

## **Jiang Zemin's Perspective of Politics and Human Rights**

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Jiang Zemin talks a lot on the "Three Topics". What kind of politics is he talking about? Nothing more than the struggle for political power, seizing the state power versus not seizing it, and subversion versus anti-subversion. The connotation of politics is, in fact, far beyond this. For instance, he always avoids mentioning democracy and freedom. A chief drawback in the aspect of Jiang Zemin's political connotations lies in his unlimited extension and amplification of the concept and scope of seizing or subverting the state power. As a result, many things are being suppressed as actions of "anti-government" or "subversion of state power". These things include, for example, non-political thoughts, religions, beliefs, practices, and cultivation of one's Zhen (truthfulness) to nurture one's nature, Qigong, healing illnesses and fitness, upgrading moral quality, appealing to the government as per the Constitution when people are treated unjustly, etc. The meaning of politics has thus been changed -- the content of subversion has been altered, which magnifies the scope of the struggle, and the people become the target. This gives rise to ideological confusion, wrong decisions, and turbulence in the political situation. Therefore, the politics talked about and carried out by Jiang Zemin is the source of the instability in the society.

Generally speaking, the threat of subversion comes from three aspects: The first is the invasion of foreign armed forces; the second is change from among the ruling clique and the figure in control of power at home; the third is the rebellion of forces at home. It's quite easy to discern the first situation, which can be resisted by calling on masses. As for the second, it might occur this way in such a country as China: Feudalistic ideas are deeply rooted in people's mind through thousands of years of feudal dominion, and the fascist ideas are somewhat infiltrating in modern times. Though these ideas had once been criticized, their pernicious influence is far from being eliminated. They will crop up whenever they have chance. With an area of 9,600,000 square kilometers and a population of 1.2 billion, China is really a large country with many chances. Due to various reasons and coincidences, someone, lacking enough ideas, virtues, morality, self-possession, and talents, may mount the ruling throne and could soon be made dizzy with his success. If he lets go unlimitedly to power and materials, his selfishness, and his ruling desires, if he feels extremely conceited and becomes autocratic and imperious, he would magnify his privileges and ceaselessly suppress the people once his suspicious, jealous, and tyrannical awareness wins an advantage. This would lead to the corruption of the regime, and as a result, people's political power exists in name only. This is a subtle evolution of subversion while the state power is still in the same ruler's hand. To talk about politics, to avoid such subversion, systems and mechanisms such as democratic elections, recalling, inspection, checking, accusations, impeaching, punishment should be established and perfected. Meanwhile, people should be guaranteed the freedom of accusation, unmasking, criticizing, speeches, publishing, and news etc., rather than being suppressed.

The third kind of subversion comes from rebellious forces at home. There are at least three conditions for the rebellious forces to undertake subversion: theories and outlines of subversion; organizations and arms of subversion; and violent actions of subversion.

Falun Gong should also be found to be in keeping with the above three items if it is accused of undertaking anti-government or subversion. But up to now, according to the material made public by the Chinese government, there're no such proof. If a person felt like becoming an emperor, his ideas would somewhat reveal it. For instance, Mao Zedong once expressed in his poems, "We counted the mighty as no more than muck." "For truly great men, look to this age alone." On the contrary, it is quite obvious that Falun Gong practitioners have no interest in power and politics. Falun Dafa teaches people to abandon the attachments to fame, interests, and selfishness, to follow the principles of "Truthfulness-Benevolence-Forbearance, going back to their own paradise after reaching consummation. With no interest in high official positions and wealth, how could they subvert the regime? Thus, it doesn't make sense at all that Jiang Zemin has made a fuss over Falun Gong.

On the issue of human rights, Jiang Zemin said that he himself did very well and it was now the best time for human rights in Chinese history. Is it necessary to query the validity of his statement in two aspects?

Does Jiang Zemin have the qualification to say that he fed 1.2 billion Chinese people? Without people's hard work all year round, how could one talk about existence and development? It still remains fresh in our mind that during the Three-Year-Natural-Disaster Period, 30 million peasants who had supported the country and the people died of hunger, and the people of the whole country were hungry as well. Not long ago, Jiang Zemin gave promissory notes with little binding force while buying peasants' grain. Taking, eating, and demanding without paying, who, on earth, fed whom? How did Jiang Zemin guarantee the rights of existence and development? In today's China, the right of "politics" has been purposely made the most important among all human rights. The right of politics takes priority over all other rights, such as the right of property, the right to work, the right to be educated, the right of personal safety, the right of life, the right of living, and the right of development. All other human rights will be deprived as long as Jiang Zemin puts a political label on someone as "anti-government" and accordingly deprives his right of politics.

For now, it seems that Jiang Zemin is coming to blows with Falun Gong. However, what he talks about is an extensive, politicized subversion theory and what he carries out is a policy that can be arbitrarily magnified. He would, at every turn, say that so-and-so is undertaking subversion. Whoever is being suspected would be punished. Whoever is being punished, his right of politics would be deprived, followed by the deprivation of other rights. Such an extensively politicized method of ruling, just like a forest fire, may extend to the life scope of other people at any time. The crackdown on Falun Gong today is a prelude to the suffering of more innocent masses. Therefore, Jiang Zemin's suppression against Falun Gong for no reason today is actually the challenge to the human rights of all people. Protecting human rights is quite similar to sailing against the current: either you keep forging ahead or you keep falling behind. When the fire is spreading, we should spare no efforts putting it out. It is wrong just watching a fire from the other side of the river---looking on at others' trouble with indifference. And it is evil fanning the flames or joining in spreading the fire.

Sept.24, 2000

(Translated on Sept. 27, 2000 from <http://www.minghui.ca/gb/0001/Sep/25/zhengzhi-guan.html>)