bearing a dog's watermark printed on the paper. A copy of that original is countersigned by the Warrington, England resident to whom these essays were entrusted for distribution, and is embossed "2 Crown Street" by the resident.)

This version which is 'anonymised' under the "pen name" can be affixed to the public view essays.

Autobiography

Who I Am And Why I Wrote my Essays.

Under the name of Roots Forrest. I write of my background and why I wrote these essays. I was born in the 1960s. My father was a son of a worker and peasant. My father joined the ["CCP"] Chinese Communist Party's army in the early 1940s as a soldier and army official.

My father was lucky enough to survive the wars and the deadly battles as cannon fodder of CCP. He and my mother were also lucky enough to survive the CCP's countless political purges and movements so that I could be produced, brought up and educated somehow in Mainland China.

My major was mechanical engineering and thermo-physics in my university and academic research institute in which the Chinese imperial rulers (in the name of the Chinese Communist Party) inadvertently and mistakenly exposed me to an education with elements of western logic, reasoning and rationality.

My career had been an engineer then a project manager in a national corporation. Later I quit the job and started my own business, under the wishful 'American Dream thinking' then prevailing in Mainland China in the 1990s, as a trader between Western industries and China's industries.

My trading business between the West and Mainland China and my keen expectation of China's modernization and the Chinese people's emancipation from brutal totalitarian dictatorship triggered my curiosity in western philosophy, culture, institutions, history and politics, and also galvanized my comparison of the two disparate worlds where I stand in between them, and also stand inside of China.

I traced the evolution of relationship between China and the West with my observations of Westerners' China policies and China strategies. In many cases I believed their policies and strategies for China were wrong, or at least did not strike home. By digging into the bottom, I notice the root of the mistaken policies is that the recognition of the Chinese regime by many Western scholars, politicians, policy makers, China experts, think tanks and media is wrong. My essays deposited here are intended to provide a unique perspective toward the Chinese regime, different from the mainstream points of view prevailing in the elite class of today's Western world.

When today's western civilization is facing challenge and threat from a rising Chinese regime which the western elites keep mistaking for another Soviet Union style communist powerhouse, my perspective will be useful for the western elites to understand their enemy. Although I am aware that the western civilization, after having reached its culmination of modernization, prosperity and liberty, would inexorably decline due to its internal factors like post-modernism, radical progressivism and equalitarianism, multiculturalism and various Utopian ideas, I believe that the final collapse of this once grandiose and splendid civilization would take place upon the insidious penetration and a bulky impact from a bloody empire which has lasted for more than 2000 years. As a subject of the ancient emperor's absolute rule, I hate to see the last oasis of freedom and dignity of human being on the earth being steamrolled into nothing before the species living in Mainland China, which Chinese species hasn't experienced a taste of freedom and dignity at all. I desperately want to add something to buttress the cathedral of western civilization to stand upright until the Chinese emperor's ruling regime self-collapses first. I desperately want to do it even though it will imperil my life in China. I wish any influential elites and leaders of the western world could have chance to see my essays, adjust their strategies and policies accordingly, and brace the whole western world for the giant impact of Chinese regime arriving in the offing. I am not the kind of scholar who is usually fed and used by emperors and courts. I don't have a microphone or a lectern or any resources to broadcast my ideas to public like those fed and used by emperors and courts have. My essays are not a scholarly pursuit. They are based on my personal comparisons, reading, thinking, tuition, and more importantly my first-hand observation from the inside and outside of the body of Chinese regime. They are more like announcements of my points of view. In the essays I had to focus on the points and arguments themselves due to the condition limitations. If I could have gotten resources (like financial aid, free information environment and conditions like in the Western World), I would have done some more-academic work on the subjects.

I seal these essays in this library not because I am worried of my jeopardy in China, but because I have nowhere and no channel to submit my ideas to the leaders and elites of the western world. I wish it was not too late when you open the seal of these essays.

God bless the western civilization.

Ini. Rev. 1/29/2021

Rev. 2/26/2021

Section 5 Languages.

Languages.

The essays are originally written by the writer in the Chinese language and are herein given in Simplified Chinese characters in Chinese.

The writer has also written English language versions of these essays for the use of persons who do not read Chinese, and to allow a wider audience access to them.

This document contains both Chinese and English versions.
The Chinese versions are after the English versions.

English sections

English Essays

Unless otherwise specifically stated these are written by the Chinese writer in English. Those noted as translated by "Google Translation Engine" are so marked.

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Essay 15 The power source, operation mechanism and survival principle of imperial power. (Deleted, this was a Google Translation Engine English version, replaced by 15R1.)

皇权统治的权力来源、运转机理和存续原理

Essay 1 R2.1 English

English by author.

Essay 1 R2.1, The Inner Core and The Cloak of The Chinese Regime

Essay 1 R2.1, 中国政体的内核和外衣

The Chinese regime, while donning the cloak of the ideologies of Marxism, Leninism and nationalism, makes a travesty of the western separation of government branches, in the name of a permanent ruler "The Communist Party", is in nature the extension of an ancient polity of "an emperor's absolute rule" or 'Imperial Autocracy' which has existed in China for more than 2000 years.

This qualitative cognition of the Chinese regime is important. It's important, no matter if you are surviving within Chinese officialdom, or on China's business playgrounds, or you (as a foreigner) are trying to exchange commercial interest and political interest with this regime from outside of China.

The nature of this regime determines its time-proven vitality and toughness. It is not The Third Reich, not the Soviet Union and Soviet-dominated Eastern Bloc, all these are the regimes built on some political ideologies constructed from certain intellectuals' rationalities. Along with the collapse of the ideologies, these regimes were all short lived. The Soviet Union lasted for 70 years and The Third Reich only for 12 years. China has been a millennial empire, while having experienced over a 2000 year history many alternations and the impact of western industrialization, liberty and democracy, China today still stands in its original place, while currently seemingly has the momentum of sweeping the earth and conquering Western civilization, with its special dictatorial organization and mechanism, with its extreme atrocities and its perfect deceptiveness.

The millennial vitality and toughness of this regime and polity cannot be explained by the concept of "ideology" invented by Antoine Destutt de Tracy and elaborated by Karl Marx in the later eras of the 18th and 19th centuries. It is deeply rooted in the special space and time frame of the totality of Chinese history, Chinese race, Chinese human nature, Chinese masses and Chinese geography.

This long-lived mindset of "an emperor's absolute rule" is not an ideology. It is a game rule of violence, which could be expressed by "whoever conquers the world by force rules the world". This rule is built upon the irrationality of an animal's instinctive impulse. It's an irrationality. Comparatively, ideology is the product of rational thinking of highly evolved human beings. Ideology is rationality or reason, is philosophy, is a derivative of science, and a political instrument to mobilize masses. (Refer to my separate essay on the disparity between the mindset of "an emperor's absolute rule" and ideology.)

Taking off the cloak of ideology and the autocratic political party rule donned on the Chinese regime, what we can see is exactly the gene and the original framework of an ancient Chinese empire.

1. The power structure of the country: Everything is decided by one top dictator, the emperor, the chairman of party, the general secretary of party, or whatever the title. All power is delegated, from the top dictator to each level of officials ranked in a hierarchy, down to the bottom officers and executioners, while being accompanied by a secret monitoring and surveillance system (like KGB in Soviet Union, Gestapo in Nazi Germany etc.)
2. The power distribution of the country: After taking the power of the country by force, following the rules of “whoever conquers the world by force rules the world” and “award people according to their merits and to the promises made to them”, the participators of rebellion and their descendants distribute the powers of the Imperial Realm among themselves in a hierarchy. This distribution of powers ensures, subjectively and objectively, the power of country is maintained at the hands of the “Red Genes”.
3. Rule by man, instead of rule by law. The ultimate purpose of laws is not to maintain justice, but is to be a kit of tools to maintain an oppressive and forceful ruling. The personal will of the top dictator overrides any rules and laws. The will (and the whim) of the top dictator is equal to the state’s will.
4. Structure of interest of the country: The core interest of the regime is to protect and entrench the interests of “royalty” (like Princes and Red Second Generation).
5. The ruling repertoire: Forceful and bloody crackdown is the final measure, while brainwashing, information isolation, the benighting of education are the daily measures so as to reduce the cost of a violent crackdown.
6. Cultural autocracy, the shackling of thought and speech censorship. Injecting red revolutionary education while indoctrinating the subjects into Confucianism which has been, for 2000 years, the theory giving the emperor’s absolute rule its “legitimacy”.
7. Economy: State-owned economic bodies (actually under royal ownership) dominate the economy and control the economic arteries of the country. Those so-called private enterprises are actually the dependency or the tribute payers to the “royalty”.
8. Foreign relationship: trying to resume the tributary system that the empire had conducted for 2000 years and to turn all other countries into the Middle-Kingdom’s modern-day vassal states.

With this crafty and elaborate combination of the inner core and the cloak, this regime successfully mobilizes its subjects and masses. Its mindset of an emperor’s absolute rule, that is the legitimacy of “whoever conquers the world by force rules the world”, still has strong affinity with the masses so brainwashed for 2000 years. Marxism and Leninism ideology could be utilized to summon the naïve young people with consciousness of

justice and fairness. Nationalism could be utilized to collect the xenophobic losers who impute their failure and frustration to westerners' conspiracy.

In this emperor's system of absolute rule shrouded with various phony ideologies, the imperial robe is replaced by the uniform of the chairman or the general secretary of today's party. The succession method to select the top dictator relies half on descent from the red revolutionary families, half on coup d'état. Officials surrounding the top dictator are all the winners of ass-licking competitions.

The deceptiveness of this regime has been so sophisticated and successful that the American elites keep perceiving it as a leftover member of the Soviet communist camp still holding firmly to Marxism, Leninism and Stalinism ideologies. These American elites are still calling China a communism society or a communist party country, or what not. They are still in vain expecting a "peaceful evolution" to take place within the Chinese regime, based on their illusion and fantasy of China, following their thinking pattern of "ideological conflict". (On this subject, refer to my another essay.)

Ini Rev. 7-27-2020

Rev. 10-23-2020

Essay 2 (R1.4 Final), English

English by author.

Essay 2 (R1.4 Final), Mindset of An Emperor's Absolute Rule Is Not An Ideology
Essay 2, 皇权统治思想不是意识形态

The concept of an "Ideology" is a product of the Enlightenment movement and development of rationality in the Western world. It's also a product of Industry Revolution in the West. It's born of the strong self-confidence on humankind's rationality and born of the great progress in economic and social conditions brought about by the industrial revolution. An Ideology is an endeavour to improve economic and social conditions by proactively adjusting political institutions. It is a simplified discourse on a political philosophy, being an expression of their way of thinking aiming at masses and being a political instrument to mobilize the masses. It's nothing to do with Chinese mindset of an emperor's absolute rule.

As for the mindset of an emperor's absolute rule coming from Chinese antiquity, the core of the mindset is irrational. The core of the mindset is an impulse similar to of a wild animal's instinct. The outward expression of the "logic" of the biological instinct impulse is: "Whoever conquers the world by force rules the world."

During the processes of conquering the world by force, struggling for the throne and maintaining the existing emperor's rule, so-called politics is the infighting and activities exclusive to the emperor and his small circle, who comprise the ruling class, which has nothing to do with the masses. The mindset of an emperor's absolute rule is the personal desire of the emperor or the pretenders to the throne, which becomes also the embedded consciousness of the subjects who survived under the terror of coercion and the brainwashing, generation by generation.

An Ideology is a kind of persuasion and mobilization in mind. By contrast, the mindset of an emperor's absolute rule is an expression (or creed) of coercion, it does not rely on persuasion of minds, the nature behind it is coercion and death threat. Of course, this mindset does not exclude a possibility that the subjects are sincerely convinced, which could reduce the emperor's cost of coercion and deadly crackdown.

Through multi-generation forging of coercion, this mindset would become the consciousness and thinking pattern of the tamed subjects. But this consciousness and thinking pattern are by no means the result of ideological mobilization as seen in the West, let alone the will or consent of citizens, they are the result of forging by force, becomes the creed that subjects are forced to accept for the sake of survival. In the western democratic societies, people's will is either the result of a politician's ideological mobilization, or the people's spontaneous idea. They are the people's will anyway. But in the system of an emperor's

absolute rule, there is no people's will, there is only the forceful thrust of an emperor's desire.

In summary, the Chinese mindset of an emperor's absolute rule and the ideology said in the western world have the following essential disparities:

1. The mindset of an emperor's absolute rule is irrational, it's an outward expression of an animal's instinctive impulse, while an ideology is the result of rationality.
2. The mindset of an emperor's absolute rule is a creed used to force the subjects into submission, while ideology is a kind of thinking expression used to persuade and mobilize people.

Ideology is a concept suitable for expressing the economic, societal and political status on the background of western industrialization. Trying to explain and express China's ancient polity, imperial ruling repertoire and social economic status, with concept of ideology as many western scholars are doing, is inherently unfitting.

Ini. Rev. 9-28-2020

Rev. 10-13-2020

Essay 3. R1.2 English

English by author.

Essay 3, The USA-China Conflict Is A Civilizational Conflict Instead of Ideological Conflict

Essay 3. Essay 3, 中美冲突是意识形态冲突还是文明冲突？

The tension between the USA and China is spiralling upward.

It seems that all American mainstream media, think tanks, academics, policy makers and policy planners are recognizing the USA-China tension as an ideological conflict. They seem to still stay within the thinking pattern of the Cold War, recognizing China as a leftover member of the communist Soviet Union and Eastern Bloc, recognizing China as a regime with the ideology of Marxism and Communism. They call China as a “Communist Party State” and “Communism State”. In their eyes, China’s behavior seems the outward expression of Marxist ideology inner core. If they are willing to sit down and quietly scrutinize the policies and measures that China is taking, can they see any shadows of Marxist and Communist ideologies? If they are hell-bent on fitting China’s policies, actions and behaviours into the framework of “ideology”, what they can see is none other than a shadow of state capitalism, the antithesis of Marxism and Communism.

After stripping off the cloak of China’s polity, the inner core of China polity cannot be fit into any framework of modern political philosophies (all originated from the western world). American elites know little about this polity and are not willing to bother themselves to investigate it. They lazily fetch a myriad of existing “-isms” from the western philosophical world to match China’s situations, thus drawing a far-fetched conclusion and making scattershot policies to react to China’s actions and looming challenges.

The inner core of China polity is an extension of a millennia ancient polity. (Refer to my another essay on this subject.) American Civilization, originated from British conservatism and classic liberalism, although it is deviating step by step from its founding principles and paths under the push of progressivism and Utopianism in the past six decades, is still holding its inner core of values of freedom and justice. It has completely different and even diametrical values from the ones of China’s ancient imperial ruling system where the western concepts of freedom and justice do not exist and have never existed. This huge difference and diametrical antithesis should be what American politicians, scholars and merchants should confront with guts and insights.

Of course, under today’s tide of progressivism and Utopianism, the problems America is facing is not only the China threat. If American elites are not willing to return to the track of science, rationality and conservative philosophy, China’s dictators will sneer and gloat over the decline of their competitor, American civilization.

Ini. rev. 7/23/2020

Rev. 10-14-2020

Essay 4 English

English by author.

Essay 4. Peaceful Evolution, An Illusion

Essay 4 Essay 4, 和平演变

America's Peaceful Evolution strategy on China is of a thinking pattern based on the context of ideological conflict as existed during the Cold War. In that time, American leadership believed that the communist ideology was against humanity (or human nature) and would automatically fade out in the second or the third generation of Chinese Communist Party, and that peaceful evolution would be inexorable.

Unfortunately, the nature of the Chinese regime is not a Marxist and Communist ideology. It is the mindset and tradition of an emperor's absolute rule expressed as "whoever conquers the world by force rules the world", which has been viable for the last two thousand years. Granted that the first generation of Chinese Communist Party even had Marxist ideology and had undertaken some political tasks within the sphere of "The Communist International" with the Soviet Union, but the Party basically metamorphosed into a warlord, gaming and walking a tightrope among various powers after its Long March. A specialty of this warlord is that it always keeps holding a flag of Marxist ideology. This flag is deceptive, especially to the western world.

Granted, in Chinese Communist Party, Communist ideology phases are used day by day, but the irrational, inveterate mindset of an emperor's absolute rule is replacing the ideology and is enhanced along the way. This mindset has been rooted and has prevailed in China for two thousand years.

The "rising" China, that America and the West are facing, is in nature a regime with an inner core of an emperor's absolute rule and with a cloak of Marxist-Leninist ideology and Nationalist ideology. The tradition and "legitimacy" of an emperor's absolute rule will not automatically evanesce within one century.

So, the expectation of Peaceful Evolution could only be an illusion under the thinking pattern of ideological conflict.

Only an external military attack and conquest and the consequential external impact on economic, cultural and thinking aspects could change China; similar to the effect of the two Opium Wars, the Anglo-French Force Invasion, the Eight-Power Allied Forces Invasion, and the Sino-Japanese Naval War in 19th century. Eventually, the fundamental change of China will rely on local Chinese elites' revolutions in thinking, culture and institutions in the momentum and oscillation caused by outside impact.

Ini. Rev. 8-11-2020

Rev. 10-15-2020

Essay 6 English

English by author.

Essay 6, One of the blind spots in the United States' perception of China: the communist ideological state

Essay 6, 美国对中国认知的盲区之一：共产主义意识形态国家

The U.S. government, think tanks, academic circles, and the media have a common understanding of the Chinese regime, that is, the Chinese regime is a Communist regime based on Marxist-Leninist ideology. It is believed that the ultimate goal of the Chinese regime is to realize a communist society at least within China.

The source of this cognition is: the Chinese ruling party is based on Marxism-Leninism as the theoretical foundation of the Communist Party of China. This party was established and expanded under the organization and funding of the Communist International and the Soviet Union at that time, and was part of the communist movement at that time. Part of it is also one of the few remaining communist countries. This recognition comes from the origins of the Chinese Communist Party, its party constitution and its manifesto.

The real Chinese regime is a repressive totalitarian regime with imperial rule as its core and Marxist-Leninist ideology and nationalism as its outer cover. It is an extension of China's two thousand years of imperial rule that "strikes the country and sits on the gold". It is very different from the totalitarian dictatorship system under the Soviet ideology of Leninism and Stalinism.

The Marxist-Leninist ideological cloak of the Chinese regime may be the soul of the party's ideology in the early days of the founding of the party. This soul is the foreign ideology injected from the outside by the Communist International and the Soviet Union. Over time, the evolution of the communist movement in China, This soul was gradually infiltrated and eroded by the deep-rooted Chinese imperial power thought, and gradually degenerated into the coat and disguise of imperial power thought. If the first generation of Chinese Communists (such as Li Dazhao, Chen Duxiu, etc.) still had the Marxist ideology and the political mission of the "Communist International", after arriving in Yan'an, the CCP had basically transformed into a circumstance between the great powers. , The warlords of the vertical and horizontal are organized. The unique feature of this warlord is that it has the banner of Marxist ideology. This banner is extremely deceptive, especially to the outside world. It is true that the communist ideology that originated in Europe can be faded from generation to generation, but the deep-rooted ideas of imperial power in the Chinese people will only last forever, because this kind of thinking and tradition has existed and developed in China for two thousand years, and it is powerful. Vitality and resilience.

The Chinese regime today has revealed the characteristics of the dynasty in history in all respects.

1. The power structure of the country: power is granted step by step from the top "one" to the most basic officials, accompanied by the two factories in the east and the west, the inner factory and the Jinyiwei and similar supervision systems.
2. Rule by man, but illegal. The purpose of the law is not to uphold justice, but a set of tools that serve the rule of force, which can be changed at any time. The individual will of the "one deity" of the country is higher than the rules and higher than the law.
3. The interest structure of the country: the core is to protect the interests of the royal family members (uncles of the imperial family, the eight flag brothers, the princelings, the second generation of red, etc.), and all the interests are to defend the "big X country" and "red country" core.
4. The way the country governs: the principle of the supremacy of violence. Use violent suppression as a last resort, and brainwash, block news, and foolish education as daily methods (the purpose is to reduce the cost of violent suppression).
5. Public opinion propaganda: While implementing the red education, the flood flooded the land to implement Confucianism, Confucianism and Mencius, filial piety, loyalty to the emperor, emperor and ministers, and Ding Yuyi and other historical emperor rule education.
6. Economically, the state-owned economy (that is, the royal ownership economy) dominates the world and grasps the economic lifeline. The so-called private economy can only be the vassal or tribute of royal members.

Under this system of imperial power, the imperial power thought as the core is used to summon people who have been brainwashed for thousands of years; Marxist-Leninist ideology is used to recruit those mentally handicapped youth with a sense of fairness and justice; and nationalist justice is used to collect those xenophobic losers to form a crowd of righteous and boxers. With this system of "imperial power for systemism", this regime is sufficient to convene the vast majority of the population under its jurisdiction and constitute its strong vitality.

In this imperial power system with "ism", the emperor's dragon robe is replaced by the uniform of the party chairman or general secretary. Half of the emperor's superiority relied on the inheritance of blood, and half relied on the court coup. Most of the officials around the emperor were the winners of the flattering competition, perhaps mixed with a few obedient lineage successors (princelings who entered the cabinet).

The idea of imperial power is not an ideology, but an external manifestation of human primitive instinct.

The deceptive nature of this regime's cloak has successfully misled the Western world's China policy and has won over 70 years of survival for this regime in the tide of human freedom and democracy. Exposing this deceptiveness is the cognitive basis for the free world to formulate precise strategies for China. And this foundation, in the United States today, is still superficial and fluid.

Ini. Rev. 7-20-2020

Rev. 8-11-2020

Corrected essay 6 on 20201112

Essay 7 English

Essay 7 English Translation from writer's Chinese version. *Google English translation.*

Essay 7 Essay 7, 中国的潜规则和研究中国的方法

Essay 7 Essay 7, China's unspoken rules and methods of studying China

The Chinese people's thoughts and speeches are divided into explicit (explicit) and implicit (implicit). The Chinese have developed a large number of invisible and ubiquitous internal regulations, secret regulations, unspoken rules and subtext in the social and political game. These silent and invisible language and obscure rules constitute the most real, most critical and essential institutions of Chinese society and politics.

Corresponding to this are the voluminous documents, statements, declarations, propaganda, notices, edicts, regulations, regulations, disciplines, records, historical records, etc. issued by Chinese official and formal institutions. They constitute another description of China. This description (called "documentary historical data") is often superficial, false, disguised, and misleading. Its original purpose is often to confuse the opponent in the game. It sometimes confuses the stupid emperor who made it. It will certainly confuse the scholars and scholars who study China today.

Therefore, the study of China should not be limited to historical documents, but must dive into China's deep palaces, the upper echelons of the party, government and military, political circles, business circles, the bottom of society, markets and villages to feel, understand, record and collect first hand Data, complete an inductive process from the specific to the general abstract, with the help of some Western political science theories and methods, from the perspective of China, through the numerous, silent, and unspoken unspoken rules And default rules, through those obscure and secret internal regulations, rules, oaths, and regulations, to investigate and perceive the true structure, context and texture of this country. This is the most important research link to see through the nature of Chinese politics and society. Without such a research link and accumulation process, all so-called "China studies" will be superficial and fallacy.

Western scholars have no capability for this kind of in-depth internal research. Due to the limitations of time and space, they could not sneak into China and could not enter the observation points inside the Chinese body to investigate.

Chinese scholars living in the West have no such capability. They may be fortunate to get some sporadic second-hand information from their Chinese relations, but they have no chance to stand inside the Chinese body to investigate, experience and feel this behemoth.

The research institutes of these Western scholars can only rely on the official documents and materials with red seals and red seals. Based on these superficial, false, and

misleading historical documents, the study of China can only be a source of truth. The research conclusions drawn and the policies towards China made therefrom are also aimless.

Official scholars living in China also have no such capability. These imperial literati are indeed rich in resources, but they have to take orders from the imperial superiors or capital funders who support them. The purpose of their research is not to seek the truth, but to demonstrate the master's wiseness. It is indeed difficult to expect them to show the nature of the regime for which they work.

Regarding China issues, only those people of insight who are trapped in China but thinking outside the Chinese box have the most insights.

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Rev. 10-22-2020

Essay 9 English

English by author.

Essay 9 Essay 9, 所谓民意

Essay 9 Essay 9, The So-Called Public Opinion

No matter under ancient autocracy, or today's dictatorship, or contemporary democracy, all rulers declare they are the representative of Public Opinion, or are at least catering to Public Opinion.

In the West, textbooks of Political Science usually set a big chapter of Public Opinion to address thoroughly and in detail.

Western media are always buzzing on various poll results day by day.

All these give people an impression that public opinion is something enshrined, something independent of rulers of nations and something fixed that rulers have to rely on or at least have to capitalize on.

However, in my opinion, the so-called public opinion actually is a sheet of paper that all rulers (no matter they are publicly elected or self-coronated) are not willing to stab through. Public Opinion is a work intentionally elaborated and forged by rulers, an instrument that rulers configure and make use of to legitimize their ruling and regimes and to advance and further rulers' political plank and policies.

In China, since the First Emperor of Qin (259-210 B.C.) set up an emperor's absolute ruling empire with centralized and grand unification, public opinion, if any, has always been the result of brainwash and indoctrination applied by emperors toward their subjects, and the massive killing of dissidents. By a concatenation of Confucianism, The Four Books and the Five Classics, 24 stories of filial piety, imperial examinations, eight-part essay, Red Education and so on, with information manipulation by official media, with information isolation by official communications, internet and publication systems, Public Opinion is an end product rolling off royal production line, designed and manufactured according to emperor's desire. The purpose of producing this end product is to turn the masses into the permanent foundation of emperor's absolute rule, into the willing and engrained royalists, in order to maintain the emperor's absolute ruling perpetually. Those disobedient thinking betrayers and independent thinkers will be silenced and disappeared into oblivion by being sent into a grinder at the end of the royal production line as hazardous waste.

In the West, information and speech are free. But note, the circulation of information and speech is not free. The widespread circulation of information and speech needs money to lay pipelines. In other words, only by mastering and integrating financial

resources can a man or an organization possess the freedom and the ability to broadcast his information and speech. Comparing with autocracy and dictatorship, one of advancements of western liberal democracy is merely that you cannot handily seal a piece of information and speech into the dark. However, you still cannot easily and free of charge deliver your information and speech to post box and TV screen of each home, to computer terminal and mobile phone of each person. This gives a man or an organization with financial resources and administrative power resources the conditions and spaces to manipulate the delivery of information so as to forge out a so-called Public Opinion.

In the western liberal democratic countries that I pay my full respect and admiration to, as the foundation of democracy, Public Opinion is also orientationally producible by politicians, mainstream media, educational institutions and the money behind them, by flooding of selective and twisted information to the public. The forging of public opinion is mainly for manipulating some short-term elections, and secondarily for indoctrination and education for the long-term interest of the monopolistic finance conglomerates. The radical progressive education in American universities, middle schools and primary schools, the de-Christianity brainwash and the multiculturalism instillation are the salient examples of public opinion production. The final purpose of this production is to transfer America from a white Christian civilization body into a civilization ruin with racial mixture, cultural hodgepodge, value blur and money overflow, so as to satisfy the demand of the global interests of those monopolistic financial capital groups.

The advanced technologies of modern psychology and brain nerve science could fabricate the consciousness parts and assemble the parts into human's mind and thinking, consequentially Public Opinion. The effective application of the technology was thoroughly shown by Goebbels of Nazi Germany.

The Chinese ancient brainwash technology starting from 2000 years ago could be dubbed as a great invention in mankind history. Does it bring boon or scourge to human? Let our posterity to make judgment.

Finally, the so-called Public Opinion, in China, it's nothing but emperor's will; In the West, it's no more than an artwork of powerful financial groups.

Ini. Rev. 11-27-2020

Rev. 11-29-2020

Essay 10 English

English by author.

Essay 10 Essay 10 Atrocity, The Fundamental and Crucial means of Maintaining A Tyranny.

残暴是维持独裁暴政的根本手段

Chinese Empire could be an unparalleled consummate political governing and ruling system on the earth. It's so consummate that it has no loophole and no seam, so consummate that all steps are perfectly connected with smooth transition, so consummate that the inside and the outside of the ruling system have no at all spark of thinking and chance of rebellion and defection except an emperor wants to suicide. This is a perfection after countless refining, forging, rectification and evolution, generation by generation, dynasty by dynasty, for more than 2000 years. This Chinese Empire looks down and sneers at the 250 year-old American liberal institutions, as it boasts in its propaganda.

In history, the establishment and maintenance of a totalitarian dictatorship or autocracy needs one of two elements. One is the dictator's sagacity and acumen that should be prominent enough to accurately and effectively control everybody and everything. Another is the dictator's extreme brutality and cruelty, with which he terrifyingly deters anybody so that nobody dare flash any idea of defiance and rebellion.

The Chinese imperial rulers are far from the above-said acumen and sagacity. But they all inherit an archaic but exquisite ruling system. This ruling machine had been and is running automatically to maintain each dynasty alive and evolving ahead forever. This system possesses the most crucial mechanism, that is, extreme cruelty and brutality.

Zero-tolerance slaughter, indiscriminate slaughter of the innocent, slaughter implicating the nine generations of a family, abrupt falling out with courtiers, confidants and cronies and consequential torture and decapitation, literacy inquisition, and so on, all these cause an effect that everybody feels himself imperilled and everybody jitters. For maintaining a tyranny, the effectiveness of this effect is far much better than the effectiveness of so-called "benevolent government" and "logical administration and harmonious people" that those charming but effete intellectuals long for naively.

Cruelty is the prime mover of the whole ruling machine. Through a series of perfectly meshed process steps, the machine efficiently delivers the murderous air and the deterrence of the cruelty to each officer, claw and subject and makes all within the ruling system and all subjects to prostrate themselves nervously before their dictator bursting out killing order any moment. As for the working mechanism of this machine, I need a thick book to address it.

So, when we assess the duration of a tyranny, besides considering the intelligence of the dictator, more importantly, we have to measure his degree of cruelty and brutality. Many

western elites would misjudge a foolish dictator by believing that a dictator not shrewd and crafty enough could not be able to maintain his tyranny. In fact, in history (at least in Chinese history), most despots maintained their absolute autocracy and dictatorship not because of their sagacity, but because of their cruelty. Enough cruelty is exactly the very fundamental and crucial means of tyranny.

Maybe somebody would argue that an emperor's extreme cruelty and indiscriminate killing would generate too many enemies and therefore he would be difficult to reinforce his tyranny, and a "benevolent government" should be the right way of extending an emperor's absolute rule.

However, Chinese history and status deny this argument. Mathematical calculation and Game Theory's reasoning also disapprove this argument. The probability of an emperor's determination to exert extreme cruelty and killing is very high, while the probability that massive officers and subjects spark rebellious idea and take substantive actions in the same time is almost zero. A subject's survival probability by killing defectors and rebels on behalf of his emperor would be far more than the survival probability by joining a rebellion. Now we see, an extremely brutal tyranny technically works, as long as the emperor has sufficient population of subjects to be arbitrarily killed by him.

In my observation, the explanations of the causality for long-term continuation of historic and contemporary autocracy and dictatorship by most Western and Chinese scholars are not firmly tenable, sometimes don't make out a good case. In my opinion, the "theory" that suitably explains the continuation of autocracy and dictatorship is one word, that is, "ATROCITY". Atrocities fundamentally solve all ruling problems of a tyranny.

Sometimes I fall in a kind of imagination and obfuscation to the world history. What if the British Kings, the French emperors, German emperors and Russian Tzars, like bloodthirsty Chinese emperors, exterminated and eradicated all actual, potential and imagined intransigents and recalcitrants and their relatives and associates? If these western emperors did as Chinese emperors did atrociously enough, would all those historic events and figures for emancipating human from dark slavery, either abruptly or gradually, like Magna Carta, Glorious Revolution, American Revolutionary War, The French Revolution, Russian February Revolution and October Revolution, John Locke, Thomas Jefferson, John Adams, Lenin, Trotsky, Gandhi, Nelson Mandela and son on, appear in the history? Would liberal democracy have any chance to burgeon and grow?

Why does today's dictatorship still stay alive? Why do the all ruling means like co-opting, snitching, implicating the family and associates, monitoring and wire-tapping, lying and deceiving, indoctrination and brainwash, disappearing, incarceration and secret execution, etc. succeed for keeping tyrannical ruling? The answer is: extreme, beyond-imaginative cruelty and brutality. Others are all auxiliary and trivial.

Lastly, I would like to use a short sentence to finish this essay: God bless white people.

Ini. Rev. 12-9-2020

Rev. 12-1-2020

Essay 100 R1 English

English by author.

Essay 100 R1 Regime: Its Fatal Weakness, Lifespan And Assessment Of Performance
政权的致命缺陷、寿命和表现评估

--- A Bird's Eye View Looking At A Regime

For any kind of governments, no matter they are Chinese emperor's absolute ruling regime, or Soviet Union style communist ruling regime, or American liberal democratic - Capitalist system, or European democratic - socialist system, people always can find out its "fatal weakness" and "inner contradiction". You can enumerate a string of fatal weakness for each kind of government or regime. However, the interesting thing is, all those called "moribund" regimes actually endured at least several decades, some (like Chinese regime) endured even several thousand years, while the dissidents who listed the "fatal weakness" of their ruling systems lived shortly, either dying quickly of tortures, incarceration and execution or dying quietly of utter poverty and obscurity.

In short term, it's meaningless to point out fatal weakness and inner contradiction of a regime, for a regime's fatality is through a long process, much longer than a man's lifespan. There may be only an academic value, no practical value to a person, for pointing out the fatal weakness of a regime.

You shouldn't assert a regime must be short lived because of its fatal structural weakness. All dictatorial regimes or democratic governments have their own variety of fatal structural weakness, but all of them exist for long time. The difference is at the methods and styles of rulers (or elected leaders) and subjects (or citizens) under a regime (or a government) to deal with their own particular fatalities. This difference may more or less influence the lifespan of the regime or the government.

Theoretically, a liberal democratic system is a relatively open system with enough flexibility. It has more space to make internal adjustments so as to have more chances to prolong its life. By contrast, a dictatorial regime is an isolated and stiff ruling body without a mechanism to adjust itself, so it's easier to slide towards disasters and ruination. However, historically, in the case of Chinese emperor's rule, the demise of one dynasty was just a start of a new life cycle (a new dynasty) of the same Chinese emperor's ruling system without any thinking revolution and institutional revolution. This makes the Chinese emperor's rule look seemingly and distinctively long life. This makes the regeneration capacity of Chinese regime look distinctively awful.

Putting the fatal weakness and inner contradiction of a regime or government aside, we can assess a regime/government's historic performance and present performance. The present performance of a regime/government directly determines the life and fate of today's everybody.

From what we have seen in the past and in the present, liberal democratic system seems full of chaos and confusions, but it never causes massive famine and massive slaughtering by itself. Under dictatorial regime, massive famine, incarcerations, slaughtering and execution, large scale poverty and death are the common things. In the reality of present days, if a dictatorial regime would not have massive and large scale famine, death, incarceration, slaughtering and executions, would not have large scale brutal mistreatment, torture, public or secret execution and disappearance of ideological dissidents and political dissidents, if people would only feel suffocated in getting information and expressing ideas under dictators' threat and persecution, the people should have felt lucky, now that they have no way to change the dictatorship imposed on them.

For assessment criterion for the present performance of a regime or a government, in my opinion, we should set up an upper limit and a lower limit. The upper limit should be liberty, justice and prosperity prevailing in a society. The lower limit should be that there is no large scale and massive famine and poverty, no massive slaughtering and execution, no massive incarceration and death, no large scale brutal mistreatment of ideological dissidents and political dissidents.

In this assessment system, today's Chinese regime should be positioned at and above the edge of the lower limit but far away from the upper limit. Today's China is an imperial empire far from modern civilization and rationality of human being, but is a place where you might humbly drag out an ignoble existence. Note: It's also far from a Marxism-Leninism communist country as many Western elites wrongly recognize.

The current Chinese emperor's rule is not bringing about a large scale famine (like the wilds full of dead bodies of the starved in 1959 to 1962 and in the ten year Cultural Revolution), not massively incarcerating people in millions and millions (the Concentration Camps in Xinjiang Uyghur Autonomous Region and Tibet Autonomous Region are the exceptional cases where national, religious and political struggles are entwined together.), not exercising large scale executions (like Stalin's Great Purge and China's series of political purges in 1950s and 1960s), and not massively arresting, tormenting and torturing dissidents (like what happened in Soviet Union's Gulag Archipelago). China's economy and society are running and extending continuously, with all chronic diseases carried over by the 2000-years-old emperor's absolute ruling system, but have yet to reach the edge of falling apart and yet to reach a stage of dynasty replacement and recirculation. Under such present tyrannical rule where people's "fatality rate" is small enough for people to sleep soundly in night, people still have a local and narrow space where ordinary people might drag out an ignoble existence for themselves, for their families, for their small cliques, by making use of their surviving know-how and counter-measures accumulated along with the past 2000 year tyrannical ruling history. This status coincides with a recent phenomenon. In the past ten years, China yearly had about 100 million man-times of overseas travelling (most travels were bound to western liberal democratic nations), while exodus or large scale escape seldom happened. My explanation of this phenomenon is that, the Chinese travelers are vaguely

aware that in western liberal democratic and capitalist society which is softly but firmly controlled by financial capital oligarchs, ordinary people also need to struggle hard for a local and narrow survival space for themselves, their families and their small cliques. The difference is the ways, the know-hows, and the counter-measures of the struggle in the two different worlds. The current Chinese emperor's ruling status, which seems relatively less harsh in the history, objectively mitigates Chinese people's abhorrence of their bloody Chinese emperor's absolute rule, also temporarily quenches Chinese people's passion and yearn for the western liberal democratic – capitalist world.

Looking back at the western liberal democratic – capitalist system, it is positioned near the upper limit of the above mentioned assessment criterion. Its position is in the trend of declining toward to the lower limit. The monopolistic capital's awful ability of manipulating over society, economy and politics is looming. The hypocrisy of the mass voting mechanism is getting conspicuous. (look at American 2020 general election.) But anyway, fortunately, it is still far away from the lower limit that is "large scale famine and massive slaughtering".

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Rev. 2-27-2021

Essay 101 English

English by author.

Essay 101, an option for people of insight in China

中国有识之士的可选项

Let me talk about a few general backgrounds.

The generosity of the Chinese sages is heart-stirring and exciting: "Where is righteousness, it's a matter of death." "Know it is impossible." "Where the Tao is, even though tens of thousands of people will go for it." However, practical feasibility is an insurmountable obstacle that lies in front of Chinese aspirants.

When evaluating the two civilization systems of China and the West, I hold two perspectives. At the level of morality and justice, I stand on the western side of liberal democracy and rationality. On the level of competition between the two civilizations, I think each has its own merits.

The US's advantage lies in its sustainability and long-term victory. The chaotic and disorderly internal questioning, challenging, arguing, and fighting each other prevents the system from going to extreme errors and disasters; an open and flexible system makes it possible to correct errors. The advantage of China lies in its short-term decisiveness. The concentration of power and the forced implementation have made the country's combat and execution power quite fierce, and the effect is immediate. This advantage can defeat or even conquer the United States and Europe before the United States and Europe can wake up, correct and adjust. However, China's dictatorship will inevitably be accompanied by information blockage and no error correction mechanism, which makes the country's chariot run wildly in the wrong direction until it is destroyed. The question is, does God arrange for the Chinese regime to destroy American and European civilizations before self-destruction? Or arrange for China to destroy itself before destroying the United States and Europe? The Soviet Union died before it destroyed the United States, but will China be the Soviet Union? The conflict between Chinese and Western civilizations is difficult to decide.

Let's talk about the realistic choices of Chinese lofty people.

China's top priority is a "Revolution of 1911", to overthrow the monarchy and complete the transition to a constitutional democracy.

Chinese aspirants who pursue progress and civilization have nothing to do in the face of powerful ruling violence within China. In China, violence is the "meta-rule" that determines success or failure.

Send the rescue and liberation of the West? It can be seen from the above that in the conflict between Chinese and Western civilizations, it is difficult for Western civilization to

survive. The "magic weapon" for the victory of a liberal democracy is to take time to bring down the dictatorship. The West cannot count on it.

There is only one thing that Chinese patriots can do: wait for the moment when the imperial power system collapses due to ignorance, information blockage, and no error correction mechanism, and at the same time, draft a new national constitution.

While waiting, Chinese people with lofty ideals can do:

1. Understand the long-term and historical origins of China's imperial tyranny.
3. Recognize the weakness, superfluousness and hypocrisy of Western civilization. Break the illusion of salvation from the West.
4. Recognize the racial and cultural roots of China's problems, and recognize that China's problems can only be solved by the Chinese themselves, although external shocks from the West are necessary.
5. Expose to the Western world the truth and roots of the brutality and evil of the Chinese regime in a way that the West understands.
6. Expose the fundamental conflict and threat of the Chinese regime to Western civilization in a way that the West can understand.
7. Inspire and guide the confrontation and impact of Western forces on the Chinese regime in a way that the West can understand.

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Essay 102, English

English by author.

Essay 102 Essay 102 The factors that led to the collapse of totalitarian rule
导致极权统治坍塌的因素

A regime under totalitarian dictatorship, due to the oppressive relationship between people, its fatal flaws and internal contradictions, leads to its own collapse is the general trend. Although the collapse process is long and slow, it far exceeds the life cycle of human beings and is beyond expectation.

But these factors that led to the collapse are clear.

1. The dictator does not get effective and accurate information. The survivors around him are either incompetent flatters or treacherous conspirators. The purpose of the flatterers to provide information and advice is to please the dictator, and most of the information and advice provided by the conspirators is a preset trap. Both types of people put the dictator in a closed state.
2. The decision of the dictator must have been distorted and executed. The lack of information left the dictator ignorant of the truth about the execution of his decree.
3. Because of the fear of the dictator's rage and killing, all information (even critical information that endangers the dictatorship) that is contrary to the dictator's judgment and decision (who must be wise) will be concealed and hidden by minions and the bureaucracy. One example is the intelligence of the Allied landing in Normandy (contrary to Hitler's wise judgment).
4. The operation of politics, economy, society, and stability maintenance based on compulsion will be costly and overwhelmed, and will eventually collapse due to its own weight.
5. The dictatorship is anti-intellectual. Any wise man with higher intelligence than the dictator will be regarded as a potential challenger to the throne and be eliminated. A long-term low-intellectual and anti-intellectual regime will eventually lose out in competition with intellectual forces.

This is a process in which the system of "information-decision-action-feedback-information" is blocked and cannot be closed. It is a system with an absurd cost-benefit index. Rebuilding after bankruptcy and rebuilding after bankruptcy is its historical cycle and its logical necessity.

Ini. Rev. 9-14-2020

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Essay 103 English

English by author.

Essay 103 Strategy to defeat dictatorship

战胜独裁的策略

Liberal democracy is a political and social system based on a cultural background and spiritual temperament of moderation, openness, tolerance, compromise, and non-confrontation. Its nature lacks the will and faith to defeat dictatorships, and it lacks the motivation to promote the values of freedom and democracy to all mankind. And determination. However, when the opposing dictatorship rises into the sky, spreads everywhere, crushes and conquers Western countries, what is the law of survival in the West?

First, one of the two main reasons for maintaining the dictatorship is information monopoly. Blocking and controlling information, implementing brainwashing and stupid measures have made all the people and the minions in the ruling system the desperate fighters of the dictator. The countermeasures to disintegrate this main cause are information injection, truth injection, and rational injection, in order to break illusions, superstition and ignorance, and give the people independent information, thinking and judgment. The original advantage of science and technology under a liberal democratic system is a weapon to break the information blockade. The West has the strength in R&D and application of this technology.

The second main reason for maintaining the dictatorship is the rule of terror. The fate of violating the imperial decree is terrifying, and even more terrifying is that the violator has nowhere to escape. The countermeasure to disintegrate this reign of terror is to open the door to freedom and democracy, and accommodate all defectors of the dictatorship and their relatives and friends, as long as they contribute to the victory over the dictatorship before and after. This strategy tore a gap in the iron curtain of the reign of terror, and provided the members of the ruling group and minions who were frightened and locked down by terror with the opportunity to cast aside the dark. The ultimate beneficiaries of the dictatorship

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Rev. 9-15-2020

Essay 11R1 English

English by author.

Essay 11R1, The Evidence For The Nature of Chinese Emperor's Absolute Rule

证据，皇权统治的政体本质

Why do I say, the nature of today's Chinese regime, after experiencing the 1911 Revolution overthrowing Qing Dynasty and the Marxist-Leninist Communist Party Revolution, is still an extension of an emperor's absolute power rule which has existed for more than 2000 years already, instead of a communist totalitarian dictatorship based on Marxism-Leninism ideology as understood by western elites?

Let's observe the behaviour and performance in various aspects of this regime one by one.

1. The power structure of the country: Everything is decided by one top dictator, the emperor, the chairman of party, the general secretary of party, or whatever the title. All power is delegated, from the top dictator to each level of officials ranked in a hierarchy, down to the bottom officers and executioners, while being accompanied by a secret monitoring and surveillance system (like KGB in Soviet Union, Gestapo in Nazi Germany, STASI in East Germany etc.)
2. The power distribution of the country: After taking the power of the country by force, following the rules of "whoever conquers the world by force rules the world" and "award people according to their merits and to the promises made to them", the participators of rebellion and their descendants distribute the powers of the Imperial Realm among themselves in a hierarchy. This distribution of powers ensures, subjectively and objectively, the power of country is maintained at the hands of the "Red Genes". The erstwhile "Royal Cabinet" of Qing Dynasty have been substituted by today's Red Second Generation or Red Third Generation inheriting "Red Genes".
3. Rule by man, instead of rule by law. The ultimate purpose of laws is not to maintain justice, but is to be a kit of tools to maintain an oppressive and forceful ruling. The personal will of the top dictator overrides any rules and laws. The will (and the whim) of the top dictator is equal to the state's will. The so-called "constitution" is a toy to be deformed and reshaped arbitrarily by top dictator.
4. Structure of interest of the country: The core interest of the regime is to protect and entrench the interests of "royalty" (like Princes, Red Second Generation and Red Third Generation).
5. The ruling repertoire: Forceful and bloody crackdown is the final measure, while brainwashing, information isolation, the benighting of education are the daily measures so as to reduce the cost of a violent crackdown.
6. Cultural autocracy, the shackling of thought and speech censorship. Injecting Red Revolutionary education, indoctrinating the subjects into Confucianism which has been, for 2000 years, the theory giving the emperor's absolute rule its "legitimacy", while taking on the cloak of Marxism-Leninism ideology.
7. Economy: State-owned economic bodies (actually under "royal ownership", being effectively controlled by nominated elite members or their families) dominate the

economy and control the economic arteries of the country. Those so-called private enterprises are actually the dependency or the tribute payers to the “royalty”.

8. The huge gap between the rich and the poor denies the Marxist ideology that the regime self-purports.

9. Foreign relationship: trying to resume the tributary system that the empire had conducted for 2000 years and to turn all other countries into the Middle-Kingdom’s modern-day vassal states.

10. The way of purging political recalcitrant: Replacing the “Thinking Struggle” and “Route Struggle” once on the ideological background with the “anti-corruption” and “forbid speaking ill of the top” (妄议中央 in Chinese) to clear any recalcitrant and dissidents within ruling system. “anti-corruption” and “forbid speaking ill of the top” were the typical ploys and excuses of ancient dynasties to clear whoever emperors disliked. The “Thinking Struggle” and “Route Struggle” were the typical excuses to purge dissidents and rivals within Bolsheviks and the early stage Chinese Communist Party. This replacement of purging methods is a clear token indicating Chinese Communist Party has turned itself from its once-being ideological political ruling party into a new dynasty of the imperial empire.

11. Pervasive corruption among bureaucracy: This phenomenon demonstrates this so-called communist party has not at all pursuit of political mission, political values and ideology. The party is actually an organization platform for all members to strive for their fame and gain only. The best appellation for this communist party should be Dynasty. We still have many examples and collateral evidences through which we can look at the dynastic nature of today’s Chinese regime. The following is a few of them.

11.1. In 1949 when it’s the eve of Chinese Communist Party occupied whole China Mainland, in the Second Plenary Session of the Seventh National Conference of Chinese Communist Party, Mao Ze Dong made an analogy between the “entering Beijing” of the Communist Party and the “entering Beijing” of Li Zicheng, an ancient peasant rebel. On that meeting, Mao raised a subject of Communist Party’s “江山” and “天下” (empire’s territory and “land under heaven” in English). This is an inadvertently leak of the emperor’s absolute ruling mindset.

11.2. Mao Ze Dong did not delve through the classical works and theories of Marxism. His “faith” in Marxism and Socialism was not on theory and philosophical thoughts, his purported “faith” may come from the propaganda stuff of Soviet Union. Mao was a prominent pragmatist who picked up the ideologies and “-ism” from the world kit of tools surrounding his demand for his struggling for emperor’s absolute rule.

11.3. Intellectuals’ proportion in Chinese Communist Party: In the early stage of Chinese Communist Party there were some party members who were intellectuals or highly educated people. They jumped onto the revolutionary bandwagon partially with the drive of their ideology and political ideal. When the Party entered the stage of military struggle, the main body of the party was composed basically of peasants, miners, refugees, roving bandits and brigands. The conservativeness of this mainbody’s mindset was against, (or, at least not in line with) the progressiveness and radicalism of Soviet Union’s Marxism-Leninism ideology. By contrast, the Russian February Revolution and October Revolution were initiated and pushed by Russian intelligentsia with their political ideal and ideologies. This Russian intelligentsia had developed for 70 years before the revolutions. In Germany, many intellectuals, with their various “scientific

theories” and ideologies, participated and pushed the Nazi movement. The contrast of intellectual composition between China Revolution, Russian Revolutions and Nazi movement demonstrates that Chinese communist party revolution was not a revolution driven by ideology, but in nature a peasants and refugees’ uprising. The driving force of the uprising was the inherent pursuit of an emperor’s absolute rule and of the mindset of “whoever conquers the world by force rules the world”, no more than that.

11.4. In Russia, Bolsheviks seized state power by a military coup, making use of the shell and name of democratic Soviet. After taking state power, Bolsheviks still kept the shell of Soviet which made Bolshevik regime look like politically legitimate, instead of establishing a brand new regime from scratch. This gave people an impression that the Soviet Union was an extension of a legitimate democratic regime based on the February Revolution. Nazi also seized the state power by a semi-democratic and semi-forceful way under the shell of Weimar Republic, a constitutional democracy. China’s communist revolution was diametrically opposed to the situations of Russia and Germany. The regime change caused by Chinese communist revolution was more like dynasty changes purely by force along Chinese history.

11.5. Hereditary system: In the history of Soviet Communist Party, there were no obvious hereditary phenomenon in their leadership changes. But in today’s Chinese Communist Party and its controlled governments, most key positions are occupied and overtaken by the second generation and the third generation of the Red Genes. This is one of the phenomena of Chinese regime that western ideologies and western modern political theories cannot explain.

11.6. Personality cult: In the history of Chinese Communist Party there are repeatedly appeared personality cult phenomena. If applying the theory of emperor’s absolute rule to these phenomena, the phenomena will immediately become easily understandable.

11.7. Fake Marxism: In today’s China, if you form a research group or a forum for Marxism theory without beforehand governmental approval, you will be arrested for sure. The ruling authority does neither want people to know the genuine ideas and proposals of Marx and Engels, nor allow people to compare authority’s Marxism in propaganda with the classic original works of Marxism. The ruler is afraid of the genuine Marxism, a product of human logic reasoning and rationality.

There are still countless examples and collateral evidences to be dug out, studied and combed out.

If taking off its cloak, we will not see any traces of rationality of modern politics, ideologies and political philosophy. The theory of an extension and a reprise of the 2000 year-old emperor’s absolute rule is the most powerful description and explanation of the current Chinese regime.

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Rev. 1-5-2021 after proof-reading

Rev. 2-26-2021

Essay 12 English

Essay 12, Explaining the Chinese Phenomenon: The failure of Western theory
English by author.

Essay 12, Explaining the Chinese Phenomenon: The failure of Western theory and the fit of imperial power theory.

解释中国现象：西方理论的失效和皇权统治理论的贴合

In my opinion, most of the various theoretical frameworks of modern politics, modern party theory, ideological theory, political philosophy, etc., created and used by Western scholars cannot explain Chinese political and social phenomena, especially contemporary Chinese official and non-governmental organizations. Various phenomena and behaviours.

For example, the classic political science textbooks in the West classify the dictatorship systems in the world today. In this sort of authoritarian system sequence, I can't find the position of China's political system.

In the sequence of totalitarian dictatorships driven by ideology, the Chinese political system cannot be included because it lacks the strong ideologies of the Nazis and the Soviet Union.

In all kinds of authoritarian dictatorship systems, if China is included in the monarchy, you will find that the monarchy in the West does not have the tightly organized and powerful absolute control capabilities of the Chinese regime, and there is no continuation of the Chinese regime. The complete ruling ideological system in 2000; the inheritance of the current Chinese regime is a semi-hereditary and semi-coup mechanism; if China is included in the category of military dictatorship, it cannot explain the phenomenon that the Chinese army completely obeys the absolute command of the emperor; China is included in the party dictatorship, but there is no trace of the modern Western party concept in China.

For another example, many concepts adopted by Western research on society, such as civil organizations, social organizations, chambers of commerce, guilds, interest groups, churches, political parties, pluralism, constitution and constitutional government, judicial system, public opinion, media, independent of the king, Public opinion, property rights, awareness of freedom/rights/equality/democracy, etc., when faced with all aspects of the Chinese regime, all are bullish and wrong.

Western politics is basically explaining the politics of modern countries. The question is, is China a modern country? This is a problem that needs further research and excavation. In my opinion, China is more like a continuation and variant of an ancient empire. It is essentially an ancient empire ruled by what I call imperial power.

When looking at the Chinese regime and politics, one of the first questions we have to face is whether the argument for the "legitimacy" of the Chinese regime is rational or not. In the West, the rule and governance of modern countries have a bunch of theories and doctrines to provide support for their legitimacy. These theories and doctrines are the result of human rational speculation. It seems appropriate to explain the results of these rational speculations with rational modern political theories. Let's look at China again. The Chinese regime has been ruled by imperial power since the Qin Dynasty (see my article "The Core and Appearance of the Chinese Political System"). The bottom and core of the imperial power system is a rule of the animal kingdom, that is, "beat the world and sit in the world". The argument for the legitimacy of this system (note, not "thought") is the so-called "internal law and external Confucianism". The so-called Legalist thought, what rational "thought" it is, is clearly a naked animalistic attack, a method for carnivores to dispose of their prey, it has no humanity and humanity, let alone rationality. In other words, the basis of Chinese imperial power is animalism. Use Western rational thinking and humanitarian theoretical frameworks to adapt and explain the dominance phenomenon based on the animality of the ruler and the servility of the ruled (here I do not want to use the term "political phenomenon", but "domination phenomenon"), conclusion Naturally, it is absurd. Western countries' various China policies based on such conclusions are bound to be untargeted. Everything that has happened in history and reality proves this point.

As long as it does not recognize that the essence of Chinese imperial rule is animalistic and servile, but uses Western rationality, ideology, and political philosophy as the theoretical framework to explain Chinese phenomena, the conclusions are mostly wrong, and its explanatory power is extremely limited. Western theories cannot understand and explain the momentary combat power, execution power, and effectiveness displayed by a regime composed of animality and servility. Today, they are ignorant and helpless in the face of a huge and deformed "monster" that is rapidly emerging.

My claim is that using China's unique imperial rule system and theory to explain China's history and contemporary political and social phenomena will be as easy as a catastrophe.

China's imperial power system is a self-contained system that is different from other political and cultural systems in the world. It is not covered by Western social science theories. It is a secret system, because the supreme ruler does not want people to see through the secrets of their rule. The foundation and core of this system are clear (I will elaborate on this in another article). But the precise description of the structure and operation mechanism of the entire system has yet to be undertaken by another voluminous book.

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Rev. 12-27-2020

Essay 15 R1 English

20210424 15 R1 revision

Essay 15 R1 ENGLISH

Essay 15R1 Running and Survival Mechanism of the Chinese Emperor's Absolute Rule. English by author.

Essay 15 The power source, operation mechanism and survival principle of imperial power. (Deleted, this was a Google Translation Engine version, replaced by 15R1.)

皇权统治的权力来源、运转机理和存续原理

Many people believe that as the West enters modern civilization, freedom and democracy will become the main stream of human evolution, and China's autocratic and totalitarian ruling system must be destroyed by the irresistible trend of history as easily as crushing dry weeds and smashing rotten wood. However, today we are watching a reverse phenomenon, that is, the Chinese emperor's absolute ruling system is still standing upright firmly, and is positioned to begin sprawling over the earth. There is a necessity to explain to the people coming from the western world why this archaic and extremely bloody ruling system does not fall down, even under the tide of today's human modernization.

First of all, A dictatorial ruler's power comes from people's fear. People's horror comes from the ruler's threat. If you don't obey, you will face a disaster. But it does not mean that if people are fearless, dictatorial ruling will automatically fall apart. Fearlessness of an individual or a few individuals will only lead to disaster. Only when the majority of people are fearless at the same time can dictatorial rule crumble. However, what is the probability of "the majority of people are fearless at the same time"? This is the key of the question. This is the knack by which dictatorial rulers are able to exercise absolute power.

The only driver to cause the event of "majority are fearless at the same time" is a powerful impact from outside of the Chinese emperor's ruling system. A Chinese emperor's ruling system excluding any such outside disturbance will be a super-stable system.

The survival mechanism of an emperor's rule (or "imperial power") lies in the facts of probability theory, that is, the probability that the majority of subjects will harbor rebellious ideas and will take rebellious action at the same time is almost zero. Without outside impact, as long as the emperor is on the throne, as long as the emperor's ruling resources are rich enough, as long as the emperor's ruling method is atrocious enough

(see my essay "Atrocity, the Fundamental and Crucial Means of Maintaining Tyranny"), the probability of the emperor's rule being overthrown by people is almost zero.

Under an emperor's absolute rule, what is people's inner drive of production, creation and struggle? It's the horror of being under the butcher's knife, and the fealty to the butcher consequently generated by that horror. It is the horror and fealty that maintain the daily running of an emperor's rule. By contrast, under capitalism, people's inner drive of production, creation and struggle is due to people's selfishness and greediness. Both horror and greediness are man's psychological and mental phenomena, are man's reaction to external stimuli. No historic evidence demonstrates that the productiveness, combat capacity and efficiency of a country driven by its subjects' horror must be lower than those of countries driven by citizens' greediness. The consequent result of contemporary China's rising could possibly provide a forceful evidence to my above judgment, but it would be something we have yet to see currently.

Furthermore, between the suffering of horror and the torment of greed, which is worse? To Chinese subjects who have tremblingly survived the two thousand year long period under an emperor's bloody rule, the feeling of horror has been paralyzed and numbed and has been covered and superimposed by the feeling of fealty to the butcher. And the feeling of fealty to the butcher could generate a kind of feeling of happiness (referring to Stockholm Syndrome). On this point, Chinese subjects are fully qualified to stand up and bear witness.

Now that subjects' horror could be converted into happiness, and the productiveness, combat capacity and efficiency under AN emperor's absolute rule are not lower than the ones under liberal democracy and capitalism, what is the demerit of an emperor's rule? Most Chinese subjects think in this way. The "public opinion" trained under the butcher's knife makes A Chinese emperor's bloody rule appear to possess "legitimacy" on the background of western conceptions. What fun!

Another running mechanism of an emperor's ruling machine is the balanced manipulation between a benighting policy (or obscurantist policy), and scientific-technical capability. Surrounded by enemies, faced with international competition in economic, military and scientific-technical strengths, Chinese emperors have had to constrain their subjects' minds within a very narrow pipeline. Within this mind pipeline, subjects are allowed to master or even invent sciences and technologies, while being forbidden to analyze and challenge the legitimacy of an emperor's absolute rule with western logic and modern rationality that the subjects may have learnt to achieve their scientific-technical capability. The success of this mechanism depends on the level of their subjects' intelligence which is indispensable to scientific-technical capability. But this is obviously a dangerous tread on a high wire. However, the reality is, so far, so good.

The elements which maintain the extension of a Chinese emperor's absolute rule are:

1. The “logic” of “whoever conquers the world by force rules the world” will continue to prevail, and that the brutish nature of raw force on and against people always used by “whoever conquers the world by force rules the world” will continue to prevail.
2. The servility of the masses (ingrained by the threat of the butcher’s knife) will continue to prevail.
3. The emperor’s ruling machine based on a sophisticated system of bureaucrats, lackeys and ruffians will continue to run smoothly. As long as these three elements exist simultaneously, the Chinese emperor’s absolute rule may possibly continue forever and turn up its nose at the liberal and democratic western world.

Granted, the freedom, dignity and justice of western people are beautiful, admirable and desirable (at least to me). But it’s not taken for granted that the western powers will naturally and easily sweep away the tyrannical powers on the earth. Anything long-lasting must have its own reasons and causes for its existence.

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Chinese Essays

Original essays in Chinese by Author.

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Essay 1 Chinese

20201110

每篇文章都在本文档的单独页面上。

Each essay is on a separate page of this document.

20201108 Essay 1 Chinese Text

Essay 1, 中国政体的内核和外衣

中国的政体，裹以马列主义和民族主义的意识形态外衣，框架以“三权”俱全的模式，冠之以共产党执政的名目，究其内核，是一个古老政体的延伸，是一个在中国存续了两千年的皇权统治体系。

这个认知上的定性很重要。无论你是在这个政权的统治之下谋生，还是从海外跟这个国家交换商业利益和政治利益。

这个定性决定了这个政体的生命力和坚韧性。它不是德意志的第三帝国，也不是苏联和东欧，那是用某种人类理性建构的意识形态开创的国家政权，随着意识形态的坍塌，那种政权都是短命的。中国是一个千年帝国，经受了沧海桑田的历史更替和近现代西方工业革命和自由民主文明的冲刷，至今屹立于旧址而不倒，并且大有席卷全球、横扫西方文明之势。这样的坚韧性，绝不是 De Tracy 和马克思在 18、19 世纪才发明的“意识形态”这个概念能够解释的。它深深地扎根于中国历史、中国人种、中国人性、中国民众、中国地理这个亘古时空之中。

皇权统治思想不是意识形态，而是中国自古以来“打天下坐金銮”的暴力规则，是建立在动物的原始本能冲动之上的非理性。而意识形态是人类高度进化后的理性产物，它是理性思维，是哲学，是科学的衍生物，是用来动员民众的政治工具。（关于意识形态与皇权统治思想的区别，将另文阐述。）

剥开意识形态和政党执政这个外衣，我们看到的只是一个千年帝国的基因和原本构造：

1. 国家的权力结构：定于一尊。权力从最顶尖的“一尊”逐级下授到最基层的官吏，并伴有厂卫特务机构的监察体系。
2. 国家的权力分配：武装夺取政权后，按照“打天下坐天下”、“论功行赏”和“封官许愿”的原则在红一代及红后诸代中分配权力。这在客观上和主观上也同时确保了红色江山掌握在“红色基因”手中。昔日的“皇族内阁”被传承有红色基因的红二代红三代所替代。
3. 人治，而非法制。法律的目的不是主持正义，而是服务于武力统治的一套工具，是可以随时更改的工具。国家“一尊”的个人意志高于规则、高于法律。“一尊”的个人意志（包括奇思怪想）直接被指定为国家意志。
4. 国家的利益结构：以保卫皇室成员（皇亲国舅、八旗子弟、太子党、红二代等等）的利益为核心，以保卫“大X江山”、“红色江山”为一切利益的核心。
5. 国家的统治方式：暴力至上原则。以暴力镇压为最后手段，以洗脑、封锁消息、愚民教育为日常手段（目的是降低暴力镇压的成本）。
6. 文化专制和思想禁锢：在实施铺天盖地的红色教育的同时，大水漫灌地实施儒家思想、孝道、忠君、君尊臣卑等史上皇权统治一贯的经典教育。
7. 经济上，国营经济（即皇家所有制经济）一统天下，把握经济命脉。所谓的民营经济都只能是皇家成员的附庸或进贡者。
8. 外交上，试图恢复当年的帝国朝贡体系。

这个政权的高妙之处，在于其内核和外衣的巧妙安排：

皇权思想，即“打天下坐天下”的“正当性”，用于召唤那些被洗脑千年的芸芸众生；马列主义意识形态，用来招纳那些有公平正义意识的弱智青年；而民族主义大义，则用来纠集那些仇外的输家，形成“义和拳民”之众。有了这个“皇权为体主义为用”的体系，这个政权足以召集所辖人口的绝大多数，构成其强大的生命力。

在这个包装以“主义”的皇权体系中，皇帝的龙袍被党的主席或总书记的制服所替代。皇帝的上位一半靠血统的继承权，一半靠宫廷政变。皇帝周围的臣宦绝大多数是谄媚竞赛的优胜者，也许混有几个顺从的血统继位者（入阁的太子党）。

这个政权的伪装性是如此的高明，以至于美国精英在长达半个多世纪里（直到今天！）还一直认为这是一个苏联共产主义阵营里的秉持马列意识形态的残余成员。他们口口声声说中国是共产主义社会、是共产党国家云云。美国指望的“和平演变”，其错误性就在于他们对这个政权的定性错位。（这个议题我将另文讨论）。

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Essay 2 Chinese.

Essay 2, 皇权统治思想不是意识形态

意识形态是西方启蒙运动和理性发展的产物，也是工业革命的产物，它伴随着工业革命所带来的巨大的经济社会的进步和人类对自身理性的强烈自信而生。它是一种要求主动调整政治制度以改善经济社会条件的努力。它是一种对政治哲学的简化陈述，是针对大众、动员大众的一种思想表述和政治工具。

而中国自古以来的皇权统治思想，其核心是非理性的，其本质是一种基于动物的原始本能的冲动，这个原始生物学冲动的外在表达逻辑是：“打天下坐天下”。

在打天下争夺皇权和维持既有皇权统治的过程中，所谓的政治，只是皇帝和一小撮统治阶层的专属活动，与大众无关。皇权统治思想是皇帝和皇权觊觎者的个人欲望，也是民众在长期被武力胁迫和洗脑后的被迫接受和被驯化后的意识。

意识形态是一种思想上的说服和动员。而皇权统治思想是一种武力胁迫的说辞。皇权统治思想不指望思想上的说服，它的背后是武力胁迫。当然，皇权统治思想不排除臣民在思想上的心悦诚服，因为这能降低武力胁迫的成本。

经过长期的武力胁迫，皇权统治思想可以形成民众的被驯化后的意识和思维，但这个被驯化后的意识和思维绝不是意识形态动员的结果，更不是民意，而是武力锻造的结果，是民众为了活命而被迫接受的说辞。在民主社会里，不管民意是政客意识形态动员的结果，还是民众自发的意识，它都是民意。而皇权统治体系里，基本上没有民意，只有皇帝意志的强力贯彻。

总结而论，中国的皇权统治思想与西方所指的意识形态有如下本质区别：

1. 皇权统治思想是非理性的，是生物冲动的内在表达。而意识形态是理性的结果。
2. 皇权统治思想是用于武力胁迫民众的说辞，而意识形态是说服动员民众的一种思想表述。

“意识形态”是一套只适用于表达西方工业化背景下的经济、社会、政治状况的思想概念。试图用西方的意识形态概念来解释和表达中国的古老政体、统治方式和社会经济状况是不适宜的。

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Essay 3 Chinese

Essay 3, 中美冲突是意识形态冲突还是文明冲突？

2020年7月23日星期四

这几天中美关系紧张再度升级。休斯敦领事馆关闭、双方官员的互相惩罚和指控、中伊经贸军事协议、香港国安法的后续发酵、维吾尔族再教育营及其法案、南海和台海军事冲突态势等等，一连串的事件在互动中逐级向上盘旋。

美国的主流媒体、智库、学界、对华政策规划者和制定者，似乎都在把中美冲突认知为一种意识形态的冲突。他们似乎仍在当年的冷战思维的惯性之中，把中国视为苏联共产主义阵营的残余成员，视为以马克思主义、共产主义为意识形态的政权。他们口口声声把中国称为共产主义国家、共产党国家，似乎中国的行为是马克思主义意识形态内核的外在表现。如果他们还愿意静下心来细察当今中国的各种举措，他们还能看到马克思主义和共产主义意识形态的影子吗？如果硬要往意识形态的框架里套，他们更多看到的应该是国家资本主义的影子。

剥去中国政体的外表，中国政体的内核是套不进任何现代政治哲学（基本上全部发源于西方世界）的框架中的。美国精英对这个政体知之甚少，又不愿深入考察研究，只愿意偷懒地拿着现有的林林总总的西方的“主义”框架去生搬硬套，其结论必然是牵强附会的，由此而产生的政策也是无的放矢的。

中国政体的内核，是一个古老政体的千年延续。（这个议题我将另文探讨。）一个发迹于英国保守主义和古典自由主义理念的新兴的美国文明，尽管近60年来在进步主义和乌托邦思想的推动下正一步步地背离其当初的建国原则和路径，但其内核依然是自由和正义的价值观，它跟东方的这个没有“自由”、“正义”概念的古老统治体系有着根本不同的（甚至相反的）价值诉求。这个巨大差异和根本对立，才是美国政客、学者和商人需要正视面对的。

当然，在当今美国进步主义和乌托邦思潮汹涌之下，美国需要正视的问题何止是一个中国威胁问题。美国精英如果不能回归科学、理性和保守主义哲学的轨道上，美国的衰弱将是无奈的大趋势。

Ini. Rev. 7/23/2020

Essay 4 Chinese

Essay 4, 和平演变

美国对中国的和平演变 (peaceful evolution) 策略是基于冷战时期意识形态冲突的思维模式。当时的美国领导层，认为共产主义意识形态是悖逆人性的，在共产党的第二代和第三代身上必将淡去，和平演变将不可避免。

但是，中国政权的本质并不是基于马克思主义和共产主义的意识形态，而是基于“打天下坐金銮”的皇权思想和统治传统。如果说第一代中国共产党人（如李大钊、陈独秀等）尚有马克思主义的意识形态和“共产国际”的政治任务的话，到了延安以后的共产党基本上已经蜕变为一支周旋于列强之间的纵横捭阖的军阀了。这个军阀的独特之处是它有马克思主义意识形态的大旗。这面大旗极具欺骗性，尤其是对西方世界。

的确，在中共身上，共产主义意识形态可以逐代淡去，但非理性的、根深蒂固的“打天下坐金銮”的皇权统治思想却会逐代强化。这种思想和传统在中国已经盛行了两千年了。

美国和西方世界所面对的崛起中的中国，是一个以古老的皇权统治为核心、以马列主义和民族主义意识形态为外衣的政体，其皇权统治的古老传统和正当性，绝非一个世纪的时长中可以自动消散的。

因此，和平演变的期待只能是一种意识形态冲突思维下的空想。

中国的改变，只能来自于外部的军事打击以及伴随军事征服而来的经济、文化、思想的冲击，如 19 世纪的两次鸦片战争、英法联军入侵、八国联军入侵和甲午战争等的冲击。中国的根本改变，还是要依赖中国本土精英在外来冲击的振荡之下假以时日的思想革命、文化变革和制度改造。

Ini. Rev. 8-11-2020

Essay 6 Chinese

Essay 6, 美国对中国认知的盲区之一：共产主义意识形态国家

美国政府、智库、学界、媒体对中国政权有一种普遍的认知，即认为中国政权是一种建立在马克思列宁主义意识形态之上的共产党政权。认为中国政权的终极目标是实现至少在中国范围以内的共产主义社会。

这个认知的来源是：中国执政党是以马克思列宁主义为理论基础的中国共产党，这个党是在当时的共产国际和苏联的组织资助下建立并壮大的政党，是当时的共产主义运动的一部分，也是当今仅存的几个共产党国家之一。这个认知来自于中国共产党的起源、党章和它的宣言。

而真实的中国政权，是一个以皇权统治为内核、以马列主义意识形态和民族主义为外衣的压制性的极权政权，是中国两千年来“打江山坐金銮”的帝制统治的延伸。它跟苏联的列宁主义和斯大林主义意识形态下的极权专政体系有着巨大的不同。

中国政权的马列主义意识形态外衣，可能是建党初期时党的思想灵魂，这个灵魂是由当初的共产国际和苏联从外部注入的异域思想，随着时间的推移，在中国的共产主义运动的演进，这个灵魂逐渐被根深蒂固的中国皇权思想所渗透和侵蚀，逐渐退化为皇权思想的外衣和伪装。如果说第一代中国共产党人（如李大钊、陈独秀等）尚有马克思主义的意识形态和“共产国际”的政治任务的话，到了延安以后的中共基本上已经蜕变为一支周旋于列强之间的、纵横捭阖的军阀组织了。这个军阀的独特之处是它有马克思主义意识形态的大旗。这面大旗极具欺骗性，尤其是对外部世界。的确，源自欧洲的共产主义意识形态可以逐代淡去，但中国人根深蒂固的皇权统治的思想只会历久弥新，因为这种思想和传统在中国已经存在和发展了两千年了，具有强大的生命力和坚韧性。

今天的中国政权，从各个方面都或明或暗地呈现出历史上王朝特征。

1. 国家的权力结构：权力从最顶尖的“一尊”逐级下授到最基层的官吏，并伴有东西两厂、内厂和锦衣卫及类似的监察体系。
2. 人治，而非法制。法律的目的不是主持正义，而是服务于武力统治的一套工具，是可以随时更改的工具。国家“一尊”的个人意志高于规则、高于法律。
3. 国家的利益结构：以保卫皇室成员（皇亲国舅、八旗子弟、太子党、红二代等等）的利益为核心，以保卫“大X江山”、“红色江山”为一切利益的核心。
4. 国家的统治方式：暴力至上原则。以暴力镇压为最后手段，以洗脑、封锁消息、愚民教育为日常手段（目的是降低暴力镇压的成本）。
5. 舆论宣传：在实施红色教育的同时，大水漫灌地实施儒家思想、孔孟之道、孝道、忠君、君君臣臣、定于一尊等史上皇权统治一贯的经典教育。
6. 经济上，国营经济（即皇家所有制经济）一统天下，把握经济命脉。所谓的民营经济都只能是皇家成员的附庸或进贡者。

在这个皇权统治的体系下，作为内核的皇权思想，用于召唤那些被洗脑千年的芸芸众生；马列主义意识形态，用来招纳那些有公平正义意识的弱智青年；而民族主义大义，则用来纠集那些仇外的输家，形成义和拳民之众。有了这个“皇权为体主义为用”的体系，这个政权足以召集所辖人口的绝大多数，构成其强大的生命力。

在这个包装以“主义”的皇权体系中，皇帝的龙袍被党的主席或总书记的制服所替代。皇帝的上位一半靠血统的继承权，一半靠宫廷政变。皇帝周围的臣宦绝大多数是谄媚竞赛的优胜者，也许混有几个顺从的血统继位者（入阁的太子党）。

皇权统治思想不是意识形态，而是人类原始本能的外在体现形式。

这个政权外衣的欺骗性，成功地误导了西方世界的对华政策，为这个政权在人类走向自由民主的大潮中争取了70多年的生存期。揭露这个欺骗性，是自由世界制定精准的对华策略的认知基础。而这个基础，在今日的美国，依然是肤浅和流变的。

Ini. Rev. 7-20-2020

Rev. 8-11-2020

Essay 7 Chinese

Essay 7 中国的潜规则和研究中国的方法

中国人的思想和言论有显性的(explicit)和隐晦(implicit)之分。中国人在社会和政治的博弈中发展出了大量无形的、无所不在的内部章程、秘密章程、潜规则和潜台词。这些无声无形的语言和隐晦的规则构成了中国社会和政治的最真实最要害最本质的制度(institutions)。与之相对应的是中国官方和正式机构所颁布的卷帙浩繁的文件、声明、宣言、宣传、布告、诏书、章程、规定、纪律、记录、史记等等，它们构成了对中国的另一个描述。这个描述（被称为“文献史料”）常常是表面的、虚假的、掩饰的、误导性的。它当初的目的常常是用来迷惑博弈对手的。它有时也会迷惑住制造它的但又蠢笨的帝王。它肯定还会迷惑住当今研究中国的文人学者。

因此，对中国的研究，不能囿于文献史料，而要潜入中国的深宫内苑、党政军上层、政治圈、商界、社会底层、市井和村庄，感受、理解、记录和收集第一手资料，完成一个从具体特殊到一般抽象的归纳过程，借助于某些西方政治科学的理论和方法，从中国内部的视角，透过那些林林总总的、无声无息的、无影无踪的潜规则和默认规则，透过那些隐晦的、秘密的内部章程、行规、誓言和条例，来勘察和感悟这个国家真实的构造、脉络和纹理，这是看透中国政治和社会本质的最重要的研究环节。没有这样的研究环节和积累过程，一切所谓的“中国研究”都将归于肤浅和谬误。

对这种深入内部的研究环节，西方学者无此荣幸。由于时间和空间的局限，他们无法潜入中国，无法进入中国机体内部的观察点来勘察。

生活在西方的华裔学者也无此荣幸。他们或许有幸从他们的中国关系处得到一些零星的二手资料，但他们没有机会亲自站在中国机体的内部来勘察、体验和感悟这个庞然怪物。

这些西方学者的研究所能依赖的，只是那些盖着红印和红章的官方文献和资料。基于这些表面的、虚假的、误导的文献史料，对中国的研究只能是缘木求鱼。所得出的研究结论和由此做出的对华政策，也是无的放矢的。

生活在中国的官方学者也同样无此荣幸。这些御用文人的确是资源丰富，但他们是要听命于豢养他们的朝廷上司或者资本金主的。他们的研究目的不是寻求真相，而是论证主子的英明。指望他们昭示他们为之效劳的政权的本质，的确勉为其难。

对于中国问题，只有那些身陷中国但思维跳出中国盒子的民间有识之士，才最有真知灼见。

Ini. Rev. 10-21-2020

Rev. 10-22-2020

Essay 9 Chinese

Essay 9, 所谓民意

无论是古代的专制 (autocracy), 抑或当今的独裁体制 (dictatorship), 还是当今的民主体制 (democracy), 当权者都声称自己代表或者迎合了民意(public opinion)。

西方政治学教科书也把“民意”作为一个独立的篇章大加阐述。

西方媒体更是日复一日地把民意调查结果当作热门题材横加炒作。

这一切给人一个印象, 仿佛民意是一个被供奉于神坛的, 独立于当权者的, 需要当权者加以利用乃至依靠的力量。

然而, 实际上民意只是一层所有的当权者(无论是民选的还是自封的)都不愿捅穿的窗户纸。用数学语言来说, 它不是一个变量, 它是一个函数。它是当权者刻意塑造的一个结果, 是当权者用来解释其执政的合法性和正当性 (legitimacy)、推行其政治主张和政策的一个工具。

在中国, 自秦始皇创建大一统的皇权统治帝国以来, 民意, 如果还存在的话, 从来都是皇上对子民洗脑和灌输的结果。儒家思想、四书五经、二十四孝、科举八股、红色教育等一系列的思想灌输, 加之官办舆论工具的信息操纵、通讯网络报章系统的信息封锁和水淹七军, 民意是一个从皇家流水生产线上滚落下来的、按照皇上旨意设计和制造出来的末端产品。制造这个末端产品的目的, 就是把芸芸众生变成皇权统治的永恒基础, 变成心甘情愿、根深蒂固的皇权效忠者, 以确保皇权统治之下的江山千秋万代永不变色。那些不顺从的独立思想者和思想叛逆者, 将被作为废品和危险品送入流水线后端的粉碎机而消声灭迹。

在西方自由民主国家, 言论和信息是自由的。但是切记, 言论和信息的流通却不是自由的。言论和信息的大范围流通是需要金钱来铺设管道的。也就是说, 唯有掌握和整合金钱资源的人和组织, 才有广播其言论和信息的自由和能力。相比专制独裁政体而言, 西方自由民主政体的先进性仅仅在于, 你不能轻易地堵绝一个言论和信息。但你依然无法轻易地、无偿地把你的言论和信息递送到每户人家的信报箱里、递送到每户人家的电视机屏幕上、递送到每个人的手机和电脑终端上。这就给了掌握金钱资源和权力资源的人和组织以塑造民意的条件和空间。在可敬可羨的西方自由民主国家里, 作为民主体制的基础的民意, 同样是可以被生产出来的。在自由和流变的西方, 这种民意的塑造主要为了操纵短期的选举, 其次是为了垄断资本集团的长期利益而实施

教育和灌输。美国自 20 世纪六十年代起在大、中、小学实施的激进进步主义的教育, 去基督教的洗脑和多元文化主义的灌输, 就是民意塑造的一个绝佳的产品例子。这个产品的最终用途是把美国从一个白人基督教的文明体转变为一个种族混居、文化杂陈、价值模糊、金钱横流的文明废墟, 以满足金融垄断资本集团的全球利益需要。

现代心理学和精神科学的技术, 可以像组装汽车一样地精准组装人的思想意识。这个技术的有效应用, 早在纳粹德国的戈贝尔那里就被充分地展示了。

中国 2000 年前开始的古老的洗脑技术, 堪作人类历史上的一个伟大创造。它给人类文明带来的是祸还是福? 且等后人评说吧。

最后, 所谓民意, 在中国, 它无非是皇上的旨意; 在西方, 它无非是财团的一个作品。

Ini. Rev. 11-21-2020

Essay 10 Chinese

Essay 10 残暴是维持独裁暴政的根本手段

中华帝国恐怕是世界上政治统治和治理体系最完备的地区了。它完备到了没有漏洞、没有缝隙、各个环节完美衔接、平滑过渡、面面俱到、天衣无缝的地步，它完备到了统治体系内部没有任何造反和叛逆的念头和机会（除非皇上要自己找死）。这是一个经过千锤百炼、不断纠错、逐代进化了 2000 多年的完美体系。它傲视和冷笑只有 250 年的美国自由体系。

从历史上看，一个专制独裁的政权能够确立和维持，需要以下两个要素之一：1。独裁者极其精明和智慧，能够准确有效地把控一切；2。独裁者极其残忍和暴虐，用残暴和杀戮镇慑一切，让人恐惧到不敢有丝毫反叛的念头。

中国皇权统治者谈不上精明和智慧，但他继承了一个古老而精致的统治体系，这个体系自动运转，为皇族维持千秋万代的江山社稷。然而，这个体系中最核心最关键的机制是，极度的残忍和暴虐。

零容忍的杀戮，不惜滥杀无辜、株连九族，对贴身亲信、心腹、功臣翻脸无情的斩杀，文字狱等等，其造成的人人自危、战战兢兢的效应，对于维持统治来说，其效果远远大于所谓的“仁政”和“政通人和”的统治效应。

残忍是整个统治机器的原动机，它通过一系列精致配合的步骤，把杀气和震慑传递到每一个官僚、爪牙和子民，使整个统治系统和被统治者服服帖帖，不敢有一丝的不满和反叛的闪念。至于这部统治机器的运转机理，则另外需要一个大部头的专著来详细论述。

因此，当评判一个独裁政权是否能够持续存在的时候，除了考察独裁者的睿智程度以外，更重要的是考察其残忍程度。很多西方人士会对愚蠢的独裁者做出误判，以为不够精明不够睿智的独裁者无法维持政权。其实，历史上大部分的独裁统治的维持并不是因为英明，而是因为残暴。足够的残暴才是暴政的基础和根本手段。

也许有人会辩称说，皇帝的暴虐和滥杀会制造太多的敌人，因而难以巩固暴政，“仁政”才是皇权延续的手段。但是，中国历史和现状否定了这个论点。数学的计算和博弈论的推演也同样不支持这个论点。一个独裁的皇帝决心实施极度的残暴和杀戮的概率是极高的，而众多的臣民在同一时间产生反叛念头并不约而同地采取反叛行动的概率几乎为零。一个臣民靠替皇上杀死反叛者所赢得的活命概率远远大于反叛的活命概率。可见，极度暴政的维持是技术上可行的，只要皇上有足够的人口供他滥杀。

以我的观察，几乎所有的中西学者对史上独裁暴政政权的存续原因的解释都是不得要领的、难圆其说的。真正能够对独裁暴政的存续做出贴切解释的理论，就是“残暴”二字。“残暴”，从根本上解决了一切暴政的统治问题。

有时我会陷入一种对历史的想象和疑惑。假如英国国王、法国皇帝、德国皇帝、俄国沙皇能够像中国皇帝那样极度地暴虐和嗜杀，根除灭绝一切实际的、潜在的和想象的不恭者和违抗者，那么历史上的英国大宪章、英国光荣革命、美国独立战争、法国大革命、俄罗斯二月革命和十月革命、约翰洛克、托马斯杰斐逊、约翰亚当斯、列宁、托洛斯基、圣雄甘地、纳尔逊曼德拉等等一切推动人类摆脱奴役追求解放的事件和人物还会出现吗？人类的自由民主社会和体制还有机会得以萌发和生长吗？

为什么今日世界的独裁暴政依然得以维持？为什么收买、告密、株连、监听监视、欺骗、谎言、洗脑、灌输宣传、镇压、监禁、屠杀.....等诸多统治手段都能得逞，尤其是在欧美文明已经进入自由民主的宪政体系以后数百年？答案就是，极度的、超出想象的残忍和暴虐。其它的都是辅助和细节。

最后，我想用一个短句结束此文：上帝保佑白人。

Ini. Rev. 11-21-2020

Rev. 12-1-2020

Essay 100 R1 Chinese

Essay 100 R1 政权的致命缺陷、寿命和表现评估

---一个俯瞰政权的视角

对任何形式的政权，无论是中国的皇权统治，还是苏联式的社会主义制度，还是美国的自由民主-资本主义体制，或是欧洲的民主社会主义体系，人们总能找出它的“致命缺陷”和“内在矛盾”。（可以对每种政权罗列其“致命缺陷”的清单）。但有意思的是，所有这些“必死”的政权都延续了少则几十年（2-3代人），多则几千年的统治。而罗列缺陷清单的人却朝生暮死，或者惨死于酷刑、监狱、枪决，或者穷困潦倒、倒毙街头。

指出一个政权的“致命缺陷”和“内在矛盾”在短期内是没有意义的，因为“致死”是一个过程，这个过程可能远远长于人的生命周期。对于一个人而言，指出一个政权的“致命缺陷”只有学术意义，没有实践价值。

不能因为一个政权有致命的结构性缺陷就断定这个政权是短命的。所有的政权都有其各自的致命的结构性缺陷，而各个政权实际上都长期存在着。只是统治者（或民选领袖）和臣民们（或公民们）处置和把控致命缺陷的方法各有不同。这个方法的不同多少会影响政权的寿命。

理论上，自由民主体制是相对开放的体制，它有足够的柔韧性，有机会从内部做出调整，缓解甚至克服其结构性缺陷所带来的问题，因而或许寿命会更长一些。而专制体制是封闭和僵硬的，它没有一个机制来调整自己，因而更容易在滑向灾难的轨道上一路狂奔，早早地结束自己的寿命。不过，从历史上看，中国的皇权统治是一个特别长寿的类型。一个王朝的结束往往是相同的皇权统治体系下的又一个新的生命周期（一个新王朝）的开始，而这个王朝的更替并没有思想革命和制度革命的发生，这使的中国皇权统治的再生能力显得尤其强韧。

撇开一个政权体制长期存在的内在矛盾和致命缺陷，从短期来看，我们可以评估的是这个政权的历史表现和当下表现。这个当下表现直接影响每个个体的命运。

历史上看，民主制度下虽然乱象丛生，但尚未发生过大饥荒、大屠杀等人道灾难。专制体制下，大饥荒、大屠杀、大面积赤贫、大量拘禁、大批死亡是常有之事。在当下现实中，如果在一个专制独裁国家里没有大饥荒、大屠杀、大面积赤贫、大量拘禁、大批死亡、大规模地残忍对待政治反对派的现象发生，人们只是觉得信息、思想、言论上的窒息和“憋屈”，而不像在自由民主社会里那么“爽”，那么，人们也许应该觉得十分幸运了，既然无法改变专制统治的现状。

对一个政权的当下表现的评估标准，要设一个上限和下限。上限是自由、正义和繁荣，下限是没有大饥荒、大面积赤贫、大屠杀、大量拘禁、大批死亡，没有大规模地残忍对待政治反对派。

当今中国政权处于这个下限的边缘之上，但远离上限。这是一个尚可苟且偷生、但远离文明和理性的国度。不过，需要特别指出的是，中国远不是西方精英所认为的马克思列宁主义的共产主义国家。

当今中国的皇权统治，尚未制造大规模的饥荒（如1959-1962年间和十年文革期间的饿殍遍野）、大规模的监禁（新疆和西藏集中营是一个区域性的和民族性的例外，在这里，民族矛盾、宗教矛盾和政治矛盾交织在一起）、大规模的屠杀和处决（如斯大林的清洗运动，中国五十年代的“三反五反”、“四清”和“镇反”运动），也尚未出现异议人士被呈规模地逮捕、劳改、囚禁和肉体精神摧残（如苏联斯大林时期的“古拉格集中营”（Gulag Archipelago））。经济和社会的运行延续着古往今来所有皇权专制体系所固有的沉痾痼疾，但似乎尚未临近全面溃败、需要再次王朝更迭的时期。在这样一种个人“致死率”小到可以让人

当夜安睡的苛政之下，人民依然有一个狭窄的空间，可以利用积累了两千多年的对付专制暴政的生存诀窍和对策，来为自己、家人、亲友和小团体争取到一个局部的、可以苟且偷生的生存环境。这种现状也贴合了一个现象：中国每年有上亿人次出国旅行（大多是去西方自由民主国家），却很少发生大规模的“叛逃”或逃亡。我对这个现象的解释是：人们隐约意识到，在被金融垄断资本集团柔性而牢固控制的西方自由民主社会里，你同样需要艰难地为自己、家人、亲友和小团体争取一个局部的、苟延残喘的生存空间，只是争取的方式、诀窍和对策不同而已。中国的这种看似温和的统治现状，客观上降低了中国人对当今中国皇权统治的厌恶和憎恨，也降低了中国人对西方自由世界的向往热度。

反观今日的西方自由民主-资本主义体系，它处于当下表现的评估标准的上限附近，其定位有下坠的趋势。垄断资本的操控性、投票体系的虚伪性正在日益显露出来。所幸，它暂且远离“大饥荒、大屠杀”的下限。

Ini rev. 9-1-2020

Rev. 2-27-2021

Essay 101 Chinese

Essay 101, 中国有识之士的可选项

先说几条大背景。

中国先贤的慷慨之词令人荡气回肠、激人奋进：“义之所在、蹈死不顾”。“知其不可而为之”。“道之所在，虽千万人吾往矣”。然而现实可行性是横在中国志士跟前的不可逾越的障碍。

在评估中西两个文明体系时，我持两个层面的观点。在道义 (morality and justice) 的层面，我站在自由民主理性的西方一方。在两个文明体的竞争性的层面上，我认为两方各有千秋。

美方的优势在于其可持续性和长期的获胜性。混乱无序的内部互相质疑、挑战、激辩、争斗，使得体制不致走向极端的错误和灾难；开放柔性的体制使得纠错成为可能。而中方的优势在于短期的决胜性。权力集中和强行贯彻使得国家的战斗力和执行力颇为猛烈，效果立竿见影。这种优势可以在美欧未及醒悟、纠错和调整之前打垮甚至征服美欧。但是，中国的独裁必然伴随着信息阻塞、没有纠错机制的弊病，使得国家的战车向着错误的方向一路狂奔直至毁灭。问题是，上帝是安排中国政权在自我毁灭之前先行摧毁美欧文明呢？还是安排中国在未及摧毁美欧之前先行自毁？苏联自毙于摧毁美国之前，但中国会是苏联吗？中西两个文明体的冲突，胜负难决。

再说中国志士的现实选择。

中国的当务之急是一场“辛亥革命”，推翻帝制，完成往宪政民主国家的转型。

追求进步和文明的中国志士，在中国内部强大的统治暴力面前是无计可施的。在中国，暴力是决定成败的“元规则”。

寄西方的拯救和解放？由上述可见，在中西文明冲突中，西方文明体自身难保存续。自由民主政体的获胜“法宝”只是假以时日，把独裁政体熬垮。西方是指望不上的。

当今中国志士能做的只有一件事：等待皇权统治体制因愚昧、信息阻塞、没有纠错机制而自我崩溃时刻的到来，与此同时，起草新的国家宪法。

等待之际，中国志士可做的还有：

1. 认识中国皇权暴政的长期性和历史渊源。
3. 认识西方文明的软弱性、苟且性和虚伪性。打破对西方拯救的幻想。
4. 认识到中国问题的种族劣根性和文化劣根性，认识到中国问题最终只能由中国人自己解决，虽然西方的外部冲击是必要的。
5. 用西方听得懂的方式向西方世界揭露中国政权残暴邪恶的真相和劣根性。
6. 用西方能理解的方式揭露中国政权对西方文明的根本冲突和威胁。
7. 用西方能理解的方式激发和引导西方势力对中国政权的对抗和冲击。

Ini rev. 9-6-2020

Rev. 10-27-2020

Essay 102 Chinese

Essay 102 导致极权统治坍塌的因素

极权独裁体制下的政权，由于人际之间的压迫关系，其致命缺陷和内在矛盾导致坍塌是大势所趋，虽然坍塌的过程漫长而迟缓，远超人的生命周期，让人无法期待。

但这些导致坍塌的因素却是昭然若揭的。

1. 独裁者得不到有效的和准确的信息。在他周围的生存者要么是无能的马屁精，要么是诡诈的阴谋者。马屁精提供信息和谏言的目的是讨好独裁者，阴谋者提供的信息和谏言多半是预设的圈套。这两类人都置独裁者于封闭状态。
2. 独裁者的决策一定是被歪曲执行的。信息不畅令独裁者对其政令的执行真相一无所知。
3. 由于惧怕独裁者的暴怒和杀戮，一切有悖于独裁者的判断和决定（一定是英明的）的信息（即使是危害独裁统治的紧要情报）都将被奴才和官僚体系所掩盖和隐藏。一个例子是，盟军登陆诺曼底的情报（与希特勒的英明判断相悖）。
4. 基于强迫的政经、社会、维稳的运转将是成本巨大、不堪重负所致的，终将因自重而坍塌。
5. 独裁政权是反智的。任何智力高于独裁者的智者都将被视为王位的潜在挑战者，而被清除。一个长期低智和反智的政权终将败于同智慧势力的竞争。

这是一个“信息-决策-行动-反馈-信息”的系统环环受阻、无法闭合的流程，是一个成本收益指数荒谬不堪的体系。倒闭重建、再倒闭再重建是它的历史循环，也是它的逻辑必然。

Ini. Rev. 9-14-2020

Rev. 10-23-2020

Essay 103 Chinese

Essay 103 战胜独裁的策略

自由民主是一种基于温和、开放、包容、妥协、非对抗的文化背景和精神气质的政治社会体系，它的本性缺乏打败独裁政权的意志和信念，也缺乏向全人类推行自由民主价值的动机和决心。但是，当与之对立的独裁政权腾空崛起、四处蔓延、大有碾压和征服西方国家的时刻，西方的求生法则是什么呢？

首先，维持独裁体系的两个主因之一是信息垄断。阻断和控制信息、实行洗脑和愚民措施，使得全体民众和统治体系内的爪牙成为独裁者的亡命战士。瓦解这个主因的对策就是信息注入、真相注入、理性注入，以破解假象、迷信和愚昧，给人民以独立的信息、思考和判断。自由民主体制下的科技原创优势是打破信息封锁的武器。西方有这个科技研发和应用的实力。

维持独裁体系的第二个主因是恐怖统治。违逆圣旨的下场是恐怖的，更恐怖的是违逆者无处逃遁。瓦解这个恐怖统治的对策是敞开自由民主的大门，收容一切独裁集团的叛变者及其家属亲友，只要他们事前和事后为战胜独裁做出贡献。这个策略把恐怖统治的铁幕撕开一个豁口，给被恐怖震慑和锁定的统治集团成员和爪牙提供弃暗投明的机会。独裁统治的最终受益者只有几个顶层的独裁者和亲信，一旦解除了信息封锁和恐怖铁幕，这个统治是没有人力基础的，其崩溃是指日可待的。

此外，资助、物资和道义支持独裁国家的异议人士和反对派组织也是一项辅助策略。

西方自由民主体系不乏技术手段和实力，缺乏的是意志、决心和动机。而这正是自由民主体系与生俱来的本质缺陷。在西方文明面临大敌当前之时，但愿崇尚自由的人种能够激发出求生欲望，摒弃懦弱，奋起抗争，让人类保有一线自由的曙光。

Ini. Rev. 9-14-2020

Rev. 9-15-2020

Essay 11 R1 Chinese

Essay 11R1, 证据，皇权统治的政体本质

为什么说中国政权的本质，在经历了推翻满清王朝的辛亥革命和马列主义意识形态的共产党革命以后，依然是历代延续的皇权统治，而不是西方精英所认知的马列主义意识形态的共产主义极权国家？

让我们来逐条考察这个政权诸多方面的行为和表现。

1. 国家的权力结构：定于一尊。权力从最顶尖的“一尊”逐级下授到最基层的官吏，并伴有厂卫特务机构的监察体系。
2. 国家的权力分配：武装夺取政权后，按照“打天下坐天下”、“论功行赏”和“封官许愿”的原则在红一代及红后诸代中分配权力。这在客观上和主观上也同时确保了红色江山掌握在“红色基因”手中。昔日的“皇族内阁”被传承有红色基因的红二代红三代所替代。
3. 人治，而非法制。法律的目的不是主持正义，而是服务于武力统治的一套工具，是可以随时更改的工具。国家“一尊”的个人意志高于规则、法律。而所谓“宪法”，只是“一尊”的个人意志可以随意拿捏的玩物。“一尊”的个人意志（包括奇思怪想）直接被指定为国家意志，也被塑造为“民意”。
4. 国家的利益结构：以皇室成员（太子党、红二代等等）的利益为核心，以“红色江山”为一切利益的核心。
5. 国家的统治方式：暴力至上原则。以暴力镇压为最后手段，以洗脑、封锁消息、愚民教育为日常手段（目的是降低暴力镇压的成本）。
6. 文化专制和思想禁锢：在实施铺天盖地的红色教育的同时，大水漫灌地实施儒家思想、孝道、忠君、君尊臣卑等史上皇权统治一贯的经典教育。用绝对服从效忠皇权和上级的儒家思想作为官吏爪牙和民众的思想紧箍咒，以服务于皇权统治的需要。置马列意识形态于外表。
7. 经济上，国营经济（即皇家所有制经济）一统天下，把握经济命脉。所谓的民营经济都只能是皇家成员的附庸或进贡者。
8. 巨大的贫富差，否决了这个政权所自我标榜的马克思主义意识形态。
9. 外交上，试图恢复当年的帝国朝贡体系。近八年来的外交礼仪都折射了万邦来朝、四海朝贡的帝国体制。
10. 清除政治异己的方式：用禁止“妄议中央”和“反腐”代替曾经的意识形态背景下的路线斗争和思想斗争，来清除体制内外的异己。“反腐”和“犯上”是皇朝维护统治的典型做法。用“路线斗争”和“思想斗争”的方式清除异己是布尔什维克、中共早期和中期的典型做法。这个替代标志着中共已经从早期的意识形态政党脱胎换骨为新一轮的帝国王朝。
11. 官员普贪：说明这个所谓的政党根本没有意识形态的追求和政治使命。党只是臣民获取名利的组织平台。这个党最适合的称谓应该是“皇权统治王朝”。

我们还有无数的历史事例可以像透视镜一般地看透这个政权的王朝本质。

1. 毛泽东 1949 年在西柏坡中共七届二中全会时把共产党进城同李自成进京做比拟。当时就提出了共产党的“江山”、“天下”的问题（见沈志华演讲）。这完全是皇权统治思想的不小心外泄。
2. 毛泽东本人并没有熟读马克思主义的著作和理论。他对马克思主义和社会主义的信仰不是理论上的信仰。他宣称的“信仰”可能只是来自苏联的宣传材料。毛只是一个杰出的实用主义者，他所采纳的意识形态和“主义”完全是围绕着皇权统治的需要而捡起的工具。（参见沈志华的演讲）

3. 中共知识分子成份的构成比例。中共早期尚有一些知识分子成员，他们投入革命时尚有部分意识形态和理想的驱动力。到了进入武装斗争阶段，中共的构成就基本上是以农民、流民、矿工、流寇、土匪为主体了，这个主体构成所形成的思想意识上的保守性，与苏联的马列主义意识形态的激进性是对立的，至少不是相向而行的。相比之下，俄罗斯的二月革命和十月革命，是由孕育了70年之久的知识分子群体基于政治理想和意识形态而发起推动的。德国的纳粹运动也是有大量的知识分子以各色科学理论和意识形态为武器参与和推动的。中国与德国、苏联在知识分子成份上的显著差异表明，中国革命不是意识形态驱动的革命，而本质上是农民和流民的起义，他们的驱动力是“打天下坐天下”的皇权统治思想和对皇权统治的追求。

4. 布尔什维克是借用了当时苏维埃这个民主的壳体和名义，用武装政变的方式夺取了政权。夺取政权以后，布尔什维克依然使用苏维埃这个政治上似乎具有合法性的壳体，而不是另起炉灶，从头建立一个新的政权。这给人一个印象，即苏联是在原有的二月革命基础上合法的民主体制的延续。纳粹统治也是在魏玛共和国这个宪政民主的壳体以半民主半暴力的方式取得的。这跟中国革命截然不同。中国革命的政权更迭，更像是王朝的纯暴力更迭。

5. 世袭制度。苏联共产党的历史上并没有领导人的世袭现象。而中国政权的世袭和准世袭现象比比皆是。这是无法用西方意识形态和政党理论来解释的现象。

6. 中共历史上一再出现的“个人崇拜”现象，如果用皇权统治的理论来解释，就豁然开朗、一通百通了。

7. 在今日中国，如果你未经官方准许而成立一个马克思主义研究小组，你将被逮捕。当局并不想让人知道马克思的真实思想和主张，更不想让人对马克思主义的经典著作和当局标榜的马克思主义进行比较。

类似的例证举不胜举，需要进一步的发掘、研究和整理。

从这个政权身上，脱下其遮体的外衣，我们看不出一点现代政治的理性、意识形态和政治哲学的迹象。用2000年之久的皇权统治的延续和新版，是对现政权的最强有力的解释。

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Essay 12 Chinese

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Essay 12, 解释中国现象：西方理论的失效和皇权统治理论的贴合

在我看来，西方学者所创立和使用的现代政治学、现代政党理论、意识形态理论、政治哲学等林林种种的理论框架，大多无法解释中国政治社会现象，尤其不能解释当代中国官方和民间的各种现象和行为。

例如，西方经典的政治学教科书对当今世界上的独裁专制体制进行了分类。在这个分类的专制体制序列里，我找不到中国政体的位置。

在以意识形态为推动力的极权独裁体制的序列里，中国政体因缺乏纳粹和苏联的那种强烈的意识形态而无法入列。

在各类的威权独裁体制序列里，如果把中国归入君主制，你会发现西方所称的君主制并没有中国政权所具有的组织严密而执行力强大的绝对控制能力，也没有中国政权延续 2000 年的完整的统治思想体系；当今中国政权的继承是半世袭半政变的机制；如果把中国归入军人独裁体制的范畴中，则无法解释中国军队完全听从皇上的绝对指挥的现象；如果把中国归入政党独裁制，则看不到当下中国有西方现代政党概念的痕迹。

再比如，西方对社会研究所采用的许多概念，如独立于国王的民间组织、社会组织、商会、行会、利益集团、教会、政党、多元化、宪法和宪政、司法体系、民意、媒体、舆论、产权、自由/权利/平等/民主的意识等等，在面对中国政权的方方面面时，无一不是牛头不对马嘴。

西方政治学基本上都是在阐述现代国家的政治。问题是，中国是一个现代国家吗？这是一个有待深入研究和挖掘的问题。在我看来，中国更像是一个古代帝国的延续和变种，它本质上还是一个被我称之为皇权统治的古代帝国。

在看待中国政权和政治的时候，我们首先要面对的一个问题是，中国政权的“合法性”的说法到底是不是理性的。在西方，现代国家的统治和治理都有一堆的理论和主义来为其合法性提供支撑。这些理论和主义都是人类理性思辨的结果。而这些理性思辨的结果用理性的现代政治学理论来解释似乎是恰当的。再来看中国。中国政权自秦朝以来一直是皇权统治（见我的“中国政体的内核和外衣”一文）。皇权统治体系的底层和核心是一个动物界的法则，即“打天下坐天下”。这个体系的合法性的说法（注意，不是“思想”）是所谓的“内法外儒”。而所谓的法家思想，它哪里是什么理性的“思想”，分明是赤裸裸的兽性发作，是食肉动物处置猎物的方法，它没有人性和人道，更谈不上理性。也就是说，中国皇权统治的基础是兽性。用西方理性思维和人道主义的理论框架来适配和解释基于统治者的兽性和被统治者的奴性的统治现象（这里我不想用“政治现象”一词，而用“统治现象”），结论自然是荒唐的，西方国家基于这类结论的各种对华政策也必然是无的放矢的，历史和现实中所发生的一切都证明了这一点。

只要不承认中国皇权统治的本质是兽性加奴性，而是以西方的理性、意识形态、政治哲学为理论框架来解释中国现象，其结论多半是错的，其解释力是极其有限的。西方的理论无法理

解和解释一个由兽性和奴性构成的政权所展现出来的瞬间的战斗力和执行力。今天，他们面对着一个迅速崛起的庞大而畸形的“怪物”茫然无知、束手无策。

我的主张是，用中国独有的皇权统治体系和理论来解释中国历史和当代的政治社会现象，将犹如庖丁解牛而游刃有余。

中国的皇权统治体系是一个有别于世界其它政治文化体系的、自成一体的系统。它不在西方的社会科学理论的覆盖范围之内。它是一个秘而不宣的体系，因为最高统治者并不想让人们识破他们的统治秘诀。这个体系的基础和核心是清楚的（对此我有另文阐述）。但对整个体系的结构和运转机制的精准描述，尚待另外一部卷帙浩繁的著作来承担。

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Essay 15 皇权统治的权力来源、运转机理和存续原理

许多人认为，随着西方进入现代文明，自由民主成为人类进化的主流方向，中国的极权专制统治必将被历史的潮流摧摧枯拉朽。然而今天我们看到是一个相反的现象：中国的皇权专制体制，依然昂然挺立，并在地球上大有蔓延扩展之势。有必要向来自西方的人士解释，这个古老而血腥的体制凭什么僵而不倒。

人民的恐惧是专制统治者的权力来源。人民的恐惧来自统治者的威胁：不顺从？你将大祸临头。但这不等于说人民不恐惧，统治者就自动垮台了。单个的人不惧只能导向大祸临头。只有人民中的大多数同时不惧才能瓦解统治者。但是，“大多数人同时不惧”的概率有多大？这才是问题的关键，这才是统治者掌握权力的秘诀。

造成“大多数人同时不惧”事件的唯一可能就是系统外部的力量。而一个排除了外部干扰的中国皇权统治系统是一个超稳定的系统。

皇权统治的生存机制实际上是概率论，即，多数臣民同时具有反叛意志并同时采取行动的概率几乎为零。一旦皇权在握，只要统治资源足够富裕，统治方式足够残暴（见另文“残暴是维持独裁暴政的根本手段”），在没有外部力量冲击的情况下，皇权统治被民众推翻的概率几乎为零。

皇权统治下人们从事生产、创造、奋斗的内在驱动力是什么？是屠刀下的恐惧，以及由恐惧而生的对屠夫的效忠。这个恐惧和效忠，保障了皇权统治机器的日常运行。相比之下，在资本主义体制下，人们的生产、创造、奋斗的内在驱动力是贪婪和自私。恐惧和贪婪都是人的心理和精神现象，都是对外部刺激的反应。历史尚无证据表明，由恐惧驱动的国家生产力、战斗力和效率就一定比贪婪驱动的生产力、战斗力和效率更低。当代中国崛起的后续结果（我们尚不得而知），将为这个判断提供有力的证据，但这可能是几十年后要看的了。

再则，恐惧的煎熬和贪婪的煎熬，哪个更可怕呢？对经历了两千年的皇权统治的中国子民而言，恐惧感已经被麻木，它被由恐惧而生的效忠感所替代，而效忠感是可以产生幸福感的（类似的现象有斯德哥尔摩综合症）。这一点中国子民是可以挺身作证的。

既然皇权统治之下子民的恐惧感可以转化为幸福感，皇权统治的生产力、战斗力和效率又不低于资本主义-自由民主体制的，那么皇权统治又有什么不好呢？大多数中国子民都是这么想的。这个用屠刀训练出来的“民意”使得血腥的中国皇权统治具有了西方概念意义上的“合法性和正当性”（legitimacy）。

皇权统治的另一个运行机制是，愚民政策与科技能力的平衡。由于外敌环伺，且国家之间的竞争有经济和科技实力的竞争，皇权统治者不得不把民智导向一个狭窄的通道上，即，既能让子民掌握甚至发明科技和工业技术，又不至于让子民用西方逻辑和现代理性思维来剖析和质疑皇权统治体系的合法性和正当性。这个运行机制的成功取决于民众智力的水平，这是一个危险的“踩钢丝”杂技。不过，so far, so good.

中国的皇权统治体系绵延不断的要素是：

1. “打天下坐天下”的兽性不灭；
2. 芸芸众生甘愿为奴的奴性不灭（屠刀下进化的结果）；
3. 基于官僚爪牙体系的皇权统治机器运转平滑。只要

这三个要素同时存在，中国的皇权统治体系或将永续长存，傲视西域。

西方人民的自由、尊严、正义的确美好和令人向往，但它并不必然地、不费吹灰之力地摧毁这个地球上的残暴势力。凡是长期存在的东西，自有它存在的道理。

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