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Abstract. This article describes a class of strategies that has long been instrumental in opposing the political power of others towards oneself. Domestic political opposition towards the People's Republic of China is used as an example.

The psychological construct of "as if" denotes people perceiving and/or behaving, not as some consensual and present notion of reality might dictate, but rather in accordance with some desired--possibly consensual, but not present--reality. This construct highlights how various realities can indeed dictate behavior--thus the common phrase subjugating discourse that refers to how shared narratives within, between, and among people induce and reflect realities that, in turn, ineluctably and/or inexorably constrain intrapsychic and behavioral options. People may construct or be constructed by realities that precipitate behavior through conscious choice and/or without choice through sensory, perceptual, cognitive, and motor functioning.

While the realities of "as if" are subjugating--as are those of the so-called "real thing"--constructing these realities nevertheless allows one to advertently or inadvertently choose one's subjugation. And in choosing one's subjugation, one's subjugation by others can be subjugated. (IBPP notes as a tangential comment that the latter choice may constitute the essential dynamics of anorexia and some suicide psychologies.)

Let's consider "as if" strategies of domestic political opponents of the government of the People's Republic of China. One may act "as if" one is not an opponent of the government. One's behavior adequately conforms to government dictates but one's mental functioning does not. This "as if" actualizes freedoms not allowed by the government, in that the behavioral pose hides a treasonous psychic and even spiritual life. To say the least, the government's support is soft.

One may act "as if" one has the various freedoms of association, speech, religion, and so on, even though one does not and knows one does not. The "as if" behavior may lead to freedoms one is not allowed to experience if--through lack of adequate resources or sustained will on the part of the government. Here the government does not identify and put a stop to this behavior. On the other hand, one--by marching to a different drummer--may buy the firing squad.

One may develop sensations, perceptions, and cognitions leading to realities quite different from those that most other people, all other people, or those with power and comfortable with it harbor. In essence, one transcends a noxious reality for a more positive one that can have positive and negative consequences. The positive consequences comprise an escape from hopelessness towards a seemingly authentic virtual freedom. The negative consequences comprise gross miscalculations that might lower the credibility of the political opponents among erstwhile allies--e.g., as Wang Dan and Wang Juntao (both living in exile in the United States) have attributed Chinese student riots in the PRC against the US to US wavering between commercial interests and human rights as priorities in US-PRC relations. Another negative consequence is that the "as if" strategy can serve the function of an opiate of the masses that defuses any formidable opposition.

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Positive and negative consequences accompany "as if" strategies in other psychopolitical venues mitigating against full human rights: torture chambers, prisoner of war camps, psychiatric hospitals, and any socioeconomic context that subverts or desiccates the individual through the individual's ideological reification or through the championing of the collective or Capital over the individual. In these venues and in the PRC, "as if" strategies may render power to the powerless but also keep the powerless under the powerful--as if nothing happened at all. (See Ernesto Guevara de la Serna, Che Guevara, and the power of "As If." (October 17, 1997). IBPP, 3(12); Furet, F. (1999). *The passing of an illusion: The idea of communism in the twentieth century* (Trans., D. Furet.) University of Chicago; In passing: The political psychology of "As If" as a tool of security policy. (March 20, 1998). IBPP, 4(11); Josephs, I. E. (1998). Constructing one's self in the city of the silent: Dialogue, symbols, and the role of "as-if" in self development. *Human Development*, 41, 180-195; The "As Ifs" of political psychology. (July 11, 1997). IBPP, 2(11); Wang, D., & Wang, J. (July 27, 1999). Jiang Zemin shows his true colors. *The New York Times*, p. A23.)(Keywords: As If, Human Rights, People's Republic of China.)