

How the Specter of Communism Is Ruling Our World:

Chapter Fourteen: Popular Culture—A Decadent Indulgence

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Introduction

God created mankind, and over the long course of history, laid down an orthodox culture for mankind to live by. Although the nations of the world have different cultures, their core is strikingly consistent. All ethnic groups in the East and the West attach importance to the virtues of sincerity, kindness, generosity, justice, moderation, humility, courage, selflessness, and the like — virtues that every nation has paid tribute to and taught their descendants through their classics. Common in these virtues is the paying of homage to God and loyalty to God's commandments—because it is God who handed down the culture and code of conduct that mankind should possess and embody. This is the origin of universal values.

The Founding Fathers of the United States attached great importance to morality and etiquette. In his early years, President Washington personally copied out 110 Rules of Civility & Decent Behavior in Company and Conversation. [1] Although some of the specifics may change over time, there are many universals: that one must be reverent when talking about gods and related matters; that one must uphold morality, respect others, be modest, treat people appropriately, pay attention to public morality, not harm others' feelings and interests, behave decently on all occasions, dress neatly and exemplify good taste, refrain from retaliatory language, refrain from speaking ill of others behind their backs, learn from the wise and good, keep a conscience and so on. Similarly, Benjamin Franklin's thirteen virtues were temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquility, chastity, and

humility. The spirit is fully in accordance with Washington's one 110 rules. [2]

Before the 1950s, the moral standards of most people generally met a respectable, common standard. People in the East and West retained many of the traditions and customs that humans should have. Even in China after 1949, although communism had begun to ruin China's heritage, slaughter the elite, and corrupt morality in a systematic way, the public retained many of the traditional virtues that held sway before the Party usurped power.

With the expansion of the communist camp, communists further promoted their plans. Especially after the 1960s, people in the East and West went further and further down the road of moral corruption.

The Party's Cultural Revolution began in 1966 with the campaign to eradicate the Four Olds, which lasted a decade, followed by the fierce counterculture movement of the United States in the 1960s, as well as the anti-traditional movements—mainly promoted by the young—that spread through the world. All these were global events that unfolded for the purpose of destroying tradition and causing humanity to deviate from long-held moral standards.

These political and cultural movements have left deep scars in today's world. Since that time, the traditional cultural foundations of Chinese society have been completely destroyed, and morality has been in rapid decline. In Western society, rock music, drug abuse, sexual liberation and promiscuity, homosexuality, the hippie culture, and

spiritual emptiness, have taken hold, seriously damaging the foundation of Western tradition.

After the young radicals of the counterculture found themselves pulling the levers in society, they continued their movement by other means. Avant-garde art and literature, modern ideologies, and deviant concepts were all brought together. With the help of television, computers, the internet, mobile phones, and various mass media, the entire human race quickly deviated from traditional culture and life, heading toward the abyss of deviance and degradation.

If we look at the world, especially in recent decades, the decline of human morality and the corruption of almost every aspect of popular culture and social life is shocking to behold. After the Chinese Communist Party (CCP) destroyed the profound traditional Chinese culture through incessant political mobilizations, it created an evil system of Party culture. The younger generation grew up in this Party culture and knew nothing about traditional, divinely inspired culture. With the exception of some segments of society in the West holding to tradition and refusing to be tempted and suborned, it would be fair to say that the communism has almost succeeded in achieving its goal of ruining human culture across the world.

1. Communist Party Culture

After the Communist Party's "reform and opening up" of the 1980s, the conduct of the Chinese people when they went abroad shocked citizens of other countries. At the time, many Westerners retained the impression of the traditional Chinese people as gentle, courteous,

modest, kind, hardworking, and simple. However, after decades of brainwashing and transformation by the Communist Party, the Chinese people had completely changed. They became rude and spoke loudly. They wouldn't stand in lines or be respectful and quiet in public. They smoked in front of no-smoking signs. They dressed in a slovenly manner, spit on the sidewalk, and tossed litter. They would readily take advantage of others.

In recent years, the behavior of some Chinese tourists has also shocked the world. They climb on and damage cultural relics and historic sites, let children urinate in public, fail to flush the toilet after using it, snatch up free goods, grab and waste food in cafeterias, get into brawls over slight disagreements, and create trouble in airports, causing planes to be late.

What has happened to the Chinese people? What has happened to the land of China?

The answer is actually very simple. The proletarian revolution led by the CCP slapped the label of "the exploiting classes" on those who upheld traditional morality, civilization, and manners. The CCP described the habits of the proletariat as revolutionary and good, called on the Chinese intellectuals to roll in the mud and grow calluses on their hands, and described lice on the body as "revolutionary bugs." From the Party leader to ordinary cadres, all became proud of swearing because it showed their class consciousness, commitment to the revolution, and closeness to the masses.

Thus the Party forces people to abandon whatever is elegant and civilized and instead accept the rough lifestyle of proletarian hooligans. A country with such a long history, famous for its good manners, is thus reduced to a state of turmoil, with everyone competing for fame and fortune. The Party turned China into a concentration camp of vulgarity, an exhibition hall for communist culture.

It can be said that the Communist Party culture is a major invention that serves to corrupt mankind. The term “Party culture” refers to the way of thinking, speaking, and behaving caused by the values of the Communist Party. The guiding ideology of Party culture is atheism and materialism, including the communist concepts that the Party instills in those under its rule, which include all manner of deviant cultural elements, as well as the worst aspects of ancient times put in a new package. Since the CCP usurped power, it has used numerous means to destroy traditional culture, establish and strengthen Party culture, and effectively use Party culture to transform the thoughts of the Chinese people.

Under the control and infiltration of Party culture, all walks of life—including literature, the arts, and education — have degenerated. Party culture exhibits the ideological characteristics of the Communist Party: atheism, the philosophy of struggle, and the refusal to believe that gods are omnipresent and that there is justice in the world. [3] The Party instead wants to fight with heaven, earth, and mankind. It instills a set of wicked standards of good and evil, and distorts how people think. This indoctrination is backed with state violence. The Party’s subjects are then imperceptibly influenced by what they constantly see and hear, from the day they are born, because the Party monopolizes

all social resources. A constantly whirring propaganda machine forces people to read the works of communist leaders, while the elite is co-opted to produce textbooks, literature, film, news, and so on that all exist to further instill Party culture.

It took only a few decades for communism to make the Chinese people think with the Party's thoughts, talk with the Party's language, stop believing in gods, act without regard to the consequences, and dare to do just about anything. Nearly every interpersonal interaction may involve deception, and there are no bottom lines for anything. The zombie-like language of the Party and its ready-made lies are overwhelming.

Fifty years ago, during the Cultural Revolution, the Red Guards were immersed in Party culture. Now they are old and have brought such vicious habits to the younger generation. Children and adolescents brought up in Party culture are crafty and mature beyond their years. They know everything bad at a young age. Members of the younger generation don't believe in God, are immoral and arrogant. Sexual restraint and morality have collapsed. When they're provoked or angered, they may lash out viciously. Thus they contribute to the destruction of morality. The Chinese people who have lost their traditional roots have learned all the worst parts of the counterculture movement of the West.

Party culture has made today's Chinese people far removed from universal values. People's minds, thoughts, and behaviors have undergone profound change and deviation. They deviate from normal family, social, educational, and work relationships, and their thinking

and behaviors are often incompatible with people from non-communist societies and difficult for them to understand.

The CCP now talks about restoring traditional culture, but what it's restoring is not true traditional culture. It's simply Party culture with a traditional appearance, but absent the most important aspect of China's tradition — faith in gods. Under the guidance of this Party culture, people even use gods to make a fortune. The Grandma Temple in Yi County, Hebei Province, is very popular, and it's said that people can find all the “gods” they want to worship there. If one wants to be a government official, there's a so-called god of officials to worship. Similarly, there's a “god of wealth” composed of banknotes, a “god of study,” and even a “god of cars” that holds a steering wheel. The administrator of the Grandma Temple has boasted, “Whichever god is lacking, just make a new one.” [3]

Modern China is also engaged in a movement supposedly to revive tradition, but given the moral corruption of the present, how easy is it to really return to tradition? Although many literary and artistic works recapitulate ancient stories, the content is sullied by contemporary ideas. Actors don traditional dress but engage in contemporary drama; thus traditional culture becomes a façade and its true meaning is further obscured. For example, palace dramas set in imperial China have been popular in recent years, but they revolve around jealousy and intrigue — a display of the struggle and hatred inherent in communism rather than a reflection of historical realities.

The arbitrary adaptation of Journey to the West even has Sun Wukong put his arms around and fall in love with the demons that he instead

vanquished in the classic novel. What is even more frightening is that many—especially the young who know nothing of China’s traditional culture—regard all this show as somehow traditional. This is the consequence of the Party’s ravaging China’s true divine culture, replacing it and indoctrinating the public with its own Party culture for decades. Thus Chinese people have come to think that the ethos of struggle is traditional, and that the art, literature, and drama shot through with Party-culture ideas, but dressed in traditional garb, are the real thing.

Party culture causes people not to believe in gods. A crisis of integrity is the most direct consequence: fraud, counterfeit goods, toxic food, corruption, and more have all become common phenomena. The so-called Shanzhai culture is a typical example of this integrity crisis. “Shanzhai culture” refers to the counterfeiting of well-known, particularly foreign, products or brands. It amounts to both theft and deception. The term has become so well-known that the Oxford Chinese-English Dictionary included it as a neologism. [4]

Shanzhai behavior in China not only counterfeits products, but also entire stores. Fake Apple stores have been documented repeatedly in China. [5] The stores are carefully furnished with all the trappings of real Apple stores: glass frontage, light-wood display tables, a steel stairwell, posters of iPads and other Apple products, as well as a neatly arranged accessory wall with white Apple logos. Staff wear the characteristic dark-blue T-shirts with the Apple logo and even appear to believe they work in a real Apple store. In a social atmosphere characterized by such antics, some Chinese stop at nothing for their interests and fear no punishment from Heaven or man. Lying and

falsification become part of the mainstream culture. Those who refuse to counterfeit are considered the odd ones out.

Party culture has also ruined the language. This includes the use of hyperbolic words and phrases. Restaurants are named Heaven Beyond Heaven, Emperor Above All Emperors, King of Kings, and the like. Literary styles become pompous, and in official propaganda, phrases like “the world’s first,” “the most formidable in the history,” “the United States is afraid,” “Japan is aghast,” “Europe regrets,” and the like regularly appear. News stories on WeChat, a popular Chinese social media application, and internet media are full of such headlines. The following are typical examples: “China’s scientific and technological strength surpasses the United States and ranks first in the world.” “China has won the world’s first place again, personally defeating U.S. blue chips and utterly routing Apple.” “Something big will happen. A magic weapon in China again makes the U.S. afraid, the world stunned, Japan completely scared.” “China is the world’s No. 1 in another field! Completing a historical great change in just thirty years, making the U. S., Japan, and South Korea amazed.” “Huawei announced that it has created the world’s first 5G chip, which shocked the world!”

The propaganda movie *Awesome, My Country!* and the special series of television programs called *Great, My Country!* are also full of exaggerations in tone and meaning. They make it seem as though the whole world is surrendering to China. They convey an attitude redolent of the propaganda used during the Great Leap Forward, when the Party claimed China would surpass Britain, catch up with the United States, and produce 50,000 pounds per acre.”

The new wave of exaggeration is the concrete manifestation of the “fake, exaggerated, empty ethos” (as it’s known in China) of Party culture in the online age. The fundamental question is still one of integrity. Reform and opening up through the 1980s and 1990s brought change to China in the form of the worst aspects of contemporary Western culture, such as sexual liberation, drug abuse, homosexuality, computer games, and the like. The entertainment programs on television have become vulgar. The entire society has become a pleasure palace for the indulgence of material and carnal desires.

Communism has turned people into less-than-humans, and turned China, a country that was once civilized, magnificent, and beautiful, into an uncivilized place.

2. Communism’s Subversion of Western Mass Culture

Western countries of the free world have been known for their civilized societies, where men are genteel and women virtuous and graceful, and where people treat each other with honesty and friendship. Communism has implemented arrangements in Western countries to subvert and sabotage this civilization. Although it can’t use violence and totalitarianism to directly damage Western civilization and its mass culture as it did in China, it has, as in China, provoked people’s negative and rebellious thoughts and behaviors in order to undermine tradition, destroy public morals, and ruin individual morality.

After Western countries were triumphant in World War II, just as the public was delighted, one group was already hard at work in the fields of ideology and culture. While reflecting on the war and the new waves

of ideology to come, they helped to bring about a systematic departure from the traditions that connected man to the divine.

In the United States, the Beat Generation, which appeared after WWII, refers to a group of post-war American writers in the 1950s. They were the progenitors of an art and literary movement whose goal was to undermine society. While they rightly despised some of the hypocrisy of moral corruption in society at the time, their response was to cynically reject and overturn all traditional morality. Members of the Beat Generation were largely nihilist and cynical. They advocated unrestrained freedom; gave full reign to their own personal ideas about the world; rejected traditional virtues; delved into pseudo-mysticism, drugs, and crime; and lived an undisciplined, willful life. Their attempted radical critique of bourgeois, capitalist society coincided with the ideological thrust of communism in the West, and thus they easily became a tool of communism.

Many members of the Beat Generation were indeed deeply influenced by communist and socialist ideology. For example, Jack Kerouac, the founder of the movement, wrote the short story “The Birth of a Socialist” before he became famous. The story was about his rebellion against capitalist society. [6] Another representative of the movement, Allen Ginsberg, later openly became a communist (see Chapter 11 of this book) and supported pedophilia. Their works rejected traditional conventions, were deliberately disorganized, and used vulgar language. This group was the first major departure from the rules and principles of tradition, and they represented in nascent form the counterculture movement that would engulf the West in the 1960s.

The 1960s saw the elaboration and extension of what the Beats had proposed, with subcultures like the hippie, punk, goth, and more. These countercultural trends found an eager audience in the urban areas of the West, tempting one young generation after another toward violence, drug abuse, sexual liberation, nonconformist attire, cultural alienation, and ultimately an inclination toward darkness and death.

In 1968, the movement reached its climax around the time of the assassinations of Martin Luther King and Robert Kennedy, and the escalation of the Vietnam War. In the spring of 1968, about two thousand hippies gathered in San Francisco's Golden Gate Park for several days and nights, expressing their resistance to society with bizarre behaviors, rock-and-roll music, song, poetry, nudity, and drug use.

In the summer of 1969, more than four hundred thousand people gathered in the same way in Woodstock, on the outskirts of New York City. They shouted the slogans "love," "freedom," and "peace." Along with rock-and-roll, hundreds of thousands indulged in debauchery and wild pleasure, all of which contributed to dragging participants and society into vulgarity, decadence, and moral decline. Woodstock was a significant cultural event for the 1960s, and over the following decades, New York's Central Park, San Francisco's Golden Gate Park, and Woodstock all became symbols of the American counterculture.

Just as the counterculture in the United States was taking off, turmoil involving millions broke out in France, known now as May '68. The events began with angry young students rebelling against traditional

morality and culture. At that time, schools had been imposing strict separations between male and female student dormitories, and the two sexes were forbidden from freely coming and going from each others' bedrooms. The abolition of this provision and the demand for the right to sexual activity in student dorms became one of the major goals of the initial protests. The students' rebellion then found the support of both the socialist and communist parties in France. Thus, the younger generation, through turmoil and rebellion, went about smashing the moral principles and restraints established for mankind and bestowed since ancient times.

There is a saying that in the late 1960s, there were two centers for revolution: One was Beijing, where the Cultural Revolution was in full swing; the other was Paris, where the events of May '68 shook the world. This was called by many the Cultural Revolution of the West. At the time, Chinese students marched with slogans and banners in support of the French student rebels, while in faraway Paris, the "Western Red Guards" wore green military caps and uniforms with red armbands in support of the Maoists in China. They held up huge portraits of Mao Zedong in their parades, and the "three M's"—Marx, Mao Zedong, and Marcuse—became their ideological mainstay. [7]

Japan also began its own counterculture movement in the 1960s. The Japanese AJSA (Zengakuren, the All-Japan Student Association) formed and organized by the Japanese Communist Party, had extensive influence among students at the time. They were in turn controlled and organized by the Communist Party and mobilized in reaction to the activities of the Red Guards in China. AJSA organized numerous counterculture demonstrations in Japan in conjunction with other left-

wing student organizations, such as the Japanese Red Army (Nihon Sekigun) and the All-Campus Joint Struggle Councils, and went so far as to threaten Japanese society with violence. [8]

Similar chaos unfolded in some Latin and Central American countries. For instance, under the influence of the Cuban Communist Party, Mexico's Plaza de las Tres Culturas student movement engaged in small-scale mobilization, and other left-wing student groups sent telegraphs to students in Paris supporting the May '68 antics.

Many may consider the above string of actions largely coincidental. From a higher perspective, however, the entire counterculture movement in both the East and the West was part of communism's arrangements to undermine the morality of society. The moral traditions and values left to man by the divine had been through thousands of years of history, but under the impact of this global communist movement, they have suffered enormous damage. The movement has been all about stirring up discontent and whipping society into a frenzy in order to undermine traditional morality and ideas. China's 5,000-year-old traditional culture was devastated as the Four Olds were attacked in the Cultural Revolution.

Western rock, drug abuse, sexual liberation, abortion, unconventional clothing, and avant-garde art were all departures from traditional norms and orthodox faith. Moreover, deviant sexual mores, such as homosexuality and promiscuity, have all become popular, bringing lasting negative effects to the entire Western society. The glory of divine culture has largely been banished in the West, and Western civilization has lost its splendor and luster.

3. Pop Culture and Social Chaos

With the traditional culture attacked and subverted, the negative elements of anti-traditional ideology began to seep in and bring chaos. The following section is aimed at revealing the chaos wrought on contemporary American society by these cultural distortions. With America as the de facto leader in the tone of global popular culture, the distortion of American cultural productions has had a huge negative impact on the world. As mentioned, some traditionally conservative countries with profound traditional cultures, like China and Japan, themselves found the distorted popular culture of the United States irresistible and went about emulating it. The result has been the spread around the world of wanton, unrestrained conduct, and a rebellious, anti-social and amoral ethos full of cynicism, self-indulgence, and decadence.

a. Hip-Hop and Rock-and-Roll

The focus of traditional music was on civilizing man, cultivating virtue, and helping people be healthy both mentally and physically. Its effect was social harmony and harmony between man and nature. Beautiful music that celebrated the glory of God was promoted, while atonal, chaotic, or licentious music was anathema. But today, popular culture is full of shockingly corrupt musical productions, with hip-hop and rock-and-roll being striking examples.

Hip-hop emerged in New York in the 1970s. Starting in the streets, it first influenced black communities, then Latino and Jamaican Americans. Hip-hop performers, or rappers, voiced their dissatisfaction

with society and politics through their rhymes. Many residents in poor communities, not engaged in productive activities, joined in. The origins of hip-hop, therefore, including its associated practices such as breakdance and graffiti, were products of poverty and boredom. The primary focus of rap lyrics are topics like violence, guns, pornography, obscenity, decadence, racism, and poverty, all of which are glorified in rhyming lyrics sung to a beat.

Over the past several decades, rap and break dance have been exported from New York and become a global craze. Hip-hop has become part of popular culture in Asia, Europe, and many African cities. Despite the obvious moral corruption of this music, often focused on promiscuity, killing, violence, and drugs, it has gained worldwide recognition and is even celebrated in world-famous theaters.

In the Broadway musical Hamilton, the life of Alexander Hamilton, the United States' first secretary of the Treasury, was sung and rapped about onstage. The musical was an instant hit in American show business and has won numerous awards. It was performed in Washington, D.C.'s Kennedy Center for almost three months. The show set box office records on Broadway, and the expensive tickets could be bought after booking online and then waiting in a queue of thousands. [9]

The origin of rock-and-roll was earlier than that of hip-hop, tracing back to the 1940s. Rock-and-roll uses drums and guitar underneath its lyrics, unlike hip-hop, which establishes a beat upon which rhymes are rapped. Rock-and-roll was closely associated with the Beats, and

numerous rock singers were inspired by them, with the two groups often associating and collaborating.

In the 1960s, rock-and-roll had become the theme music of the counterculture. It transported listeners to a mad, irrational state of mind. The hysterical singing accompanied by distorted electric guitars and intense drums led listeners to indulge in their sensual instincts and desires. With reason cast aside, the demon nature that is typically kept at bay due to the demands of civilization was unleashed—in many cases listeners were simply handing themselves over to the control of low-level forces.

Even worse, nihilism became the dominant attitude of rock, while many rock subgenres encouraged other behaviors: Psychedelic rock encouraged the use of drugs, for example, while some psychedelic and other, darker forms of rock called for rebellion, suicide, violence, and homosexuality, or encouraged promiscuity, adultery, and rejection of marriage. Lyrics suggested obscenity or lasciviousness, or delighted in praising evil and condemning the divine.

For example, some so-called rock superstars justified sexual harassment of underage girls with their popular lyrics, which made audiences desensitized to a culture of sexual abuse and promiscuity. Some lyrics were full of strife: “Hey! Said my name is called Disturbance/ I’ll shout and scream/ I’ll kill the King, I’ll rail at all his servants.” (from “Street Fighting Man” by The Rolling Stones.) One song was titled “Sympathy for the Devil.” One album by a psychedelic rock group was called *Their Satanic Majestic Request*. A famous song was called “Highway to Hell”: “Hey Satan/ Payin’ my dues ... I’m on the

highway to hell.” Some rock songs praised socialism and communism. For example, the famous song “Imagine” challenged its listeners to imagine a communist society free of paradise, Hell, religion, country, and private property.

Even religious groups have found it hard to resist the negative impact of rock-and-roll. Christian church music was meant to praise God, while rock-and-roll was excluded for its indulgence in evil. Yet with the popularity of rock-and-roll, modern music of Christian churches adopted rock elements to appeal to young men, which gave birth to so-called Contemporary Christian Music. [10]

Accompanying rock-and-roll are adultery, violence, decadence, drug abuse, corruption, and opposition to belief in any deity. Corrupt behavior forbidden by traditional morality and beliefs have all come along with the rise of rock.

b. Drug Abuse

Drug abuse has become a global issue over the last few decades. In the early stages, the root of large-scale drug abuse in the West was the counterculture. In their campaign against bourgeois morality, the hippies sought to deconstruct and undermine all tradition and to erect their own beliefs, moral standards, and lifestyle. LSD and psilocybin mushroom trips counted as their spiritual explorations, while they used amphetamine or cocaine as uppers and heroin and barbiturates as downers, all intended to remove them from the world and take them to another state.

Many young members of the counterculture movement had a keen interest in Eastern philosophy and cultivation practices, but psychedelics became a shortcut for them to seek insight because it presented no need for them to endure the challenges of cultivating the mind or the physical pain of meditation. Instead, they would simply take a tab of acid, which would deliver them a pseudo-spiritual experience, though not connecting them to anything real. Such drugs, in fact, simply put their bodies in the hands of low-level entities, not at all related to true, orthodox cultivation practices. The shame of it is that these experiences led many with true spiritual aspirations down a crooked path.

Many pop singers and rock stars die in their 20s and 30s, often due to overdoses. In the contemporary United States, the longest and sorriest war is probably the war on drugs. The country has dedicated itself to arresting and monitoring millions of drug traffickers for decades. Government officials have given repeated warnings against drugs, yet illegal drug use still prevails. Since 2000, over three hundred thousand Americans have died of opioid overdoses. On October 26, 2017, President Trump declared the opioid crisis a public health emergency, and outlined the ways in which he would combat the problem. [11]

According to the 2017 report by the National Institute on Drug Abuse for Teens, marijuana use among students is rampant: 45 percent of twelfth-graders said they had once used marijuana, and 37.1 percent of them used it in the past year; 71 percent of seniors in high school believed that frequent use of marijuana is harmless. [12]

Using ecstasy and smoking marijuana have become standard among young people, while newer and stronger drugs continue to emerge. Fentanyl-laced heroin, for instance, is far stronger than heroin by itself. A deadly dose of heroin at 30 milligrams is equivalent to merely 3 milligrams of fentanyl. [13] Fentanyl has even been called a chemical weapon. Yet such destructive drugs are flooding American streets at a terrifying pace, killing many more people than other opioids, simply because it's so easy to overdose on them.

According to the National Institute of Drug Abuse, in 2016, among the sixty-five thousand who died of drug overdoses in 2016, twenty thousand were due to fentanyl. [14] The smuggling of fentanyl from China has been widely reported. In July 2018, port authorities in Philadelphia were performing a routine inspection when they discovered and seized 110 pounds of fentanyl in cargo from China, with a street value of \$1.7 million. [15]

In China, drug abuse is also becoming a cancer on society. The production and abuse of drugs, especially synthetic drugs, is rampant. Drug sales on the internet are also out of control. According to the 2015 China National Narcotic Control Commission (CNNCC) report, the number of illegal drug users exceeds fourteen million. The real number is probably higher since drug users increasingly include white-collar workers, freelancers, entertainers, and public servants. [16] The 2017 China Narcotics Situation Report from the CNNCC shows that China's narcotics departments have cracked 140,000 drug cases, destroyed 5,534 drug-trafficking groups, arrested 169,000 trafficking suspects, seized 89.2 tons of drugs, and carried out 870,000 raids, which uncovered 340,000 new drug users. [17]

Using drugs can make people lose their minds. The substances are often highly addictive, leading people to lose their lives from overdose, destroy their families, ruin their careers, and sabotage their reputations and friendships. Some become criminals. Using and trafficking drugs harms individuals, families, and the entire nation, and it has thus become yet one more of the dark phenomena plaguing modern society.

c. Pornography

Of all the forms of revolution called for by communists, the most thoroughgoing is probably the sexual revolution. If the seizure of political power marked a revolution against the tangible components of society, then sexual liberation is the communist revolution instigated inside man.

Freud's pansexualism, a theory that regards all desire and interests as derived from the sex instinct, provided the theoretical basis for sexual liberation, while the emergence of oral contraceptives began to separate sex from reproduction. The sexual revolution struck at traditional morality, and brought about and promoted radical feminism, abortion, premarital sex, and the homosexual movement. All this brought about enormous, terrible impacts on the social order laid down for man by God, and was attendant with numerous social ills.

Sexual liberation established the distorted idea that recreational sex and the sex trade are basic human rights. It destroyed traditional sexual ethics and restraints, and allowed sex to become a game and form of

entertainment. It turned humans into mere sex tools, and opened up the gates for pornography to infiltrate and sabotage society.

In the 1950s, Playboy Magazine played an exceptionally important role in assisting in sexual indulgence, and made a business out of pornography. While the slogan “make love, not war,” was in the air in the anti-war era, the first all-nude adult movie, Blue Movie, came out in 1969. Accompanied by rock music and a rejection of all traditions, a 15-year-long era (1969–1984) of “porno chic” emerged in the West.

The size of the pornography industry today is alarming. Worldwide, the industry does a business of around \$100 billion annually, with \$10 billion to \$12 billion of that in the United States alone. [18] In the 1970s, porn films were only available in seedy adult movie theatres. By the early 1980s, VHS brought pornography to millions of households, while the spread of the internet in the late 1990s, and later the smartphone era, brought pornography on demand.

The porn industry in Japan has already been normalized as part of society, with magazine racks full of adult magazines and comics visible in supermarkets, and late-night television programs featuring porn actors. Pornographic actresses are packaged as teen idols, and openly appear in the media. The Japanese porn industry has brought a serious and negative influence on all of Asia.

The introduction of the internet and smartphones has brought major changes to the porn industry. The total pornographic content that a typical adult in the 1980s might be exposed to can now be accessed by a child in just minutes. In the past, kids used to play soccer and other

games after school, but now they watch porn. One 12-year-old British boy became so addicted to porn online that he raped his sister. [19] A public prosecutor involved in the case said, “Cases of this nature will increasingly come before the court because of the access young people now have to hardcore pornography.”

The consequences of children exposed to porn include addiction to sexual behaviors, early development of sexual activities and interest, increased frequency of sex crimes, degenerate moral values, the belief that sex is unrelated to marriage and relationships, but is instead simply a service that can be purchased on demand, the belief that the sexual behavior in porn is common, and the normalization of such sexual depravity and perversion.

In the majority of European countries, prostitution is legal, and many Europeans consider it just another job. In 1969, Denmark became the first country to legalize prostitution. Norway, which previously had the strictest limitations on prostitution in all of Europe, legalized it in 2006. [20] The purchase of sex in Denmark can sometimes even be subsidized by the government. For instance, if a disabled individual submits a request and is approved, then he can visit a brothel while the taxpayer foots the bill—in order to protect his “equal rights.” [21] This proposal was actually first advocated for by the founder of utopian socialism, Charles Fourier, in the 19th century.

China, a society that used to be characterized by its abstinence and restraint, and where even discussion of sex was taboo, has also joined the wave of sexual revolutions. Of all the CCP’s policies in its reform and opening-up package, the most “successful” must have been that of

sexual liberation — far beyond the opening of the economy or political system. In the space of thirty years, there has been a total transformation from “revolutionary discipline” to “sexual liberation.” Prostitution is rampant in China, and the more mistresses a wealthy businessman or corrupt official has, the higher his social status.

China is thought of as the world’s factory, but it also exports a large number of prostitutes, including to Japan, Malaysia, the Middle East, the United States, Europe, and Africa. Estimates in 2018 suggest that there were thirteen thousand to eighteen thousand five hundred Chinese prostitutes in sub-Saharan and south African countries. [22]

Southeast Asian and South American countries are no different. Many cities have become major destinations for sex tourism, a practice that while illegal, has become so rampant as to contribute to economic growth. Even in Islamic countries such as Egypt, Tunisia, Sudan, and other Muslim countries, the porn industry—forbidden by Islam — is also secretly running in full swing.

The most direct consequence of a society flooded with pornography is the destruction of the family and marriage, which is why it has come to be called “the quiet family killer.” Viewing pornography causes disinterest in healthy family relationships, while feeding desire and lust, which creates sexual urges that can often only be satisfied through extramarital affairs or worse. [23]

During a Senate hearing in 2004, Dr. Pat Fagan presented data showing that 56 percent of divorces included one partner who had a strong interest in pornographic websites. [24]

During the annual meeting of the American Sociological Association in 2016, a research paper that was presented showed a doubling in instances of divorce among marriages where one party watches pornography versus those where neither partner does. The research showed that if the husband watched porn, the divorce rate increased from 5 percent to 10 percent, while if the wife watched porn, the divorce rate increased from 6 percent to 18 percent. The younger the individual, the more likely the divorce. [25]

Before the 1950s, all countries in the East and West viewed sex before marriage as indecent and in contravention of the commandments that God left to mankind. Both social pressure and public opinion acted to suppress such activities. If a young man and woman did conceive a child before marriage, they would be expected to take responsibility, get married, and raise the child together as a family. At the time, the majority of people believed that if a man got a woman pregnant, the only decent thing to do was to marry to her. [26] If one made a mistake, one would be expected to take responsibility for it.

However, with moral decay and the rise of sexual liberation since the 1960s, out-of-wedlock pregnancies have drastically increased. All this took place right as the porn industry began to have a greater impact on public consciousness. In 1964, in most developed countries, pregnancy before marriage was typically less than 10 percent; by 2014, it was nearly a third. In the United States, out-of-wedlock pregnancies averaged 40 percent, reaching 71 percent among African-Americans. Among the 140 million newborns in the year 2016, around 15 percent or 21 million are from pregnancies out of wedlock. [27]

Single-parent families, out-of-wedlock pregnancies, and divorce, are often closely associated with poverty. Such families then increase the burden on the social welfare system.

d. Video Games

Numerous children today spend countless hours playing video games. Video game developers make the games increasingly realistic, dynamic, and interactive. They're also increasingly violent and erotic. Children, and even adults, are easily addicted. Video gaming has become a major headache for parents, schools, and even the government. It's now a form of popular culture that follows people from childhood to adulthood, but what sort of culture is it? It is a culture of destruction, no different from drugs. Those who are addicted to video games can't see the drawbacks in a sober and objective manner. They simply think of the games as fun and interesting, and won't give up until they win, advance to the next level, defeat the boss, and so on.

In addition, almost all video games today, from the imagery to the plot, are about advocating violence and killing or contain erotic content or cold-bloodedness. Simply put, the messages conveyed appeal to the demon nature in man. All of this is inappropriate and harmful for teenagers and young people still growing up. Delivering a sense of excitement from killing, destruction, violence, and fighting can lead to desensitizing young people, introducing them to unhealthy thoughts and behaviors, and can even contribute to some committing crimes.

Online games are even more addictive. In the past, games were used to kill time when people were alone and felt bored. Nowadays, online

games have become a sport that players seek to participate in and compete against one another. Online gaming has thus become a social activity in and of itself, especially for children. Because a large number of players are interacting in the game, they compete and become enthralled in the game's virtual world.

Huge amounts of energy and capital are invested in such games, and kids who don't play them may be the odd ones out in their friendship circle. Thus, almost against their will, parents are forced to allow their children to join in the online gaming community, and then watch as their children develop an addiction. Video games take up time that should have been used for study, outdoor activities, and normal interpersonal interactions. Instead, children are turned into captives of video games.

A scholar shared a typical experience from his own family: His 12-year-old son was allowed to play video games for only a few hours on weekends after finishing his homework. But if the child was allowed to do as he wished, he'd have played games almost all the time, skipping showers and meals to keep gaming. The scholar's research showed that video games come to occupy and dominate all the leisure time of young people. Young adults, especially those in lower income brackets and with lower levels of education, increasingly find their happiness in video games, reducing the time they spend on their jobs and in the real world. [28] This is a common phenomenon in the United States and other developed countries.

This scholar has observed a trend in today's society where video games lead young adults to rely on their parents to support them financially as

they refuse to enter the job market. When these young people become parents, however, video games won't help them make a living, and it's unlikely they'll be able to improve their skills or find better jobs, as they wasted so much of their lives gaming when they were young. Their children won't be able to rely on their own parents for guidance. Video games have thus reached the point of undermining normal human life.

Video games are spiritual drugs. This differs from hard drugs like heroin, which is banned around the world. Video game development, however, is a major industry. What are the consequences of this? Companies are producing drugs that destroy the next generation, and countries that embrace gaming are sabotaging their own future.

The emergence of the internet and mobile phones has opened up an even broader market for the video game industry. The latest global games-market report released by research firm Newzoo in April 2018 forecast that gamers across the globe will spend \$137.9 billion on games in 2018, representing an increase of 13.3 percent from the year before. More than half of all gaming revenue will come from the mobile segment. Digital game revenues will come to 91 percent of the global market.

The report also predicts that the games market will maintain double-digit growth in the next decade. While the GDP growth rate in many countries is struggling at low single digits, the games industry continues its advance. Mobile gaming alone is expected to reach \$100 billion by 2021. The top three countries in global games market, according to the report, will be China, the United States, and Japan, with China accounting for 28 percent of the global market. [29]

People who believe in God should know that God created man and laid down the ways he should live, including appropriate forms of entertainment. When mankind walks on a righteous path, people will receive deliverance, but when man turns away from God and traverses a diabolical path, man will be abandoned and ruined.

Traditional games, including sports activities and other outdoor activities, are limited by the natural environment, the weather, equipment, and physical strength. Players don't typically develop an addiction to these traditional forms of entertainment and activity. Video games have no such restrictions. Players are invited and lured to immerse themselves in the virtual world of the game non-stop, going without sleep or breaks. This, on top of the fact that such games rarely have anything edifying to recommend them, mean that those who play them come increasingly under the influence of negative factors.

e. The Culture of Violence

In America, from 1960 to 2016, the total population increased by 1.8 times, while the total number of crimes grew 2.7 times, and the number of violent crimes grew 4.5 times. [30]

Fifty years before the University of Texas Tower shooting incident took place in 1966, there were only twenty-five public mass shootings in which four or more people were killed. Since then, mass shootings have become more deadly over time. [31] From the Killeen mass shooting in Texas in 1991 that caused twenty-three deaths, to the Las Vegas mass shooting that massacred fifty-eight in 2017, each incident has been more shocking.

Terrorist incidents worldwide increased from 650 per year in 1970 to 13,488 in 2016, a twentyfold increase. Since the 9/11 terrorist attack in 2001, terrorist attacks have increased by 160 percent. [32]

Violence in the real world mirrors what we experience in our daily lives: Our daily lives have been enveloped by a culture of violence. Not only is the intense music of heavy metal full of violence, but the majority of film and television and even video games are centered around violence. Many film and television productions portray the mafia, gangs, and pirates in a positive light, making these negative stereotypes look attractive and respectable, such that people not only no longer feel repulsed by them, but start aspiring to commit crimes and join gangs.

The appearance of video games gave people yet another channel for the glorification of violence, one that is interactive, allowing the players themselves to employ violence within the game world. Instead of the unidirectional indoctrination of violence via film and television, players experience violence for themselves through these games, which contain scenes of decapitated heads and dismembered limbs, with blood spraying everywhere — all in excess of the normal boundaries of film and television.

In a study conducted in 2013, researchers analyzed movies that were produced from 1985 to 2012 and found that between 1985 and 2012, the amount of gun violence in PG-13 movies increased twofold. [33] A follow-up study showed that this trend has continued to this day. [34] In 2008, the Pew Research Center found that 97 percent of youths

between 12 and 17 played video games, and that two-thirds of them played games that contained violent content. [35]

Faced with the problem of increasing violence in society, experts, scholars, and the general public continue to propose theories and solutions, from stricter restrictions via laws and stronger law enforcement, to providing the public with psychological counseling. But such solutions are simply akin to cutting off the branches of a poisonous tree without touching its root.

By deliberately encouraging the saturation of popular culture with violence and crime, communist elements are causing more and more people to be desensitized to this kind of content, with some goaded to imitate such content, causing violence to become reality in society. Through corrupting and destroying traditional culture and mutating people's sense of morality, communism is distancing people from the divine by having them pursue the satisfaction of their unlimited material desires. This is the real underlying cause of society's problems.

f. Decadent Fashion

On the surface of society today, the various forms of strange attire, behavior, and other common-place elements of popular culture all appear to be part of "freedom of expression" or the current "fashion trend," but in fact there is more to it. Tracing these phenomena to their source, it becomes clear that negative elements are behind all such things. With the passage of time, however, people simply become accustomed to them and no longer find them strange, leading these

negative factors to become an accepted part of daily life. Following are some examples.

Today, society is accustomed to women having short hair, a bob. The style originated from flappers in the West during the 1920s. Influenced by the first wave of the women's rights movement and the sexual liberation movement (see Chapter 7), flappers wore short dresses, cut their hair short, listened to jazz, wore thick make-up, drank strong wine, and were casual about sex. Wearing their hair short was a way for them to express their disdain for traditional gender roles and pursuit of female "emancipation."

After the hairstyle became popular, a well-known opera singer said: "Bobbed hair is a state of mind and not merely a new manner of dressing my head. ... I consider getting rid of our long hair one of the many little shackles that women have cast aside in their passage to freedom." [36] During the Great Depression in the 1930s, this hairstyle gradually fell out of favor. However, in the 1960s, when rebellion from traditional norms became trendy again, such short hairstyles for women made a comeback.

Similarly, the long hairstyle of men at the time originated from the beatniks and hippies. [37] Although long hair for men can be traced back to ancient times, in the West, men had short hair ever since World War I. In the 1960s, the counterculture movement promoted long hair for men as a form of rebellion.

In the 1920s and 1960s, mainstream society was highly resistant to young people dressing in an anti-traditional manner. Over time, people

have become accustomed to anti-traditional trends, and in the views of progressives, this is due to an increase in social tolerance. In the traditions of the East and the West, however, differences between men and women are not only reflected physically, and in their different roles in society and the family, but ought also to be reflected in their dress, hairstyle, speech, and manners.

Along with disintegrating class distinctions in society, communism also aims to eliminate the sexual distinctions between men and women. Similarly, the homosexual and feminist movements use the slogan of “equality” to blur gender differences in social and family roles. Androgynous fashion trends further blur and reverse the difference in dress. These factors serve to prepare the way for a wider social acceptance of what have traditionally been considered deviant sexual practices and lifestyles, and further contribute to undermining traditional morality.

The morality of the East and West for thousands of years has included at its base the difference between men and women, and the idea that male and female, yin and yang, have their places. Communism would reverse the yin and yang of human beings, with the goal of corrupting morality, engendering self-centeredness, and encouraging the abandonment of traditional norms.

Given this diabolical purpose, one can see that although the various mutations in dress may appear fashionable and popular on the surface, they are actually meant to undermine proper human ways of being.

For instance, the popularity of low-rise pants today, deemed sexy by those striving to be fashionable, are in fact a mild form of corrupting human morality. Their predecessors were the hip-huggers, popularized during the counterculture of the 1960s and prevalent in the discos of the 1970s. From the low-rise pants, then came the indecent “bum pants,” which directly exposed the buttocks. [38]

Another sign of cultural decadence is the groupie phenomenon, popular among young people, and another byproduct of the counterculture. In the 1960s, rock music was popular in the West, and some young girls obsessed with rock stars followed their performances and formed fan groups to provide personal and sexual services, including engaging in group sex with singers. [39] The young women became victims of a fad. Others today admire stars who advocate tearing down the differentiating barriers between the sexes — including male stars who behave effeminately, and vice versa. All this is about undermining popular culture and blurring the distinction between male and female.

There is also the supposedly fashionable punk subculture. Similar to the hippie movement, punk also rebels against tradition and promotes nihilism. Most hippies were rebellious young people from traditional middle-class families, while punk is more typically the rebellion of lower classes against social traditions. Thus, many punk bands also advocate socialism. [40] In order to express their thorough anti-traditionalist attitudes, punks often exhibit bizarre hairstyles, including mohawks, or wear tattered clothes full of spikes and buckles. They dye their hair, get tattoos, pierce their bodies all over, and sometimes expose body parts that the average person is inclined to keep hidden.

Punks often make no gender distinctions in their dress. Some women wear men's clothes, and vice versa. Punks provide the inspiration for many of the current fashion trends of the day.

Punks advocate hedonism, which is why one popular punk slogan is, "Live fast, die young, and leave a pretty corpse." This fully reflects the tragedy of lost faith in God, and being deceived into an abyss of hedonism and materialism. Individuals and society should be alarmed by this sad nihilism, but they are not.

In addition, there have been all manner of other signs of chaos and meaninglessness in today's society: the display of ghostly or demonic images on popular clothing or music; the choice of ugly images for tattoos; grotesque children's toys and ornaments; literature, film, and television works full of demons, ghosts, and supernatural horror—products that are widely consumed by the public. The internet is full of destructive and nihilistic content. For example, soccer fans regularly riot and rebel, wreaking havoc. All these signs of decadence point to negative and dark forces as the dominant influence on society at large.

Conclusion

Everyone has the right to pursue happiness—but this must be within moral parameters. Excessive pursuit of pleasure, beyond normal limits, inevitably brings suffering, calamity, and sorrow.

The traditional culture of humanity doesn't forbid the reasonable satisfaction of desire. However, traditional culture teaches people to control their desires and choose a healthy lifestyle. It's about harmony

with nature, traditional labor, harmonious family relationships, a healthy civil society, and participation in self-rule and state management, as well as traditional arts, literature, sports, and entertainment. All of this brings happiness and satisfaction, and at the same time, benefits the individual in body and mind, as well as society at large.

The ultimate goal of communism, however, is to destroy mankind. One of the steps in this process is the corruption of morality and the removal of God from human culture. The goal, therefore, is that whatever the political regime, popular culture and lifestyles are infused with negativity and darkness. In the past few decades, just such a popular culture has been created in the East and West. The madness of modern society has led many to abandon traditional culture and morality. People indulge their desires, pursuing pleasure without limit. Self-centeredness, hedonism, and nihilism have become common, accepted, and even fashionable. This is the culture leading the world today, and humans have forgotten the true purpose of their existence.

Sex, drugs, rock music, and video games stimulate and magnify desires. Many indulge in these things to escape the misery and disappointment of life, but they never stop to reflect. These addictions only bring momentary satisfaction, followed by more pain and disaster. Drug abuse causes disease, death, and personality disorders; chaotic sexual relationships destroy the family, making people lose trust and warmth; video games make people lose themselves in a false world. Addicts feel that they're in a carnival of fun, but in fact, they are simply being exploited by outside forces, as the only thing waiting for them is physical death and spiritual decay.

The same is true of societies and nations. When a large number of people are addicted to desire and pleasure, disaster is at hand.

God created mankind and gave every individual free will. People should not abuse their freedoms and continue walking the path of degeneration. Instead, they should make good use of that freedom, and choose to return to a traditional culture and way of life. God has always looked after and protected man. But whether mankind can return to the right path depends entirely on each individual's choice.