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Nationalism with Chinese Characteristics: Infliction of Condescension

**Abstract**

The letter analyzes the country-specific structural stigma in the modern media development of People’s Republic of China. It raises the issues on unconventional cybersecurity risks in mental & psychological health with a lens of justice in gender & marriage, and critical discourses in the media environment with the Chinese revisionist nationalism. It studied media coercion in relation to the breaches of humanitarian law in the constitutionalism context of PRC, and adopted a critical theory approach to religion with the background of the militarization of religion by the Chinese “United Front”. With the non-identity problem in the totalitarian regime, structural stigma is analyzed with coercion theory and religion in queer gender. Ménage à trois is justified by case specificity in human development and global economy.

Keywords: Media Studies, Comparative Philosophy, Family & Matrimony, Critical Discourse Analysis, Critical Theory, Queer Theory, Human Development, Interfaith Trialogue.

**Introduction**

The article reports on the qualitative analysis of the PRC’s behavior in mass media. With its dictatorial political model, its international behavior is summarized as the infliction of condescension. It exists on the structural level of critical theory as an independent variable of the dictator and dependent variables of the media phenomena. The political assertions of Chinese media is characterized with the “United Front Working Group”. Its coercive force on the market commercializes the propagandas, apart from the military connotations in the media.[[1]](#footnote-1) The military assertions in media in substance makes diplomatic uses of media and bypasses international law. The forceful use of media, apart from the dictatorial cultural invariable, is not only the source of mass psychological coercion & public mental health risk factor, but also is a self-defensive mechanism on international crime(s). The chicanery use on the terms of sovereignty, decolonization, and independence as in “domestic affairs” have been the key instrumentalization of the governmental bodies (O’Brien, 2016).

**Method**

The research adopted a critical theory approach. It has a diagnostic review on the Roman Statute’s positivist approach to the Geneva Conventions. The qualitative method uses an axiological analysis in the cross-cultural intersection. Comparative cultural psychology was adopted on Chinese naturalism (Hall, 1977). It analyzed the Chinese philosophies with the psychosocial note on the lack of negative infinity in the cultural-philosophical psychologies of the cultural nationalism in the CPC’s revisionist approaches. The “yin” and “yang” approaches in the Chinese philosophies (Wang, 1997), denoting the gender binary of male and female and thought to complete the gender binary in Chinese heteronormativity, is identified as the structural stigma in the regional context (Pachankis et al., 2017). The deficiency of negative infinity in the Chinese philosophies is regarded to be the driven psychodynamic factor in the human behaviors of the enforced cultural indigenous population. My personal marriage (Pachankis et al., 2021), *in leu of* law, is the intrinsic factor on the preservation of personal psychology in the research process. The postpositivist element of the research is aimed at counteracting the intrusive amplification effect on the use of mass media and modern cyberspace by the militarization of the “United Front” (Krellenstein, 2022).[[2]](#footnote-2)

**Results**

**The Non-identity Problem of LGBTQIA+ Persons**

The top-down cultural indigenism is the source of the non-identity problem of the LGBTQIA+ persons in the country-level stigma (Feng, Wu, & Detels, 2010) in P. R. China. It diminishes human agency in the interpersonal dimensions of intimacy & sex that comprises of the basis of familial relationships. Categorical rationales of historic justice (Herstein, 2008) are further undermined by the militarized approaches in culture and media. A preliminary proposal (Pachankis, 2022d) focused on humanitarian law in the empiricism of equality in marriage on non-gender specific context in the spirit of the Roman Statute on the country-level stigma (Richter, 2022). However, the specificities of stigma in gender dichotomies only create further gender based violence in the structural dynamics (Bakker, 1997). The structural dynamics with the background of Brexit and country-level specificity (Slootmaeckers, 2019) shaped the religious basis (Richter, 2022) on and of the *de facto* *ménage à trois* in the intimate relationship (Minnerath *et al.*, 2009, Hatzenbuehler, 2016 & Pachankis, 2022a). The *a fortiori* marriage, in spite of the human rights abuses, does not preclude any future defense for legalization in the United States of America.

**Cybersecurity in Light of Public Health**

The condensation of cultural indigenism on the impact of global health in the proxies (Hatzenbuehler, 2016) is not a deviant but historic justice for the desirable possible futures (Kaldor, 2011 & Minnerath, 2009). Proxies on gender diversity (Gueorguiev, 2018) in the conscience of men is inversely correlated with multiculturalism in democratic countries in the spirit of the outer space treaties. With regional power dynamics taken into consideration (Turan *et al.*, 2019), humanitarian maintenance costs are expected to rise in the following five years at least, and partially contributing to the pool of defense budgets *inter alia*. The decolonization discourse with ongoing defense of the Ukraine-Russian war (Watch, 2013) will be a determinant factor for the judicialization of preemptive measures in democratizing states (Lam, 2022 & Tiwari, 2014). With the information age and media strategies adopted by adversaries (Biddle, 2020), disruptions on human & outer space security (Kaldor, 2011) with the law of large numbers (Gueorguiev, 2018 & Priel, 2011) & the law of small numbers (Pachankis, 2022c) will further determine the factors for the adjudication in justice and criminal charges (Pachankis, 2022b & 2022a). The chain of condensation in the inflictions of nationalism in the security council will have further impacts on the global realm of mental health.

**Conclusions**

In the context of mass surveillance and gross human rights breaches, the developments of humanitarian law is critical for the insurance of universal human rights. The proliferation of sexual health in spite of the gross privacy breaches (Bakker, 1997 & Peterson, 1997) in the unconventional modern cybersecurity in intersectional judicialization becomes of the modern phenomena of the totalitarian histories of power politics in realpolitik. In the development of human rights & LGBTQIA+ equality, diverse combinations of families emerges with non-traditional specific desires. Calculation sociology, especially with contemporary development of application of artificial intelligence, faces the dichotomy between humanitarian releases and avoidance on power political adversaries. In the idealism of humanitarian law, the gendered lens should have been judiciary specific with appropriate intergovernmental functioning. The unconventional cybersecurity risk, faced by the global amplification of propaganda approaches in the context of PRC’s military-civil fusion, is not a just but ongoing psychological warfare in the pretext of gross human rights abuses, regardless of gender specificities.

**Discussions**

“Victors' justice” is a wide criticism on the Nuremberg trials. Apart from the realpolitik history elements in World War II, the gendered domain between structure & identity is still a less-researched area. Will the LGBTQIA+ population be a new qualitative utilization of politics in the power domains? How should the unchanging ethical gaps amongst religion, competition, and procreation in power political economies be quantified in a just model of human development and distributive justice? If structure, either top-down or bottom-up, is determined by gender dynamics, what specific diverse gender interests are needed to be addressed on the sustainable development goals? With the Vatican’s accentuation on bioethics, the secular interests and Christian materialism is gapped with asymptotic proliferation by structural-realist revisionist powers. Interfaith may solve some marginal issues but not the issues on scientific ethics. Should the Roman Statute be instituted in the Asian sphere, how *motu proprio* can penetrate and prevent the continued humanitarian disasters in regional powers and especially with global reaches?

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1. A vivid example is the CCTV’s “report” on the 1989 Tian’anmen Square Massacre that used Westphalian discourse justifying its gross human rights abuses and violated the fundamental contractual principle of a government. [↑](#footnote-ref-1)
2. Modern media’s global positioning and surveillance capabilities have been taken into consideration with gender discourse of *ménage à trois* as a self-demoralization appearance for the corrective factors in the empirical research. [↑](#footnote-ref-2)