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### The Cultural Revisionist Element behind P. R. China's Neo-Nazism: A Cross-cultural and Cross-religion Research

Yang Pachankis

Communication University of China, University in Beijing, China

Corresponding Author: Yang Pachankis

#### Abstract

Modern and contemporary politics of P. R. China contain many elements similar to neo-Nazism if not anti-communist. The derivation from Communist doctrines was a less-known debate inside the CPC party leadership soon after the declaration on the founding of People's Republic of China - notably between Mao, Zedong and the state leadership which resulted in the criminalization of the first president Liu, Shaoqi. The researcher, as a self-identified cisgender homosexual male and Christian, observed the cultural revisionist developments of the P. R. C. regime from early childhood to date. The article enumerates some elements of the Chinese culture's characteristics in taming and eliminating psychological and social identity formation that constitutes the regime stability in its dictatorial diplomatic rhetorics. It adopts the Christian theology and queer theology in a Gestalt recombination for the non-identity problem albeit with predominant militarization of religion

approaches by the "United Front Working Group" for populist enslavement. The article hypothesizes a receptive psychosocial identity from such population in general, and the similar for Buddhist cultural origins. With the influences of designed propaganda media in media psychology, the political responses in mass psychological phenomena from the suppressed regime is considered to be a reflection on their inner senses of helplessness from the active and reactive failures of identity formation. The amplification of such phenomena is contributed by the nationalism propagandas and a gaslighting technique applied to International relations, which results in subjective Stockholm syndrome in some portions of the population. Relative intersubjectivity and absolute personal identity will be discussed in the conclusions, and its implications to dictatorial politics.

**Keywords:** Revisionism, Identity, Suppression, Media Psychology, Cognitive Distortions, Dictatorship

#### 1. Introduction

The research is a minimalist approach to Huntington's thesis on the clash of civilizations. It adopted cognitive psychology as the qualitative and technical aspects of media psychology as the quantitative to the political theory. Gender discourse combined with mirroring psychology was adapted for diagnostic purposes (Pachankis, 2020a) <sup>[50]</sup> with cultural psychology taken into account.

The methodology used in the research partially adapted multilateralism as the theoretical framework (Pachankis, 2020b) <sup>[51]</sup> and dissected the researcher's self-identity with Gestalt psychology with experiences from the works in European Cultural Centre, LGBTQIA+ art communities from European Union, and the LGBTQIA+ movements in the Christianity cultural sphere (Joseph, 1987) <sup>[28]</sup>.

The researcher does not mean to establish a monist political dissection between the heterosexual and non-heterosexual systems of values, and the gender perceptions amongst multiculturalism create further intersubjectivity in the variances of social psychology rather than the invariant biosocial differences. It is with regard to the latter; queer theology is adopted for the methodology in the research in the researcher's inevitable interactions in the global society in the research process in an objective but not necessarily subjective manner of faith.

As exemplified by the cyber extensions of psychological coercions that also underlies the nuclear threats in media psychology (Pachankis, 2022e) <sup>[57]</sup>, the chaos theory's adaptation in psychoanalytical sampling on the dictator(s) (Bollas, 1993) <sup>[9]</sup> is the only effective counter-measurement in the topological cyber space (Alter, 1994) <sup>[2]</sup>. Apart from the malpractice of militarizing psychology for mass coercion that is against the spirit of the Geneva Conventions (Pachankis, 2022h) <sup>[60]</sup>, the political kidnapping of the Chinese civil society with the People's Liberation Army with "military-civil fusion strategy" further transgresses the Universal Declaration of Human Rights (UDHR).

In the sociological and legal context of defense on LGBTQIA+ individuals' human rights (Pachankis, 2022h)<sup>[60]</sup>, the empiricism in the sociological studies via leadership in cinematic arts practices in P. R. China will be revisited with the brief overview of LGBTQIA+ movements. Albeit the biosocial differences between heterosexual and non-heterosexual human beings creates distinct sociological interests, the criminological nature of disregarding humanity for individualistic gains and the less consideration for socio-generational concerns between heteronormative and non-heterosexual moral ethics are differentiated.

## 2. Methodology

### 2.1 Fundamentalism in the Universal Declaration of Human Rights

In respect on the universality of the equality of human regardless of gender and orientation thereof founding a family, the fundamental text in the UDHR referred to such rights in non-specific pluralist forms as "men and women". Disregarding the very spirit of the fundamental legal text promoting social progress and better standards of life in larger freedom, the simplified Chinese linguistic translation diminishes the basis of equality in the charters with singular-specific wordings restricting & denying the LGBTQIA+ individual persons from the fundamental freedom bestowed upon them in the beginning (U.N., 1948)<sup>[76]</sup>.

Albeit elements of the fundamental legal text are Christianity valued, the preamble is based on the inherent dignity, and the equal and inalienable rights of all members of the human family. As the foundation of a monogamous family, Article 16 recognizes family in its natural and fundamental form by marriage, without any limitation due to race, nationality, or religion. No gender specificity was assigned to men and women, by nature of our sexuality. As a fundamental human freedom, the basic unit of family by marriage is the legal pretext of human group and society. In an internationalized and global society, Article 13 granted the right of each family member the freedom of movement and residence across borders and across countries, and Article 30 defends this Declaration against being interpreted "as implying for any State, group or any person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein" (U.N., 1948)<sup>[76]</sup>.

The normative readings on the translated version of the simplified Chinese text, albeit in a slightly different cultural and humanity context, reveals the same spirit. However, in practice, the legitimacy of the fundamental legal text has never been put into legislature of the country or nation, with historic criminalization of the LGBTQIA+ population, implying the act aimed at the destruction of the rights and freedoms set forth. Such destruction is ongoing with the denial of LGBTQIA+ marriage both by law and constitutional interpretation, subjecting such person to torture, cruel, inhumane, degrading treatment and punishment in the fabrics of social interactions inside its borders (Pachankis, 2022a)<sup>[53]</sup>.

The origin of the violation is located at the legislative principle on nationalism. It trespasses the bottom-up human-centered principle of legislation and set political & dictatorial thoughts into legislation. The evidence, published in the 2018(5) issues of the East China University of Political Science and Law Journal, has outlined the fundamental political elements observed in the hinderance

of democratic legislation. In the spirit of the fundamental legal text of the UDHR, the transliteration of the evidence interprets the core arguments in relation to specific articles that are violated by the analysis.

The evidence introduced the concept of nationalism as one subordinate form of political totalitarianism. The implementation of totalitarianism directly violates the spirit set forth in Article 2 to Article 6, Article 8 to Article 15, Article 17, and Article 18 to Article 29, albeit the categorization of politics & law is dubious in institutional rationale. In the introduction of nationalism, the evidence emphasized on the elements of "stressing unitary rule and highest rationality of the nation" as justification, and the will of the nation has to "interlude to personal life and social activities" via "top-down coercion to enforce national order of policy being unitary and authoritative". And in legal practice, "the focus of theoretical research turned into the patch and revision of the socialist", i.e., totalitarian, "legal system".

Hereby, apart from the inherent dignities of the author as legal scholar being violated as set forth in Article 6, the intrusion on privacy as personal life and the top-down coercion constitutes the violation on Article 12, Article 3 and Article 2, henceforth the socialist legal system. The grief on the turning of research focus implies the author's rights set forth in Article 4 were violated with the remedy from Article 18 until Article 28 becomes a reality for procedural justice in the constitutional legislative practice of the regime ensured by Article 29.3. Henceforth, the "performance indicators" under coercion constitute the criminal evidence on the "legislative stance" taken by the totalitarian leader. The commitment to the nationalism legislative procedure in the literary hence becomes of the organizational criminology without the literary interpretation of submission.

The guiding principle of the organizational criminology is recognized as constructive rationalism. The specific coercion is "everyone's interest and need have to obey" "the center and basis of the nation". Its guiding criminal thoughts are summarized as "totalitarianism, the bigger interest, and constructive rationalism". Its intrusions into the global liberal institutions are summarized with constructive rationalism. This is a direct indictment on the constitutional structure of P. R. China, eliminating the constitution choice set forth in Article 8. In identifying the criminal groups & entities based on procedural justice in constitutional legislation, the second chapter states "'constitutional law" and "legislative law"', without the pretext on coercion implied by totalitarianism, 'command National People's Congress Standing Committee having the power to formulate and revise all other legislation except for the ones formulated by National People's Congress', meaning the National People's Congress Standing Committee is also under coercion. The violation on Article 12, hence Article 16 is implied therein, with the specific mention of "marriage law" in Chapter 1 and indiction on the apparatus use of law as political means.

Further coercions from the cyberspace, with the pretext on the violation of Article 12, are stated in Chapter 3, and the article concluded with the only methodological defense on coercion as social theater approach in discourse. However, the legislative principle(s) under military coercion does not justify the unitary interpretation of Article 16 in P. R. China's legislature of marriage law in Chapter 1 Article 2

stating men and women in the singular form of “one husband and one wife” by the heteronormative singular interpretation of the translated Simplified Chinese texts (CPC, 2005). Such a literary interpretation on the translated Simplified Chinese version of the UDHR in the singular terms of “man and woman” violates Article 1 of the fundamental legal text. Furthermore, no such implication that marriage is limited to one man and one woman is defined in Article 16, therefore, any State, group, or person involved in the interpretation thereof violate Article 30 of the UDHR (Pankaj, 2020) <sup>[62]</sup>. The person coercing the interpretation of the UDHR is the person in the position of CPC secretary, P. R. China president, and Central Military Commission chairman Xi Jinping (Gao, 2019) <sup>[17]</sup>.

**Evidence 1:** Yu, Hao (2018). “Nationalism Stance in Contemporary China Legislative Principle(s),” East China University of Political Science and Law Journal, 5, 77-87. <http://www.cnki.com.cn/Article/CJFDTotal-HDZX201805008.htm>

## 2.2 Queer Theology in the Marriage Process with the Establishment Clause

I, the researcher, started the marriage research from Beijing LGBT Center on July 9 2017, after my marriage commitment to *John Edward Pachankis* with two field trips in New York and New Haven, Connecticut, in combination with online and offline settings with the consciousness on cyber surveillance (Pachankis, 2022a) <sup>[53]</sup>. I attended my messiah in the Church of Saint Roch in 2009 in Venice, Italy, and am recently ordained as reverend in the Universal Life Church. The research uses discourse analysis in a transcendental approach in justifying the sexual & mental health aspect of homosexual male marriages in order to address possible stigmatization of LGBTQIA<sup>+</sup> marriages by Christian fundamentalists.

The queer theology method adopted a pragmatic approach to biblical moral writing on the spirituality of homosexual male intercourse. It is done so with the moral belief that the divinity of a family between two consenting adults of the religion belongs to the two individuals in the realm of privacy and the transcendence of divine morality in the marital relationship. It is in this regard; literature realism is adopted in the theological interpretation in the articulation of moral divinity where LGBTQIA<sup>+</sup> marriage is not yet a universal jurisdiction practice.

In honoring the marriage between two consenting male adults in the holy union, and in justifying the divinity of founding a family, the Biblical fundamentalism is that, God never put sins on sex in the beginning. It is only when God sent Moses as Lord who claimed the lordship as God, and criminalized sex between two consenting male adults and forbade foreigners in doing so because he sees it “disgusting” started the criminalization of LGBTQIA<sup>+</sup> sex. Such narratives continued to the New Testament (NT) with the sanctification on male rulers in the scriptures along with the discrimination on homosexual female intercourse. And for this, I would offer a theological insight that it is Jesus’ sexuality that led to the crucifixion with Paul’s sanctification of him as the male ruler with Moses’ teachings in the name of Jesus Christ (Minnerath, 2009) <sup>[41]</sup>.

The creation has outlined the baseline for heterosexual couples blessed by God and formed the latter rituals throughout the biblical texts. Yet many LGBTQIA<sup>+</sup> people

in the current days grew up in a criminalized environment with basic sexual needs (Pachankis, 2022h) <sup>[60]</sup>, facing sexual health and the significance thereof that contributes to the stability of a family is a significant task. The prophet persuaded Joseph to his masculinity on his marital relationship to Mary as virgin in childbirth of the woman, whereby the spiritual journey of homosexual men varies. The differences between homosexual men and heterosexual men is outlined by the presence of God as a suppressing male character. When John the Baptizer was sent by God, he was ordered to “make his paths straight”. This underlines the reason when Jesus appeared to be baptized by John, with such a reply, “I need to be baptized by you. Why are you coming to me?” Whereby Jesus volunteered in the baptism signified Jesus’ reconciliation with God as the son of man. And John gave in his masculinity in doing so (Kipfer & Wright, 2020) <sup>[31]</sup>.

The heterosexual male dominance over homosexual males in the scriptures as Jesus put it in The Temptation of Jesus as “Never tempt the Lord your God”. This statement is even more confusing for bisexual males with intersecting spirituality bridging heterosexual and homosexual. Hence John’s imprisonment is not unassociated with Jesus’ interpretation on the fundamental biblical texts as Jesus sees the truth in the Baptism. It is with this understanding, Jesus’ sermon whispers the beauty and divinity of homosexual sex on the persecuted minds from the fundamentalist texts, which he puts as “I can guarantee that unless you live a life that has God’s approval and do it more faithfully than the experts in Moses’ Teachings and Pharisees, you will never enter the kingdom of heaven.” And it is also with this wisdom, he adds “don’t swear an oath at all. Don’t swear an oath by heaven, which is God’s throne, or by the earth, which is his footstool, or by Jerusalem, which is the city of the great King.” The double edges (O’Brien, 2016 & Sloommaeckers, 2019) <sup>[45, 69]</sup> of Jesus’ words on the sexual sins set by Moses underlines the whole chapter of Mathew, and the subtle relationship between John the Baptizer and Jesus Christ can be seen throughout the texts as they refer to each other as son of man in different ways, as similar to the rib of one another. In dealing with the fear of persecution (Kipfer & Wright, 2020) <sup>[31]</sup>, Jesus teaches as “whatever you set free, God will set free”. And on the hardship of LGBTQIA<sup>+</sup> marriage, Jesus tells on celibate that “others have decided to be celibate because of the kingdom of heaven”. The holiness of such a union between two men was first revealed when Jesus’ authority was challenged and he answered with the question “Did John’s right to baptize come from heaven or from humans?” with his refusal to tell on his rights, as he later told that “be alert, because you don’t know on what day your Lord will return.” (Sloommaeckers, 2019) <sup>[69]</sup>

In the biblical texts it is worth seeing that the homosexual ideals between two sons of men are a relationship to each other as both the son and father to each other as in one divinity of God. But such a kind of divinity in a holy marriage can be misunderstood as adultery in public discourses, and this is why when Jesus finally gave a direct reply on the divinity of male homosexual intercourse as “you will be the Son of Man in the honored position — the one next to God the Father on the heavenly throne. He will be coming on the clouds of heaven” (Sloommaeckers, 2019) <sup>[69]</sup> can be depicted as dishonoring God - or in circumstances of dictatorship, the self-glorification of God-like power

(O'Brien, 2016) [45]. Such kind of a mental state was also why John the Baptist was beheaded, because he became different from the heterosexual male dominance of mentality on the son of man being equal to God the Father. And the false sense of prophecy on both of their deaths from Jesus becomes the witness of spiritual persecution by heterosexual male dominance (Peterson, 1997) [63]. This is where in the resurrection of Jesus Christ he spoke to the disciples to "Baptize them in the name of the Father, and of the Son, and of the Holy Spirit." This disciple is an Anglican reincarnation on the sexual aspect of the holy intercourse between two men in a holy homosexual marriage.

Yet in the Romans, Paul used the name of Jesus Christ to teach otherwise, and made Jesus in the image of Moses. This subtly comes from the epistemology of heterosexual and homosexual male differences. As the snake who lured Eve, Paul shamed homosexual intercourse as unnatural ones and twisted it as perversion. The judging of Paul comes from Paul's senses of God, as he recited "No one understands. No one searches for God" and that "They are not terrified of God." It is quite similar to Moses' misunderstandings of God's grace from the beginning. Whereas it still holds true that "a person has God's approval by faith" - the very spirit in the free consent clause in the UDHR. It is in this regard Paul said:

"There is no comparison between God's gift and Adam's failure. If humanity died as the result of one person's failure, it is certainly true that God's kindness and the gift given through the kindness of one person, Jesus Christ, have been showered on humanity. There is also no comparison between God's gift and the one who sinned. The verdict which followed one person's failure condemned everyone. But, even after many failures, the gift brought God's approval."

By reciting Moses' laws, Paul intends to assert heterosexual male dominance on the realm of morality so as to rule in the name of God's approval. This is to undermine the truths from Jesus Christ and assert authority to command worship instead of gratitude to God's grace. But the shade from Moses' teachings Paul created was to protect Jesus Christ from the possibilities of Lord's return by greeting each other with a holy kiss because "Christ belongs to God".

The Christianity of homosexual marital divinity is intensely recorded in John's writings, which he addressed that "our relationship is with the Father and with his Son Jesus Christ." This is because only John sees Jesus' relation with his father, as with Jesus to John's. John revealed his maternity to the world in his intense writings, and honors Jesus' father, under the same God from the beginning. He teaches us to believe that we are loved by God, in a way different from the divinity of our holy marriages. It is also in this regard, for the witness on the holy union of LGBTQI marriages, we have two witnesses for signing on the marriage certificates to testify on the holiness of the Christian marriage and that "God's holy people need endurance and confidence". And it is also in this regard we must believe that we are loved by God, and with the holiness of LGBTQIA+ weddings.

### 2.3 The Non-identity Problem in Historic Justice

P. R. China has established records on population abuses and the most often used diplomatic rhetorics are sovereignty. In the CCTV propagandas on the 1989 Tian'anmen Square Massacre, the students' protests were

depicted as against the national sovereignty whereby such assertions denied the students of their right of equal claims on the sovereignty. Media coercion with military power is a normative practice of the dictatorial rhetoric on constitutionalism with fascist absolute powers - a tradition from the Gang of Four (O'Brien, 2016) [45]. The use of sovereignty rhetorics not only can effectively deter people not in the power and territorial control, but also stir collective violence against the "small number of mobs (一小撮暴徒)" by mass psychology & media psychology. Albeit the concept of totalitarianism derived from the Christian notion of Moses in the Old Testament, the Chinese cultural adaptation of totalitarianism further creates non-identity problems with cultural psychology. Modern & contemporary practices further use cyber sovereignty claims in monopolizing communication media and personalized devices. The reach of the latter to the personal level further emboldened the perpetrators' practices in collecting and coding psychological data for further transgressions on the UDHR (Pachankis, 2022a) [53].

The technical article "From 'National Cyber Sovereignty' to Talk on Autonomous Root Name Server System Based on National Alliance" reveals on a dictated cyber force, willfully or not, with top-down interrogative power. The evidence drew on article 20 of the Group of Governmental Experts on Developments in the Field of Information and Telecommunications in the Context of International Security (U.N.G.A., 2013) [78]. Albeit article 20 acknowledged the jurisdiction over infrastructure within their territory, the denial of judicial independence of the State conduct of information and communication technologies related activities delegitimize state sovereignty by international norms of open internet and principles of the UDHR. Moreover, the evidence willfully ignored the specificity of infrastructure in article 20, and forcefully interpreted the article is acknowledging cyber sovereignty with nationalism. The rest of the evidence, with nationalism as disguise and sophistry for dictatorial power, analyzed the technical top-level domain and internet protocols with ICANN.

**Evidence 2:** Fang, B. (2014). "From 'National Cyber Sovereignty' to Talk on Autonomous Root Name Server System Based on National Alliance," *Information Security and Communications Privacy*, 12, 35-38. <http://www.cqvip.com/qk/96111a/201412/84886677504849524950484951.html>

The militant use on cyber for psychological coercion is a continuous transgression on Geneva Conventions, and the cost on public health with untraditional nuclear threats only further aggravates the transgressions (Pachankis, 2022e) [57]. Cultural revisionism, as with the dominant indigenous Chinese religion and cultural philosophies of Taoism, Buddhism, Confucianism, and etc., all redirect to a "non-self (无我)", "forgetting about the self (忘我)", and similar non-identity states (Liu & Tu, 1970) [36]. Such cultural indoctrinations, predominant and mandated by the top-down education system, can be further used for nationalist controls in the perceived non-identity of the population in propagating collective identities for enslavement with financial coercion. Its efficacy is further accelerated by the artificial intelligence and online systems. The cyber based functioning is also cooperated by in-person trafficking.

As **Evidence 1** suggested, the politicization of law is mostly

concentrated on administrative, economic, and social realms. The power political suppression of free speech in cyber used criminalization as method, with nationalism obstructing procedural justice in jury coercion. The institutional source of the coercion is the CPC Battle Assembly Bureau, misguidingly and collectively labelled as the “United Front Work Department of the CPC Central Committee” in English. **Evidence 3** outlined the inception elicited its founding origin in the 1950s, and aims of “gather information, master policy, adjust relationships, and arrange human resources” as basic functions. Its expansion has coerced new responsibilities of reporting to all levels of the Communist Party with research and investigations, including implementing the centralized commands; connecting and reporting on the sampling of various party or nonparty representatives, implementing the centralized command’s coercion & policy on such entity persons, implementing their subordinate political function, and grooming new representatives of such parties; politicizing ethnic and religious groups, and assisting relevant departments on picking ethnic minority leaders; developing unification works overseas, including the contact with influential ethnic Chinese; arranging political functions of non-Communist-Party persons, recommending them in governmental & legislative branches, and making Communist Party reserve leaders...

**Evidence 3:** CPC Battle Assembly Bureau. “Key Functions of the Bureau,” News of the Communist Party of China. <http://cpc.people.com.cn/GB/64162/64171/65717/65718/4455937.html>

The combination of the two forces of coercion and implementation further becomes of the non-identity problem for any persons seeking historic justice (Herstein, 2008) <sup>[26]</sup>. The queer theology, as with the fundamental denials of the identity of Jesus Christ by the wrongful authorities, hence becomes of the religion-specific psychoanalytic solution to the diminishing of human agency (Bandura, 2001) <sup>[7]</sup> for the religion-specific population. However, the persecution of the character is for totally different reasons on the subjectivity of gender-specificity (Bollas, 1993) <sup>[9]</sup>. The mandatory uses of Simplified Chinese is characteristic of semantics and encryption for the defiance on the spirit of law. The organization conducting human trafficking on behalf of the CPC dictatorial leadership is the strategic reason for political kidnapping with “military-civil fusion strategy”. Albeit according to David Zweig, it was not Deng, Xiaoping who declared war on the students, the *post facto* analysis on the nuclear production behind the “military-civil fusion” led to further questions on the intentions & political interests behind the massacre (Pachankis, 2022g) <sup>[59]</sup>. Furthermore, after the massacre, Deng, Xiaoping set the term limit on P. R. C. presidency in eliminating future dictatorship formation - a precedence which was later followed in form but not substantially, such as Jiang, Zemin’s control on the CPC central military committee through Xu, Caihou while Hu, Jintao was president. It was several years after the elimination on Xu, Caihou the current Chinese dictator Xi, Jinping got rid of the limitation term on presidency.

#### 2.4 Continued Violations on Geneva Conventions and Roman Statute

The pensive measures of dysfunctional constitutionalism are

an ongoing practice instrumented by military strategies with dictatorial & totalitarian power control. The pervasive societal violence (Pachankis, 2022a) <sup>[53]</sup> is hence psychosocially caused by the revisionist cultural psychological warfare that diminishes the identities not only of the LGBTQIA+, but also the general population as seen in **Evidence 1** (Pachankis, 2020a) <sup>[50]</sup>. P. R. China’s avoidance on the Geneva Conventions and active use of the instruments in marginal geopolitical interests (Ursu, 2016) <sup>[79]</sup> is a typical abuse of power with its security council membership. Albeit the Roman Statute complemented the Geneva Conventions, the repeated violence against civilians with structural coercive measures via constitutionalism has lasted for 70 years, which is the cause for the failure of will formation by the P. R. C. courts with “constitutional interpretation” (Amnesty, 2007) <sup>[3]</sup>. The constitutional interpretation power is the source of the CPC’s party power abduction on the U.N. Security Council and the territorial population. Its marginalization impact and effect on coercing the Republic of China (Lam, 2022) <sup>[34]</sup> with functional democracy and high respect for human rights in the Asian sphere is seen to be the reason behind the CPC’s power political disinterest in the Roman Statute (Amnesty, 2007) <sup>[3]</sup>. The projection of its security council power onto the domestic civilian population is the source of its coercion on domestic resources & production, and with the control by centralized banking system, Stockholm syndrome is widespread in the territorial population with double-measurement between propaganda and financial incentives. The prerogative of sovereignty ensured its violations on universal human rights inside of the territorial control unpunishable, and the forceful assertion on the security council ensured its immunity from the liberal institutions. This has substantially made the International Criminal Court (ICC) a future choice for them if and only if the ICC serves their power political interests.

As with the “One Country Two System” discourses, systemic marginalization for geopolitical interests with the security council power, with the stressing on one country instead of one nation. It implies the CPC’s ambition in expanding the dictatorial constitution with the CPC’s military grip that was the primary cause for its civil wars with the Kuomintang (KMT), which retreated to Taiwan and founded the Republic of China (ROC) with the same constitutional model applied before the founding of PRC. Unlike common law and case law systems adopted by democratic politics, the statutory law system of the PRC mainly reflects the mandates of the CPC and its needs to fuel their realpolitik base from the civil society. It was with this awareness, along with the consciousness that PRC adopted mass surveillance and human trafficking technologies in telecommunications, on internet, with portable smartphone power banks (charging devices), in Virtual Private Networks (VPNs), and possibly in many other domains that severely transgress privacy and human rights, I used to exercise due diligence in my research activities and contacts (Pachankis, 2022a) <sup>[53]</sup>. In 2017 after a serious breakup and during my self-healing process, I saw the notification of Dr. Ilan Meyer’s presentation in Beijing LGBT Center on LGBT identity and minority stress via WeChat and attended. I noticed their use of WeChat with the background knowledge on the militant adoption of artificial intelligence for social calculation in the territorial regime, in protection of my spouse, I had to refrain many

times from the urges consummating the marriage and sent mixed signals on social media APPs to him. In the meantime, I went on the researches on the aspects of law, global politics, international relations, power politics, multilateralism, and intelligence during the research process.

## 2.5 Axiological and Biosocial Differences between Hetero and the Rest

Albeit with the above-mentioned facts, I sought for humanitarian legislation possibilities for the LGBTQIA<sup>+</sup> population, and I myself am a self-identified cisgender homosexual male since before and around primary school with consciousness on the criminalized nature of it under laws of PRC. It was also for this purpose, instead of pursuing an astronomy-related field of science after developing my black hole and white hole theory in high school around 2004 and 2005 (Pachankis, 2021) <sup>[52]</sup>, I finished my B.A. in Communication University of China with a humanitarian and bottom-up approach for marriage equality in law and democratic processes in the totalitarian regime. I led some positive influence in the School of Drama, Film, and Television, and directed the transgender themed graduation co-production that was democratically elected by the peers of the class of 2010 Directing (Editing Art & Technology) (Pachankis *et al.*, 2010) <sup>[49]</sup>. However, due to the ideological control and censorship by the CPC with the National Radio and Television Administration of the PRC, further approaches after graduation were constantly denied, and recent retrospective analysis found evidence that the malpractice in technology transfer for military coercion of the civil society exactly used our human rights purposed transgender film production with unwanted packages and with governmental apparatus (Pachankis, 2022f & 2022g) <sup>[58, 59]</sup>. I mainly worked as editor and fulfilled some duties for some of my cousins' businesses for seven years for income necessities. For the purpose of marriage, whenever and wherever the marriage took place, the marriage has no societal value without appropriate governmental documentation and / or systemic codification. However, the human rights coercion states' jurisdictions are unable and unwilling. With PRC's constitutional autocracy, the government has all the incentive for power politics and power control, and no incentive for humanitarian legislation except when such legislation serves its purposes in power gain. It means that policy trade incentivizes the autocratic government other than the governmental responsibilities it shall take. This underlies the consequences of the Bush administration's withdrawal from the Roman Statute that caused today's polarization of American democracy.

Heteronormative axiology puts generation at the center of ethical reasoning. Non-generational ethics & morality are deductively categorized as sexual orientation (Pachankis *et al.*, 2021a) <sup>[47]</sup>. Such phenomenology is no foundation for love. In a naturalistic view of love, however it can be preserved from external moral coercions, the existential answer can only be a self-knowledge of intersubjectivity (Pachankis *et al.*, 2021b) <sup>[48]</sup>. Even when the objectivity of love can be concluded, the subjects in love do not exist without societal relations. With the latter shaping the gender-normative dominance (Peterson, 1997) <sup>[63]</sup>, the axiology of societal relationships became the founding blocks of power distributions (Gill, 1997) <sup>[18]</sup>. The gender modalities of love govern human behaviors profoundly. The structuring of interest in society is the structuring of

gendered interests (Bakker, 1997) <sup>[6]</sup>, and the interests of generation one of them - especially with ethnic nationalism (Pachankis, 2022g) <sup>[59]</sup>. With the realist economic-financial structures that are dictated and tightly controlled by the CPC for specific purposes, including currency manipulation, the free movement of people are bounded by the Chinese geopolitics, and the centralized banking restrictions manipulate capitals and capital formation. The problem on economy and finance is also associated with intelligence and spywares developed by Chinese companies and possible adopted by the Ministry of Public Security of PRC. (Duffield, 2000, Mastro, 2019, & Pachankis, 2022b & 2022e) <sup>[15, 38, 54, 57]</sup>

In the quest for the answer on the injustice and underlying abhorrence incurred & still torturing the innocent minds in pursuit of the simple, yet in mainstream ethics often taken for granted, happiness & bliss in life, the militarization of the psychological sciences underlies the reason for the CPC's "localizing" and "indigenizing" (本土化) religions approaches - or in other words, "territorialize" the knowledge production of religions, whereby PRC has always maintained a strict control on religion and religious communities in the mainland China territory. The practice on persecuting and criminalizing religion is prominently historic and ongoing in the communist regime, especially for Christianity (Gunia, 2020 & McKeown, 2020) <sup>[21, 40]</sup>. It means that religiously based marriage is bound for discrimination and even persecution by the cultural differences to the militarily imposed cultural indigenism, regardless of the religions' stigmatization on LGBTQIA<sup>+</sup>. This underlies the sexism approaches I used with the continued harassment online with the breached privacy data of the U.S.A. military (Pachankis, 2022a) <sup>[53]</sup>. Similarly, the Chinese wording of psychology as in "心理学" (literarily means "the study on the rationality of the heart") is substantially different from the European and American tradition (Hall, 1977) <sup>[23]</sup>. The codification of psychological data is also practiced by the Chinese, which means the privacy transgression and problems on ethical standards is also questionable in the totalitarian adaptations on technological practices and informatics with visual coding (Pachankis, 2022a) <sup>[53]</sup>. This is also why I picked up my original psychodynamic discourses with the psychoanalysis on the structural dictatorship (Pachankis, 2022e) <sup>[57]</sup>.

The gendered groups of interests intrinsically take up the consciousness of human society. The assertion of power through heterosexual axiology in the ontological domains with widespread mirror images, including with the NASA ADS system (ADS, 2008 & Pachankis, 2022a) <sup>[1, 53]</sup>, is further bringing back eugenic surges in the democracies and notably in America (New York Times, 2022) <sup>[44]</sup>. It is with this regard; axiology is not without the consideration of power. Not all governments promote individual freedom, whereas some powers are skilled at asserting interest in the disguise of love by the utilization of heteronormative ethics. The revival of patriarchy in the U.S.A. with responsive eugenic panics is the current psychosocial impact from the systemic power assertions of the dictatorial regime in cyber and all-media propaganda strategies. It is with this regard, The real problem facing the LGBT community in mainland is not even gender-specific, even though the gender epistemology plays an important role. The Asian power political act with atomic and hydrogen bombs did not deter, but incentivized the Chinese Communists seeking after

nuclear power. (Spence, 1990) <sup>[70]</sup> The geopolitical ambitions of the CPC did not stop after the 1989 Tian'anmen Square Massacre, dehumanization and persecutions on the religious groups, and continued militant planning on the economy creates ecological disasters around the areas. (Pachankis, 2022e) <sup>[57]</sup> It is also with this rationale, the insurance sectors in mainland China are governed by the centralized banking systems. The proliferated and electronic hazards impact on citizens' health (Pachankis, 2022e) <sup>[57]</sup> has witnessed the past decade with American Beijing Embassy's report on P.M. 2.5 scales. With the macroeconomic means, with or without the awareness and consciousness, the population is essentially under economic and financial coercion with power politics & realpolitik. (Ang, 2018) <sup>[4]</sup>

Apart from the need for LGBTQIA+ advocacy in the mainland China region, the costs of advocacy see no positive return for the well-being of the population, and risks of further exploitation from the government's military ambitions (Yan, 2019) <sup>[83]</sup>. The socialist Yinhe Li (李银河) and her husband Xiaobo Wang's (王小波) works pushed for the decriminalization of LGBTQIA+ in mainland China, with criminalization originated from the illicit blood sales that caused the spread of HIV in He'nan province of PRC. However, due to the social pressures and economic arrangements from the command economy of PRC, many LGBTQIA+ persons entered heterosexual marriages for disguise and survival in the system. A heterosexual female undergraduate classmate, Qili Liao (廖琦立) who now works in Sichuan Television, created a documentary on the issue along with elders who lost their only child during her graduate studies - a eugenic historic result from the Maoist dictatorship. The One Child Policy enacted during Mao; Zedong's dictatorship commanded all couples to have only one child in order to reserve food resources. No data is acquired on the food reserves' contribution to civil economy and military reserves for war and military production. Since the National Social Security Fund of PRC often have questionable management issues and the pension infrastructures are less developed and personnel less professional in the region, many elder people from that era rely on their children to take care of them. She also documented the women's adverse sexual health outcomes being married to homosexual persons. Many of the Chinese heterosexual population, with dysfunctional government, have to depend on their children to compensate on their thin pension due to the centralized quantitative control for financial coercions of the regime.

The Chinese government has strict regulations and censorship on literature, cinema and television for ideological purposes, it is also for this reason the visibilities of locally produced LGBT themed cultural products are mainly circulated by independent events that often risk of governmental harassments, with the same premises holding true for many other events such as performance art and religious activities, with the freedom of assembly almost always restricted by the governmental entities. The causes for the governmental behavior are not without direct influence by the power interdependent theory in international relations that formed the global mercantilist economy. (Hettne, 1997) <sup>[27]</sup> The command economy of PRC constitutes as the war economy model. Some of the cinematic industry giants are or were associated with

military trade. It means that the cinema and cultural industry serves both purposes of propaganda and money laundering. One of the prominently known among the industry is the Baoli Group (保利集团) which smuggles weaponries through the Hong Kong channels. The function of the top-down command economy is not unassociated with the power political projections of the CPC to the Western countries after World War II with nuclear weapons applied to Japan as the Pearl Harbor attack possibly threatened the NASA Deep Space Network. (Stirone, 2018) <sup>[72]</sup> The Three Georges Dam of PRC's military application in nuclear production further proves the consistency of its approach. (Pachankis, 2022g, Stashwick, 2019, & Kulacki, 2020a & 2020b) <sup>[59, 71, 32, 33]</sup> The Reform and Opening further boosted another coercively controlled civil line of transportation with dynamics between the central government's power grip and the local governments. The covert financial coercion methods in militarization and enslavement of local groups (Pachankis, 2022e) <sup>[57]</sup> are the fundamental reason for PRC's internet blocking pragmatism with the accomplice of cyber sovereignty claims. Disguised cyber conducts are performed with privacy beaches & evidence tampering, and the commercialization of processed privacy data with psychological data gathering can be further used in commercial product designs in enslaving, economically & sexually, the population with telecommunication surveillance.

Some European and American companies sold overproduced cultural products as garbage for disposal in the developing country, which was sold in the mass piracy market with contents that are often ineligible for import by the government. (Reno, 2000) <sup>[65]</sup> A vivid example is the popularization of the American TV series *Queer as Folks* that formed an initial consciousness for the coalition of LGBTQIA+ communities in mainland China. The underground cultural economy built the internet's development also reflected such a trend, and these became alternative sources on gender diversity for marginalized population. In essence this also weakened the ideological grips of the central government on the society. The later developments on the persecutions of the Falun Gong members by the central government can also be seen as an ideological grip. A retired professor hinted me that the CCTV reports were fabricated and warned me on my religion before I embarked on my graduate research. The cases of the religious group are further diagnosed as the failure of identity formation with the combination of religious identity formation, suppression of expression, and demonization of the religious group. Even though on a structural realist rationale, political systems without separation of power seem to have lasting impacts on law with power nitch that don't have the majority rule problem faced by American democracy, the power structure acts on what kind of power the structure breeds too. (U. N. H. R. O. H. C., 2021) <sup>[77]</sup> Furthermore, the very facts on the militant persecutions on the religious groups (Pachankis, 2022a & 2022e) <sup>[53, 57]</sup> constitute the basis of psychological torture, cruel, and inhumane treatments, disregarding the rule of law, for enforced degrading treatments and punishments. It is with this regard; no law is foreseeable nor enforceable without genuine democracy and respect for the UDHR that PRC assigned itself for upon being a security council member. The human trafficking organization, CPC Battle

Assembly Bureau, misleadingly labelled as “United Front Work Department of the CPC Central Committee” with practices of militarization of religion, must be disbanded and held accountable for their criminal activities!

## 2.6 Psychosocial Male Dominance Normalcy

The proposition that LGBTQIA+ rights ought to be human rights has its logical flaws, but does not make the claims to human rights obsolete (Dubel & Hielkema, 2010, Sloomaeckers, 2019 & Brito, 2022) [14, 69, 10]. As Peterson indicated to the subtlety of the gender dimension on knowledge production, the human rights paradigm is a result from feminism. Needless to say, feminism has been the Avant Garde on deconstructing the gender hierarchy, yet “the state’s complicity in assuming and reproducing the stereotype of heterosexual, nuclear family households” have been the major construct of the United Nations system. (Rosenau, 1997 & Cox, 1997a) [66, 12] The fact whereby Eleanor Roosevelt’s claims on Universal Human Rights are categorized as “rights of women” and Article 1 of the charter states it as “in the spirit of brotherhood” further indicates to the reasons where the Chinese version changed the pluralistic form of wording as in “men and women” to the singular heterosexual definition of “between one man and one woman”. (United Nations, 1948 & 1964, 联合国, 1948 & 1965, & Spence, 1990) [76, 75, 85, 86, 70] Moreover, the fact that “universal declaration” in the translated Chinese texts became “world” further indicates the long-intentional offensive strategies toward the UDHR by the structural realist power with wordplay (联合国, 1948 & 1965) [85, 86]. It is with this regard; the power dimension must be ruled out of the process of LGBTQIA+ marriage equality. It is unless the humanitarian values of marriage (Pachankis, 2022h) [60] based on the mutuality of love and founding a family, instead of a family of interests to the powers, is acknowledged by appropriate courts, regardless of sex or sexual orientation, can the justification of legitimacy be achieved.

The weakness of LGBTQIA+ marriage without biological possibilities on having a kid with both partners’ genes, in this aspect, becomes the strengths for the couples without the coercive possibilities on familial ties in traditional heterosexual marriages and cultures thereof. Such notion of law is predominant in Europe as I researched during my work in the Venice Biennials. It is in this context, the European parliamentary path trumps over the American path on democracy, especially with the consistent preemptive measures with the Roman Statute. Therefore, the paramount issue on LGBTQIA+ marriage is the same issue on heterosexual marriage: it is the universality of marriage instead of sexuality and sexual orientation that needs to be acknowledged. This is the universal value. However, without appropriate economic structure, the aforementioned ideal is no more than a notion. For an economic paradigm, the interest of identities differs for heterosexual and LGBTQIA+ marriages. (Bakker, 1997) [6] This aspect of humanity does not change by law unless with a *poteriori* philosophy. The main differences for LGBTQIA+ and heterosexual marriages are the emancipation problems. The growth path and gender psychological developmental path differences vary greatly after 20s on a peer-to-peer reference and more chaotic on vertical comparison groups. It is more the so with a national socialist ideological structure. (Liu &

Tu, 1970) [36] It is in this aspect of national socialism, the structural weakness of the LGBTQIA+ population becomes a superficial and superficial phenomenal interpretation on LGBTQIA+ behaviors in the regime with “cultural adaptation” as cultural-financial coercion. (Pan *et al.*, 2021) [61]

Behind the cultural-financial coercion with the geopolitical interests of the CPC realpolitik power, the maritime security required the German text on international law to counteract Russian hegemony and ambitions on the sea, and the Chinese communists have been an integral part of the Russian hegemony, hence the United Nations permanent five memberships went to PRC instead of ROC. (Singer, 2002) [68] (van der Pijl, 1997) [80] (Spence, 1990) [70] ROC has established the best paradigm on humanitarian laws in the Asian cultural sphere means that maritime empowerment is beneficial for the peaceful purposes of disarmament across the Taiwan strait, with a constructive path on technological alterations for common defense on near-earth object (NEO) threats since the energies used in the production of nuclear weapons will not be safely destroyed otherwise with the conservation of energy laws. (Pachankis, 2021, Kulacki, 2020a & 2020b, & NASA, 2016) [52, 32, 33, 43] With the historic background on Freedom of Information Act, territorial powers have enacted country domains for metadata and data manipulation (Pachankis, 2022c) [55]. The domain politics become the hidden dimension of economic and financial manipulation by enactment of local laws in combination to global politics and international laws that have deep implication to monetary generation and finance. This further disincentivizes the government for LGBTQIA+ marriage that may have deeper indications to family structures & law that disadvantages the power’s financial coercions on the civil society. This is consistent with the pattern whereby the developed nations first enacted LGBT marriage and the less developed & developing countries criminalize or repress the population in a macro-structural-social heteronormative axiology. Autocracy and dictatorship that utilize the international and global realm while suppress and control the fundamental freedoms of domestic population is further empowered by domain politics and artificial intelligence. Such empowerment would further incentivize such powers’ expansionist ambitions according to global developments. This also explains my experience on being targeted by the systemic crime (Pachankis, 2022a) [53] probably related to the Ministry of State Security of the People’s Republic of China (中华人民共和国国家安全部) with military ambitions of the dictatorship - the social-economic dimensions can also be relevant to the former Interpol president and vice minister of Public Security of PRC Hongwei Meng’s (孟宏伟) disappearance.

## 2.7 Analysis on the Best Alternative for Change

The method on “best alternative” was acquired in the course *The Changing Global Order* offered by Leiden University via Coursera, and was a dialectic result from my online interactions with the *Teaching Astronomy* team on Twitch and astronomical club *Astropedia* on Discord during my data experiment and scientific writing. The structural realist formation of geopolitical ambitions in the communist block results from the maladaptation of USSR on outer space development during the Cold War with the CPC as the devote follower. The Belt Road initiative and the strategic

banking with Russia in the South China Sea is only another geocentric energy politics game to vie for maritime power dominance, which could have caused Brexit. It means that the federal reserve banking system is at risk under the negative sum game. (Pijl, 1997 & Pachankis, 2022e) <sup>[80, 57]</sup> The reunification discourses posed by the CCP is not a negative factor for democracy building for a stabilized Chinese sovereign with an Americanized structure, which underlies the KMT's historic approaches. However, the astronomical outreach in the education systems needs to be accentuated in a China that was predominantly governed by organizational troops. (Pachankis, 2020b) <sup>[51]</sup> The epistemological gaps of consciousness forming with the rapid development in the outer space is tremendous for the technological paradigm that the CCP power persists to. (Chen & Wang, 2006) <sup>[11]</sup> It is notable that the epistemological paradigm whereby using geopolitics and energy strategy to hide key facilities including production facilities underground is a historic rationale from the air-raid shell and prevents being detected by air-based and satellite-based detections, it also prevented the civilization from growth and development into the globalized peace. (Mastro, 2019) <sup>[38]</sup> With the previous researches, the three best alternative paths for possible change are analyzed.

Albeit the national reunification discourse along with the anticolonial discourse is an ideological one, the strategic implication for global cooperation on NEO threat mitigation is a promising one. It is in consistency with the founding of the United Nations. (Spence, 1990) <sup>[70]</sup> The disarmament process ought to be in line with the global military mitigation capabilities building process with arms control as the limiting factor. Continental anti-ballistic missile launch systems can also be redesigned for this very purpose. Such a disarmament process also incentivizes education system upgrade and benefits astronomical education of the ancient civilization. (Cox, 1997b) <sup>[13]</sup> Quantitative atmospheric fusion and fission influence researches are needed for such a design, and for the disarmament process the nuclear line weapons can be put into arsenal reservoir for the future purposes.

The reunification across the Taiwan strait is the best action to counteract Russian hegemony with the Northern parts of PRC. The strategic importance of the Asia-Pacific cannot be fully eradicated for fragmentation without allyship. The rising PLA maritime capabilities, if they proactively disarm, can mitigate the energy dilemma their military ambitions have put themselves into. (Yan, 2019) <sup>[83]</sup> This can also further deescalate the deterrence actions necessary to counteract the Russian hegemonic expansion with the Chinese sovereign for destructive outer space production. (Fu, 2012) <sup>[16]</sup> The advantages of Taiwan's planetary sciences in the Asian cultural sphere can further integrate with the established mainland organizations for military integration in order to form a coalesced independent military branch of power. The independence of military from the political branch is key to the reform on a clean-cut and clear-cut separation of power, which means the CPC needs to give up its constitutional power claim on the military.

For the experience ROC has with humanitarian legislation and judicial experiences with the Chinese culture, the legal reform and Senate function ought to reside with the Taiwanese experts. A transitional electoral organization is needed for the change to a multi-party democracy instead of the current "multi-party consultancy" dictated by the CPC

power political constitution. This paradigm fits best into the human security theory and utility production instead of destructive production as proposed by Mary Kaldor on a global formation of global strategy. (Kaldor, 2011) <sup>[29]</sup> The humanitarian and spirits of natural law the Taiwan judiciary systems with accumulated cases can further push for the legal reform mainland needs with a statutory law system that reflects a patriarchal pattern of "legislation". (Werff, 2010) <sup>[82]</sup> For this, the economic bubbles the Chinese military and CPC has created on the regime and global economy would have to cool down after the global propagandist cultural expansionism comes to an end.

Even though economic organizational changes can push the social structure forward, the *de facto* lack of law and legitimacy with a unitary dictatorial constitution that can be arbitrarily rewritten by one party is still the key issue. It is for this reason, the check and balance of power through multilateralism does not substantially help with equal marriage, but a possible path for positive changes. The ubiquitous communist penetration in the territory and all sectors of organizations is the key factor for social immobility and the mercantilist monetary generalization. This also means that without removing the party branches that have military power over most if not all organizations in mainland China, democracy is not going to happen, nor the separation of power. It is therefore, without the spirit of human law and without genuine democratization process, any statutory legalization on equal marriage does not constitute the spirit of marriage. Furthermore, the militant schemes of the PRC that destroys the limited natural resources including unsalted water systems would further affect the well-being of the global system.

### 3. Results

#### 3.1 Transgressions of Geneva Conventions by All-media Privacy Breaches

From the onset of the observation on the surveillance and spyware schemes of P. R. China, it is one thing that the APPs intrude privacy through data content, it is more severe with the APPs track device serials for human trafficking with satellite data (Pachankis, 2022e) <sup>[57]</sup>. This creates deeper social economic problems with totalitarianism central banking to the global system with autocracy and dictatorship. It is not improbable that device tracking can fetch cross-APP contents for deeper hacking possibilities, and the adoption of speech and text type tracking is a present technology adopted for mass and targeted analysis (Pachankis, 2022a) <sup>[53]</sup>. Such psychoanalytical control is the extended use of international law with sovereignty diplomatic rhetorics in creating an alternative reality from the global values of normalcy, which constitutes the gaslighting technique of the CPC regime practice. The gaslighting with nationalism propagandas further caused the Stockholm syndromes on a large scale by the cultural psychosocial coercion through the Chinese cultural economy, which can be adjusted in terms of finance by the backend data manipulation (Pachankis, 2022c) <sup>[55]</sup>.

Dictatorships balance the production and distribution of resources with widespread eugenics. The policy goals of such regimes are often repetitive, socially widespread, non-empirical, and proliferates injustice for LGBTQIA+ individuals exponentially. With the liberal international values in the public-private dichotomy of international law, ethical imperatives for consensus on globalized marriage

and domestication in the high spirit of humanitarian values are proposed in global justice & democratization. The gaslighting techniques with cultural psychology and cyber psychoanalytic warfare further diminish the identities of the LGBTQIA+ people with heterosexual male fascist gender oppressions that marginalize the zone and rooms for historic justice. It is with this regard, the core issue of LGBTQIA+ equal rights still lies with the constitutional dictatorship. The CPC solely dictates the People's Liberation Army according to its constitution, and has power over the constitution, i.e., the interpretative power normally held by the Senate in multi-party democracy. Even though the five levels of regionalism have been discussed on the double movement theory on economic freedom (Pachankis, 2022h) <sup>[60]</sup>, with this structural realist problem, without multi-party democracy and minimalist government, the LGBTQIA+ population, either marginalized or not, see no constructive light for change in the near future. (Hettne, 1997) <sup>[27]</sup>

Whereby nobody is free until everyone is equal, the egalitarian principle is the most unlikely to be achieved on a global level. The structural dilemma on regionalism is with the international law itself. (Singer, 2002) <sup>[68]</sup> One of the CPC indoctrinations in education are to "listen to the party" ("听党的话"), which also means "to obey the party" and implying the broadcasting codes & all media pragmatism in coercion speeches. The dictatorial organizational method originates from the USSR's nationalism methodologies and associated with the introduction of satellite communications. (Pachankis, 2022d & Guo, 2005) <sup>[56, 22]</sup> This could have caused the panic eugenic responses in the American democracy (Pachankis, 2022e) <sup>[57]</sup>. The concept of "power to speak" ("话语权"), which also includes discursive powers, diplomatic rhetoric powers, and etc. is closely associated with the broadcasting and television industry (Bandura, 2001) <sup>[7]</sup>, and in the case of education, the power dimension of knowledge production (Gill, 1997) <sup>[18]</sup>. Whereby the dimension of power utilizes the technological rationale to serve its totalitarian and autocratic purposes, the scientific rationale as the driver and purpose of technological activities serves as the best alternative for human epistemology to overcome the predominant power indoctrination. (Chen & Wang, 2006) <sup>[11]</sup> The deconstruction of territorial power paradigm to scientific paradigm needs a higher state of mental activities and observance overcoming the systematic human construct that marks the beginning of knowledge production with appropriate values, of which humanitarianism is one. (Joseph, 1987) <sup>[28]</sup> When in 2019 I linked to the American cyber space with the MacBook Pro bought in New Haven, CT, I noticed the dynamic DNS' relation to possible satellites in outer space. I knew from nuclear knowledge and cosmology that it is wrong when the state-controlled Xinhua News Agency accused of America deploying nuclear technology in outer space (Pachankis, 2022a) <sup>[53]</sup> - possibly a distorted cyber and AI based analysis on my activities in the School of Economics and Management in Communication University of China when I worked on disarmament for outer space cooperation based on the 1985 Wulf A. Norman outer space law document (Pachankis, 2022c) <sup>[55]</sup>. These activities that could have led my being suspected by the Chinese cyber intelligence (Pachankis, 2022a) <sup>[53]</sup>.

The source on geopolitics and governmental incentives on regional control derives from power interdependence.

(Reno, 2000) <sup>[65]</sup> It is for this reason, the reinforcement in national identities based on territorial geological incentives are at the core interest in the power ambitions of constitutional dictatorships. (Pijl, 1997 & Guo, 2005) <sup>[80, 22]</sup> The weakness of power interdependence is on power margins such as borders that the authoritarian ambitions devour on itself. The polyarchic networks on transnational ties increase the free flow of information that can be seen as destructive to nation-state actors that seek authority. (Duffield, 2000) <sup>[15]</sup> This dynamism puts nationalism and regional development on the same footing in global politics. Albeit the United Nations Human Development Report serves as a supplement to the male dominant charters of the United Nations, the gender equality dimension is still bounded by the territorial ideologies of power. By the natural distribution of gender diversity and sexual orientations, the territorial dominance further restricts the fundamental freedoms of such citizens. (Bakker, 1997) <sup>[6]</sup> It is in this regard, however promising equal marriage sounds, the rudimentary problem does not get solved by the superficial achievements on the forms of recognition but the just democratic structure that ensures such unions regardless of sexual orientation or forms of families.

Before the human trafficking harms and before COVID-19 first sprang up in Wuhan, Communication University of China was already under military siege and supervision. My graduate school academic supervisor, Ouyang Changlin (欧阳常林) was removed from the university when I started my graduate research and sent him contents on democratic reforms via WeChat. He was falsely accused by former Hu'nan Radio and Television Administration leaders for retribution on his reforms (台局分离) when he served as the director of Hu'nan Television (Yardley, 2005) <sup>[84]</sup>. It was a phenomenal reform that separated the provincial television from the CPC propaganda bureaus with power suppression. In recent developments I noticed that my supervisor compromised to the powers ideological pursuits in media in a visit in Sichuan province, for which I hold that the lack of law and justice cannot be reimbursed by ideologies. The former president Su, Zhiwu (苏志武) was removed from the university for he "used the university car several times for private reasons and put a student's gift in the headmaster's office". The post was replaced by someone who used to study in Renmin University with potential conflict of interest with the present dictator Xi, Jinping (习近平), who pushed his rival Bo Xilai (薄熙来) out of the dictatorial competition with alleged crimes conducted by his wife (the "连坐" culture in ancient feudal governance and is also associated with the totalitarian ideologies in mainland China for coercions on close and familial relationships). I also had been reporting on the suspicious military moves of Bo, Xilai sending troops from Chengdu Military Zone to Zhongnanhai during he was mayor in Chongqing during my graduate studies in classes - information fed by private sources. I also observed in 2019 that in New York City, the China Embassy was guarded by the NYPD instead of military forces as in mainland China, and how Bo, Xilai was convicted is not without further suspicion. The deaths of the Chief Financial Officer of Baoli Group and the administrative leader of the railroad company are not without suspicion on the military supply chains and for concealing evidences from the global society. I was not able to enter back to the university for

years for the documents in the university before the pandemic, but still sent my two completed graduate dissertation to the university library via email. It is notable that almost all universities in Beijing are deployed with the PLA.

### 3.2 Chinese Dictatorial Pathology

The heteronormative axiology in generation concerns used to cause psychosocial criminalization of the LGBTQIA<sup>+</sup> population. Dictatorial pathologies have similar elements but only to reverse the generational concerns to personal and power political gains through the generations. If the LGBTQIA<sup>+</sup> persons' apathy on the heteronormative parentalism ethics seems offensive to the gender normative perceptions, the relational calculations and behavior controls on the natural responses for including democratic societies to its power political influence sphere is worth of the pathological definition and psychoanalysis.

Two of the CPC beliefs have been the driven factor of PRC's maladaptation of technologies and the use of AI for population control: 1. Communism can only be achieved by material abundance, and 2. Science and technology is the driver for productivity (科学技术是第一生产力), which was raised by Deng, Xiaoping. However, this only explains the mechanical aspect of the regime population enslavement, further explanations on the analysis can only be achieved by cultural anthropology (Pachankis, 2020a) [50]. What the cultural revisionism and "cultural confidence" assertions have been inflicting on the global society and global economy are: 1. The gathering of individual human data for calculations on human labor values and usable values for financial coercion; 2. Grooming surrogacy institutions and companies for a cultural disguise on the military ambitions behind the financial crimes; 3. Effectively coerce notable persons for disobedience and control the behaviors of human groups by the notable persons; 4. Make all other institutions subordinate to the CPC key persons, which is also the reason calculative technologies have been in high command in the global economy (Lewis, 2022) [35]; 5. Mass-scale emotional & psychological calculations for effective nuclear threats on democratic societies with commercialized APPs and push notifications, which underlies the financial sustainability of its militant practice with information & communication technological control (Pachankis, 2022e) [57]; 6. Reversing the individualistic psychodynamics to the dictator's psychodynamics to satisfy the omnipotent illusions of the personal power of the dictator, which caused the phenomena of fascism in marginal spheres with cyber contacts; 7. Dehumanizing persons other than the central power groups. Such psychodynamics are also one of the contributing factors to the LGBTQIA<sup>+</sup> persons' suicidal thoughts, especially with cyber breaches worldwide. (Pachankis *et al.*, 2021a) [47]

### 3.3 Sexology for Gender Resilience

As with the psychodynamic intrusions of the dictator's mind (Bollas, 1993) [9], sexual health and sexological interactions become the best strategy for mental health, despite of the increased cyber psychological coercions on the LGBTQIA<sup>+</sup> population (Pachankis, 2022e) [57]. Familial identity is critical to the mental and social health of the individual and society, and one of the ways preventing the population from

dissociative forces and coercions from the dictatorial system. The free and equal consent (Pachankis *et al.*, 2021b) [48] of intending spouses of our family faced by the systemic separation in the information systems increased my mental resilience in my own case. It is with the free and equal consent I managed to shift the intrusive dictatorial psychoanalytical attacks to the positive psychoanalytical defense. Further researches in the Freudian pediatric psychometry for the diverse gender population in LGBTQIA<sup>+</sup> are needed for the contrast group with the heteronormative psychometry. These indicators will also contribute to the marginalization on the dictatorial psychometric invasions with media practices.

With the in-person memories of affection, spirituality, and inductive husbandry, sectional reports have been transmitted with asynchronous cyber & telehealth delivery. Complementary elements in the model of cognitive-affective-behavioral therapy (Pachankis, 2007) [46] is mutually implemented in the compromised marital relationship setting. Minor inductive relapse was experienced due to high hot war risk (Seager van Dyk, Aldao, & Pachankis, 2022) [67] with psychological triggering mechanism of debunking (Slootmaeckers, 2019) [69]. Temporal mediations were received with reaffirmation on the experimental method of cyber & telehealth delivery in the interest of the family (Pachankis *et al.*, 2021b) [48]. *On a par* with the experimental prototype of triangulation (Pachankis *et al.*, 2021b) [48].

### 3.4 From Private International Law to Public International Law

With the research process for marriage faced by targeted human trafficking (Pachankis, 2022a & 2022e) [53, 57], the choice of law for marriage had to change from private to public international law. The silencing and disappearance records, both by forceful media and by possible assimilations, makes the UDHR a public nature of international law for the safety strategy for victims faced with covert human trafficking. The predominant deprivation of the LGBTQIA<sup>+</sup> individuals' human rights in many countries, with post-colonial states included (Watch, 2013) [81], makes the social visibility of the suffrages of the human beings all the more significant for the legitimacy of legal principles. The raw nature of men in patriarchy is a constant backdrop that abhors the conscience of men and women in modern states (Slootmaeckers, 2019) [69]. Offensive structural-realist powers are, most often than not, founded upon the continuum of hunter instinct in the organization of territorial powers that hold siege of states. (Lobell, 2017) [37] In this, the realization of UDHR is an indicator not of the power of a territory, but a fundamental standard of legitimacy of given state(s). Instead of a power political and heteronormative male dominant definition of legitimacy (Mushakoji, 1997) [42], the UDHR is the fundamental and ultimate definition of legitimacy. The utilitarian principle in technologies is put into an ethical lens of careful evaluation, given the long-held militant practices to civil economy by the CPC (Pachankis, 2022c) [55].

The dictatorial I/O loop of judicialization in the CPC regime has been the continued financial harms inflicted on me, with ongoing predatory uses of mirror images. The scientific institutions are under military control for technological developments with coercive funding contracts, and caused the contamination of outer space - a logic continued from

the construction of the Three Gorges Dam whereby numerous literatures before the construction predicted heightened earthquakes. (Pachankis, 2022g)<sup>[59]</sup> Its policy on civil-military fusion breaches the UDHR and Geneva Convention by militarizing the civil population. The comparative developments of technological applications suggest the level of democratization with respect to the UDHR is positively correlated to the ethical development of technologies. However, for decolonial discourses, the Roman Catholic morality in the spirit of the Roman Statute shakes the foundation of the self-perceived independence.

The linearization of nonlinear regressions is often modeled in organizational structures for stability. (Pachankis, 2022e)<sup>[57]</sup> The epistemic inequality is more subtle and does not fall into the category of historic injustice, but a conflict of established interests with gender [in]equality by majority mob. Albeit historically, LGBTQIA+ rights and feminist movements shaped the gender-social symbiosis, the distribution of organizational epistemologies and a posteriori gender difference diverge. The convergence of eugenics in organizational structures is the only self-containing and self-reinforcing formalism, just as the epistemology of competing interest in Cold War mentality (Pachankis, 2020b)<sup>[51]</sup>. Henceforth, the gender question essentially becomes of a question on security dilemma (Herstein, 2008)<sup>[26]</sup>. With the differences in informatics residing in conceptual top-down designs in infrastructure, state secularism and compartmentalization of non-Christian nations further trivializes the I/O frameworks because of the offensive realism cyber psychological warfare; as so are the World Wide Web, and contemporary & modern domain politics with spatially closed topologies. With the presumption of semantic security in Fig 1, disproportionation of gender hierarchy kicks in in the sinking effect on socioeconomic interests in emerging regional communist formations (Kaul & Kannangara, 2021)<sup>[30]</sup>. Such security dilemmas in essence are the results from the same roots of reluctance in abandoning the patriarchic gender hierarchies.

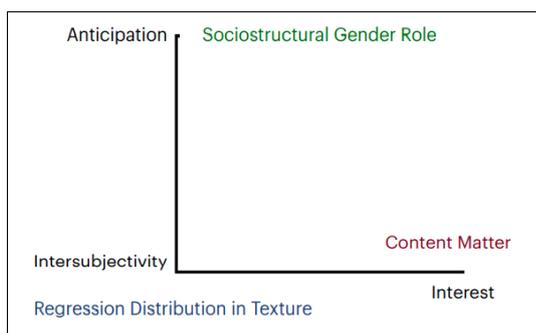


Fig 1: Epistemic gender role in social ontology

The judicialization of geographic areas only further totalitarialize human activities, hence sex. Such trends are an inherent denial of individuality & the presumptions on rational individuals. The exploitation of geographical economic activities is largely from the governmental deficits in structural realist institutionalism. Such coercive top-down movements can be modeled in Fig 2. Therefore, and judicial deference is bound for the calculation on the maximization of geographical interest and minimization of risks in security, liquidity, and etc. (Biddle, 2020)<sup>[8]</sup>, and the outcomes are largely pre-calculated by the threshold control

loops. In the recent observation on the movement of a previous friend with benefits, his trajectory of movements in the territory was calculated with a prior harassment in relation to the compartmentalization militaries on the calculation of Japan and condensation linguistic calculations were observed in relation to keyboard tracking technologies of P. R. C. on iPhone, whose cloud server is abducted in P. R. C.

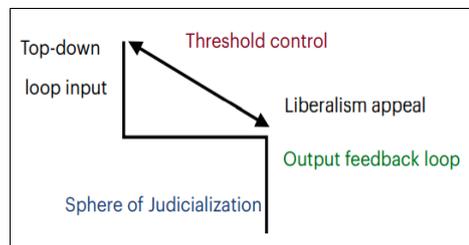


Fig 2: The judicialization of geographic control

Such subtle methods of human rights intrusion are noticeable for my enhanced mental health and resilience, but if the cross-domain cybernetic calculations are to be further transgressed, noticeably with *Discord*, whose message functions are evidenced to be without any encryptions and with financial ties with the CPC party surrogacy Tencent, the intrusions on mental health and psychological coercions can further deteriorate.

As conceptualized in the dualist use of international law and totalitarian I/O frameworks by P.R.C. (Pachankis, 2022e)<sup>[57]</sup>, not only the LGBTQIA+ persons are suppressed by the dictatorial judicializations with personal top-down inputs distributed in the ontological frameworks, so are the rest of the incompatible moral beings. Temporal social experiences in surveillance and especially cyber surveillance states are largely disrupted by the disrespect on direct sensual experience & reporting thereof exemplified by case law systems. The permeation of top-down propaganda deeply rooted in historic materialism in communist regimes, there is no other presumption than the presumption of realism (Biddle, 2020 & Hatzenbuehler, 2016)<sup>[8, 24]</sup>. The application of historic materialism in the biological sciences, treating human beings as in a historic materialist framework, can be the root cause for the communist developments in the psychosocial warfares. The insurmountable subjective revisionist self of dictators egos hence can be seen as the driven force in such nations foreign policy and international behaviors (Gueorguiev, 2018)<sup>[19]</sup>. The sensory experience of the LGBTQIA+ population hence are naturally immune to thus extreme forms of masochism and patriarchic structures thereof with gender exclusion shown in Fig 3.

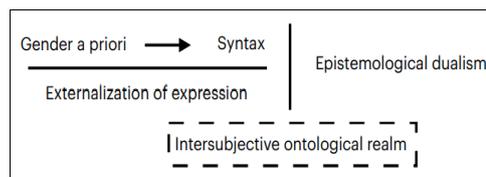


Fig 3: The cause of epistemological dualism in international law

#### 4. Conclusions

##### 4.1 The Source on the Violation of LGBTQIA+ Human Rights

The research uses critical theory in the examination of the unfulfilled UDHR in People's Republic of China. It is based

on the humanities with cross-cultural and cross-linguistic analysis of the original legal texts of the UDHR and translated version in Simplified Chinese. Axiological analysis on the legal texts amongst the UDHR, Geneva Convention, and Roman Statute was also conducted. Apart from personal experience, sensual experiences, and qualitative surveys, literature review was mainly conducted to find the disparages on the realization of the UDHR based on the information. The research took a positivism approach to the original texts of UDHR, and a postpositivist approach to the Roman Statute and Geneva Convention. The method negated the power political propagandas by the Chinese education system and party-controlled media. The post-positivist method corrected the subjective bias of the researcher on the presumption of a state of the CPC controlled territory.

The research concludes that the violation on LGBTQIA+ human rights in P. R. C. is not due to that the UDHR is not implementable, but the lack of political incentives for marginal or absolute gains of the political power. The projection of its security council power onto the civilian population is the source of its coercion on resources & production. The prerogative of sovereignty ensured its domestic violations on universal human rights unpunishable, and the forceful assertion on the security council ensured its immunity from the liberal institutions. With Taiwan's intentions in joining the International Criminal Court, the joining of India will reduce *force majeure* in ensuring universal human rights enshrined by the spirit of law. With respect to India's territorial independence and concern on the United Nations Security Council politics that also jeopardized fundamental human rights inside their borders (Bais, 2016)<sup>[5]</sup>, the preemptive measurements of the Roman Statute would only build a better legitimate basis for democracy in India than otherwise. (Kaul & Kannangara, 2021 & Tiwari, 2014)<sup>[30, 74]</sup>

The research concludes that from the Maoist dictatorship on, continuous severe breaches of the Geneva Convention have been the main coercive policies of the regime. Apart from the CPC's origin from the Communist parties in USSR and France, the power projection of Mao, Zedong on the thermonuclear bombs was utilized by the Stalin dictatorship with intelligence in the United States of America, partial records of which were checked on FBI Vault. (Spence, 1991) Apart from Deng, Xiaoping dictatorship's massacres conducted in Tian'anmen Square in 1989 with severe breaches to the Geneva Convention with forced migration, the consequential constructions of the Three Gorges Dam were found to be for the purpose of underground nuclear weapon production. (Pachankis, 2022g)<sup>[59]</sup> The research concludes that constitutionalism in the CPC territory is instrumental for its enslavement of the whole population with centralized banking and without regard to the ecological relevance of its behaviors. (Pachankis, 2022e)<sup>[57]</sup> The manipulation of macroeconomic weighs in digitized medium is bound for public international law even without the private international law justice for LGBTQIA+ marriage. Such trade between privacy and gender equality is a result of historic injustice but a precedent case for liberal international justice. The bargaining power of dictatorial regimes leverages private international law to avoid litigation of public international laws, and take advantage of structural realist apparatus offered by regionalism (Cox, 1997a)<sup>[12]</sup>. Counteracting the gender legality of

heteronormative male dominance on the monopoly of force (Priel, 2011)<sup>[64]</sup>, the legitimacy of LGBTQIA+ justice hence universality of legitimacy is the fundamental being (Heidegger, 1962)<sup>[25]</sup>.

#### 4.2 Genderless Power in Light of Humanity

As with intersubjectivity in the ontological realms of society, apart from the necessary acknowledgements of gender diversity, the source of power ought to be genderless. As with the analysis, drafting LGBTQIA+ marriage into a universal jurisdiction is a viable socio-structural change for international law in the liberal international order. It is non-incremental from a bottom-up perspective but incremental from a gender balance of power perspective in epistemic sociology. It boosts confidence and awareness of legitimacy in the liberal institutions in incrementalist transitions, and has the least impact on security conflicts in global structural change. The weakness in this proposal is the same issue accumulated from the economic dilemma. The reservation of heterosexual families in such a transition period is justified by circumstances. Education input from the astronomical sciences can raise better awareness in globalization and mindfulness with digital media, including the cosmic-environmental relevance to the co-habitating planet - details of which will be given in the 7<sup>th</sup> International Conference on Networks, Communications, Wireless and Mobile Computing.

Albeit discrete monetary policy on a global scale, exacerbated by the pandemic, is expected with Brexit, the security dilemma in border management is not an economic issue. De-judicialization in hard-border countries (Pachankis, 2022e)<sup>[57]</sup>, if diplomatically viable with the monetary apparatus, the reversal shift of civili-military relations in dictatorial regimes and transitioning states have to bridge the gaps between the dichotomies of domestic-international dualism in legal practices. The threshold controls theoretically can be managed by satellite orbits but the domain data manipulations still pose the challenge for human security (Kaldor, 2011)<sup>[29]</sup>. With paradigm shift in the Permanent Court of Arbitration on environmental harms, the strategically coercive South China Sea serving similar functions with the Three Gorges Dam may overload the centralized banking but overburden the civil economy, as how the military civil fusion strategy is imposed with sovereignty fund, which underlies the marginalization of LGBTQIA+ population in the dictatorial regime(s). The subtle discretions of procedural justice needs to be [gene]rationally free with regard to the foreseeable future of contaminated outer space environment (Pachankis, 2022c)<sup>[55]</sup>.

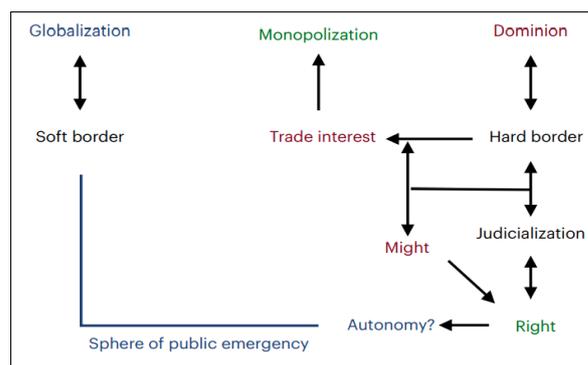


Fig 4: Fundamental paradox of dictatorial judicialization

As shown in Fig 4, dictatorial regimes with hard border bureaucracy not only transgresses personal privacy and militant import-export, the power projection militant consumption of food in history caused countless suffering. During the Maoist dictatorship in commanding food for the Korean War, many local governments scavenged the peasants' food and used fabricated data on local gross products with succeeding famine and drought. In the 2017 Guggenheim exhibition, *Art and China after 1989: Theater of the World*, Gu, Dexin reproduced his art expressing the historic situation in Simplified Chinese characters "We have killed people we have killed men we have killed women we have killed old people we have killed children we have eaten people we have eaten hearts we have eaten human brains we have beaten people we have beaten people blind we have beaten open people's faces." without the original (incitement) "we believe we can enter heaven" painted on the wall in 798 (Guggenheim, 2017) [20]. Huang, Yong Ping's work depicting the evil spirituality was planned but not exhibited - imagine that the real-world experience is not the animals used in the artwork, but bona fide human beings (McGovern, 2018) [39]. The Deng dictator's lies on the real intentions in building the Three Gorges Dam only further resonated with the history in selling that a new dictator will be better than the last (Pachankis, 2022g) [59], and the Vietnam War with nuclear weapon production - together with a new round of food shortage - saw to that (Spence, 1990) [70]. The Xi dictator used anti-corruption campaigns in using the population's negative emotions in making a new perfect image of justice (Pachankis, 2020b) [51], and put those satisfying his wills in positions. It is with this regard, the fabrication of data and misreporting of food resources in history is not unlikely recurring events inside Chinese borders. Anti-corruption campaigns, aided by digital & crypto currency, further enabled the dictatorial group's basing power in scavenging local resources to the central power and to the military - sons and daughters of the very people whose resources they scavenge from - to make an image of the dictator's power projected to the world and himself. With the government apparatus, the accumulation of red capital in the global economy will only further create more deaths invisible from the hot war fields.

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