Banned in HK, Tiananmen crackdown vigils go global

On the 33rd anniversary of the June 4, 1989 Tiananmen Massacre, the annual public vigil in Hong Kong will be “muted,” if not completely silenced. However, the international human rights group, Amnesty International, has organized candlelight vigils in 20 cities across the world to make sure the event will not be forgotten. Vigils will take place in cities including Amsterdam, London, Oslo, Paris, San Francisco, Seoul, Sydney, Taipei, Ulaanbaatar and Wash., D.C., amongst others.

Hana Young, Amnesty International’s East Asia deputy regional director, said, "The Chinese government’s concerted efforts to erase the Tiananmen crackdown from history have spread to Hong Kong since the national security law was enacted in the city in 2020. But the atrocities of 4 June 1989 must never be forgotten."

The HK government had suppressed the annual commemorative candlelight vigil since 2020, using the pandemic as excuse. However, many Hong Kongers chose to defy the ban in 2020 and took to the streets, which resulted in the arrests and imprisonment of many veteran activists.

Hong Kong’s vigils have taken place annually since 1990 to remember those killed in Tiananmen Square demanding democracy of the Beijing government. Those HK vigils had attracted hundreds of thousands participants each year. The HK organizers, the Hong Kong Alliance, had been forced to disband in September 2021 after being accused of “acting as the agent of a foreign power” following the enactment of the national security law in June 2020. Now, Amnesty International will continue the tradition to demand justice and “show solidarity for Hong Kong.”

"Just as Hong Kongers once stood in solidarity with the victims of Tiananmen, the rest of the world now stands with the people of Hong Kong to deliver the same message: that repression will not be tolerated anywhere. "The simple act of lighting a candle for Tiananmen has become a crime in Hong Kong, just as it has been in mainland China for more than 30 years. But history cannot be erased and activism will never be silenced," Young said. ♦
Publisher’s Pronouncements

Greetings:

As the Twin Cities, along with the rest of the world, continues to deal with CO-VID-19, we can take some solace in that it has abated somewhat but need to continue to be vigilant since we are a long way from getting the virus under control. Regardless, summer has arrived in Minnesota, so it is time to enjoy the outdoors and continue resuming a “normal” life as possible.

It’s refreshing to see the community again come to life as many organizations are winding down social distancing gatherings and beginning to transition away from zoom meetings and are now able to hold events as normal. As summer heats up, so do the number of great local outdoor activities scheduled throughout the Twin Cities area to capitalize on the arrival of summer vacations and great weather. This bodes well for all of the graduation ceremonies and parties being held throughout the Twin Cities this year. We congratulate the Class of 2022 and wish them great success as they move on to the next chapter of their lives.

We also want to take this opportunity to wish all of the fathers out there a Happy Father’s Day even though in Mainland China, Father’s Day (the third Sunday in June) is relatively unknown. It isn’t a public holiday, but expats in China might celebrate it. Perhaps their family, friends, or coworkers might honor some Western fathers on that day.

As always, thank you for your interest in China Insight and we invite you to submit your comments as to how ChinaInsight might better serve the community and you.

Sincerely,

Gregory J. Hugh
Publisher – CEO
China Insight, Inc.

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**Uncool ice cream**

On the evening of May 10 in eastern China, the sky was glowing red. Residents thought there was a huge fire nearby. Some thought it was the dawn of the apocalypse. Turned out it was neither. Not even anything mildly as exciting! Meteorologists explained it was “a unique combination of very low-hanging clouds paired with light refraction from the local harbour.”

Chinese liquor giant Kweichow Moutai launched its own ice cream brand, iMoutai, in May at its liquor store in southwest China’s Guizhou Province. Key ingredient: throat-burning baijiu.

Kweichow Moutai is usually the drink de rigueur for Chinese businessmen. There appears to be a “disconnect” between Moutai-infused ice cream and a potent liquor associated with hard-nosed business dinners, though.

Public reception to the ice cream had been chilly! Comments on Weibo protest the price (US$5.84) per scoop was too much. As usual, the netizens exhibit humour:

“You can eat several Sha-oxing huangjiu popsicles for that price,” commented one, implying that Moutai can’t hold a candle to huangjiu, another Chinese liquor with a 2,000-plus year history.

“You’re asking adult men to eat ice cream instead of drink baijiu?” quipped another.

We’ll find out if the company’s historic 24% increase in liquor sales during COVID will sustain this ice cream venture. And for how long?

By the way, the 25th China Ice Cream & Frozen Food Industry Exposition will be held Sept. 22-24 in Tianjin, if you’re interested.

**Scarf sky**

Videos and photographs of the red sky phenomenon flooded social media. In less than 24 hours, 150 million viewers had seen them. Experts scoured hundreds of historical documents and found the same red aurora occurred back in 1770 and was seen throughout East Asia.

That time, it went on for nine days, it was reported.

**Bull humour**

A Facebook user posted a video of a cattle trotting along a busy country road in the New Territories in Hong Kong in late-May. Netizens quickly titled it “The Running of the Bulls,” after the famous Pamplona, Spain, event.

Comments ranged from, “Funny” to “Drive carefully. Don’t hit the animals on the road,” to “Get back on the sidewalks.”

While it is unusual for cattle to appear in urban areas in Hong Kong, livestock frequently cross into that area in the New Territories, so residents are not taken aback. One man was seen casually walking by the cattle into a convenience store, “seemingly unconcerned.”

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More concern was shown for a bad actor – no pan – who was seen throwing himself on a stopped car pretending to be hit in another part of town! The cautious driver posted footage from his dashcam on Facebook, thanking another driver for telling the scammer to “beat it!” Staged car accidents are common in mainland China, but rare in Hong Kong. Netizens took to ribbing the scammer on his exaggerated contortions, including, “Performance worthy of the dawn of the apocalypse.”

**Scarlet sky**

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Last month, veteran actor James Hong received a star on the Hollywood Walk of Fame, making history as the oldest person to accept the honor at 93. Located between Madame Tussauds Wax Museum and the TCL Chinese Theater on Hollywood Boulevard, Hong’s star became the 2,732nd star awarded on the Walk of Fame.

In 2020, Daniel Dae Kim started a petition and crowd-funding campaign to get Hong his star. The $55,000 needed to obtain the star was raised in four days and, coincidentally, was awarded during Asian American and Pacific Islander Heritage Month.

Hong, the ubiquitous veteran character actor who found a champion in “Lost” star Daniel Dae Kim, accepted his fan-funded star on Hollywood’s Walk of Fame in a burst of drums, cymbals and Chinese lion dances — all harbingers in Chinese customs and traditions of joy and good fortune.

Kim and Hong’s “Everything Everywhere All At Once” co-star Jamie Lee Curtis joined him for the ceremony, CBS News reports. Congress member Judy Chu (D-Calif.) worked closely with Sheng on the acclaimed film “Everything Everywhere All At Once” and the latter prepared by Chorus Director John Keene.  Choreography, including for Bao and his love of performing.

Hong’s recent acting project is the critically acclaimed film “Everything Everywhere All At Once.” Daniel Kwan and Daniel Scheinert, the directors of “Everything Everywhere All At Once” praised Hong’s talent and professionalism.  A new cast.

The musical retelling of the 18th-century novel “Dream of the Red Chamber” began when Pearl Lam Bergad, executive director of the Minneapolis-based Chamber Orchestra of Minnesota and with a new cast. The Sunday, June 19 matinee performance will be livestreamed and available on-demand for 48 hours, beginning the following Monday, to virtual ticket holders.

The source novel for “Dream” is arguably comparable in Chinese culture to Shakespeare’s “Romeo and Juliet” in the West, it is widely known and continues to exert a powerful influence on romantic storytelling. The plot of the opera centers around the predestined soulmates Bao Yu, scion of the illustrious Jia family, and the brilliant but frail Dai Yu. Their union is complicated by a scheme to marry Bao Yu to the wealthy Bao Xue of the Xue family.

Born in Shanghai shortly before China’s Cultural Revolution, Bright Sheng is one of today’s foremost living composers who, as the MacArthur Foundation proclaimed, “merges diverse musical cultures in works that transcend conventional aesthetic boundaries.” Of his score for “Dream,” the Los Angeles Times observed, “He uses brass, winds and percussion (Western and Chinese) in original and highly imaginative ways. Pitches in bow that sounds almost acrobatic impossible. Chinese folk tunes get transformed into rapturously expressive new music, gorgeously colored.” Playwright David Henry Hwang, acclaimed for his many award-winning plays (“Chinglish,” “M. Butterfly”) and operatic collaborations (Philip Glass’ “The Voyage,” Unsuk Chin’s “Alice in Wonderland,” to name a few), worked closely with Sheng on the work’s libretto, creating a three-hour opera from a vast literary epic.

World-renowned theater artist Stan Lai (“Secret Love in Peach Blossom Land”) returns to direct what the San Francisco Chronicle hailed “a magnificent production.” The sets and costumes by Academy Award-winning designer Tim Yip (“Crouching Tiger, Hidden Dragon”) created opulent stage pictures, including an “amazing system of backdrops that rise and fall on cue, woven in together bits of rolling Chinese landscape in ways that are both literal and abstract” (Opera News) and lighting designer Gary Marker “bedecks the stage in vivid ornament while maintaining a suitably dreamlike atmosphere” (San Francisco Chronicle).

Taking on the roles of Bao Yu and Dai Yu are Korean tenor Konu Kim and Chinese soprano Mei gui Zhang, respectively, in their Company debuts. A graduate of the young artist program at the Royal Opera, Covent Garden, Kim was recently praised for his “meltingly lovely tenor voice with easy top notes” (San Diego Union Tribune) and Zhang for her voice with a “straightforward beauty” (World Renowned New York Times) as Aunt Xue. Yang as Aunt Xue. Yang as the latter prepared by Chorus Director John Keene. Choreography, including for Bao Yu’s sensuous dream sequence in Act I, is revived by Colm Seery, who recently supervised the dance movements for San Francisco Opera’s presentations of Wagner’s “Die Meistersinger von Nurnberg” (San Francisco Chronicle) and Giordano’s “Andrea Chenier” (2016). The genesis of “Dream of the Red Chamber” began when Pearl Lam Bergad, executive director of the Minneapolis-based Chinese Heritage Foundation, approached then-San Francisco Opera General Director David Cote in 2013 about producing an opera based on the novel. From the beginning.
John Lee: The man who would be HK’s next chief

By Elaine Dunn | May 2022

After Carrie Lam announced she was not seeking re-election as Chief Executive of Hong Kong in April, there was little doubt who would be her successor. After all, what Beijing wants, Beijing gets. John Lee Ka-chiu was Hong Kong’s former security chief, the one and the same who oversaw the heavy-handed police response to the pro-democracy protests of 2019. He was also a key proponent and enforcer of the national security law. Lee was “elected” May 8 to be the new head of the city for the next five years. His tenure will start July 1 – the 25th anniversary of Hong Kong’s handover from Britain to China.

The past May 8 election is one where the 7.4 million Hong Kongers have virtually no say in choosing their own leader. It’s an “election” that, according to exonews, “violates democratic principles.”

Lee’s election was the first since HK’s electoral system was changed in 2021 to ensure “only patriots are allowed” to run for office. Another change in 2021 ensured that the make-up of the election committee included a larger number of seats nominated by pro-Beijing organizations. Lee was the only candidate and garnered 1,416 of the 1,428 valid votes from the Beijing-picked Election Committee. Thirty-three members abstained from voting and eight openly voted to “not support” Lee. Lee is 64 and a key figure in the failed extradition bill that would have sent HK suspects to China. Lee started his career as a police officer in 1977 and rose up the ranks. In 2012, he was appointed undersecretary for security. In June 2021, he was promoted to the Chief Secretary for Administration position in June 2021 from which he resigned in April 2022 to run for Chief Executive.

The chief executive election fully made a new democratic step”.

Lee was nominated by 796 Election Committee members and won with 1,416 votes. This showed that he was supported by the majority of committee members, and faces the expectations of the vast majority of Hong Kong residents.

There was no democracy to talk about in Hong Kong under British colonial rule. The city kicked off its democratic development after its return to the motherland … Under the leadership of the sixth-term chief executive, and his team, various sectors will be in harmony, and Hong Kong will be able to solve various difficulties.”

Reality check from a different front. On election morning, three members of the League of Social Democrats, a local activist group, protested the election by attempting to march towards the venue while displaying a banner demanding universal suffrage. “We believe we represent many Hong Kong people in expressing opposition to this China-style, single-candidate election,” one of them told Reuters.

Reports Without Borders, RSF, noted, “John Lee, who as a former secretary for security and chief secretary for administration took an active role in the dismantling of press freedom in Hong Kong under his predecessor Carrie Lam. It quoted Cédric Alviiani, RSF’s Asia East Asia Bureau chief: “John Lee has been a key-perpetrator of press freedom in Hong Kong under his predecessor Carrie Lam. The过去 five years. His tenure will start July 1 – the 25th anniversary of Hong Kong’s handover from Britain to China.

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The chief executive-elect said at a press event immediately following his election that he was committed to “confront the well-entrenched issues that have faced Hong Kong for many years, take decisive steps and adopt efficient and effective actions to resolve them … with a view to delivering results that are in the best interest of all Hong Kong people.”

“Equipping our society’s sovereignty, national security and development interests, and protecting Hong Kong from internal and external threats, and ensuring its stability will continue to be of paramount importance,” he added. This, no doubt, means he plans to carry out his pledge to enact additional local legislation to protect against security threats (Article 23 under Hong Kong’s mini constitution, aka Basic Law).

Lee started his career as a police officer in 1977 and rose up the ranks. In 2012, he was appointed undersecretary for security from 2017 to 2021. Lam promoted him to the Chief Secretary for Administration position in June 2021 from which he resigned in April 2022 to run for Chief Executive.

Outgoing Chief Executive Carrie Lam with John Lee

• Strengthening governance capability and tackling pressing livelihood issues together.
• Streamlining procedures and providing more housing and better living.
• Enhancing overall competitiveness and pursuing sustainable development, and
• Building a caring and inclusive society, enhancing upward mobility for youths.

Laudable goals. However, as we all know, campaign platforms are constructed by a campaign team not necessarily grounded in pragmatism. Once in office, his media consultants, grassroots residents and community advisory groups will all have to take a backseat to Beijing. Beijing has made it quite clear its authority in Hong Kong is never to be questioned again. So far, Lam has sidestepped questions on whether he would seek reconciliation with pro-democracy advocates, including some of whom he had jailed. That would be a goodwill first step towards his “building a caring and inclusive society.”

John Lee is a step forward for Beijing patriots, sure. But how will Hong Kongers fare under him, the architect behind the anti-HK pro-democracy movement? We shall see what the “leader” chosen by few he’ll be governing will actually do. ♦

Events

“Dream of the Red Chamber”

Continued from page 4

Chengdu Shicai on Saleable

“Musical and opera presentation of the timeless Chinese love story was to have an English libretto so it would be readily accessible to non-Chinese speakers. Sheng and Hwang’s opera became the first in San Francisco Opera history to feature bilingual supertitles with text in both English and traditional Chinese.

Sung in English with English and Chinese supertitles, the seven performances of “Dream of the Red Chamber” are scheduled for 7:30 p.m. on June 14, 17, 23, 25 and July 1. Afternoon (2 p.m.) performances are scheduled for June 19th and July 3.

Tickets and companion activities information are available at admin@chineseheritagefoundation.org. ♦

* Performance to be livestreamed and on-demand for 48 hours beginning Monday, June 20, at 10 a.m. PT. Streaming tickets are $25. ♦
Chinese and their two-wheelers

By Elaine Dunn | June 2022

"... people ride on a vehicle with only two wheels, which is held together by a pipe. They sit above this pipe and push forward with movements of their feet. They dash along like galloping horses."

That was how the bicycle was first described in China in 1860 by Bin Chun, a Chinese official on a European trip to evaluate the latest technological innovations to be adopted for military purposes, after seeing the fantastical velocipede, in Paris. (The velocipede, also known as "boneshaker," is a pedal-less, unsteerable wooden precursor to the bicycle.)

June 3 is World Bicycle Day, established in 2018 by the United Nations to mark the transformative nature the bicycle had on society. And no other country was the bicycle more transformative than in China.

Of the one billion bicycles in the world today, approximately half are in China.

The bicycle was considered the practical vehicle until the mid-2000s when the Chinese economy took off and the four-wheeler displaced the two-wheeler. For the latter part of the 20th century, bicycling was, for the Chinese, for life, is a black, one-gear bike. Deng Xiaoping defined prosperity as "a Flying Pigeon in every household."

The Flying Pigeon bicycle, symbol of an egalitarian social system that promised little comfort but a reliable ride through life, is a black, one-gear bike. Deng Xiaoping defined prosperity as "a Flying Pigeon in every household."

According to a 1993 transportation research paper, the earnest use of bicycle as transportation mode took off in the late 1970s. By 1982, 40% of registered bicycles were in urban areas, with the average distance covered per trip as 2.5 miles. Since many Chinese cities have narrow roads in urban areas, with the average distance covered per trip in its old business districts, public transport cannot access these areas, making the bicycle ideal.

However, with the increase of bicycle traffic came increased accidents. In 1982, statistics from 20 cities indicated 32.1% of accidents involved bicycles, resulting in 798 deaths. By 1989, the fatality rate of bicyclists in Shanghai alone reached 56.3% (367 bicyclists).

By 1990 in Beijing, 70% of people traveled by bicycle while public transport ridership declined to 20%. Bicycle ownership in the country had reached approximately 500 million. There were seven million registered bicycle riders in Beijing and 6.5 in Shanghai. Bicycles outnumbered cars 10 to 1.

In 1998, bicycles were banned from East Xisi Street, near the Forbidden City in Beijing to ease car traffic congestion. The ban was extended to other streets later on. Not exactly a “good call” as Beijing was experiencing some of the world’s worst air pollution at that time. Bicycles were banned from all major roads in Shanghai in 2004 to make more room for cars.

How the Chinese use their bikes

The internet has tons of photos capturing the amazing assortment of stuff carried on the backs of two- and three-wheelers! Safety is not an issue, people.

Continued on page 7
Chinese and their two-wheelers

Continued from page 6

Cycling hazards

Riding a bicycle in China takes great skill! It is definitely not for the faint of heart! Cars and bikes co-mingle—bikes in car lanes and vice versa! Chinese cyclists cross six lanes of traffic with no hesitation. One Westerner’s account on a ride in Beijing:

[she] moved ahead to the first lane of cross traffic... Seeing a gap, she pushed through to the next lane, braked to a near standstill, them pumped her way across another lane. After a couple more lanes I began to see the gaps that seemed so clear to her.

U.S. Olympic cyclist Taylor Finney said he couldn’t believe that none of the Chinese were wearing helmets after he took his bike out on the streets of Beijing during the Olympics in 2008. “I wore a helmet because I’m scared of Chinese drivers!” he said. “I’m scared even on a bus. There’s no way I’m not wearing a helmet.”

Ah, yes, helmets. While leisure cycling is catching on among Chinese yuppies and college students, few take to the busy streets. Those who do wear helmets, but they’re a tiny minority. The commuting laborers don’t wear helmets. Some drivers are courteous to cyclists, but others, especially the nouveaux riches in their luxury sedans, tend to cut off cyclists and deny them the right of way. They honk, not as the nouveaux riches in their luxury sedans, tend to cut off... Some drivers are courteous to cyclists, but others, especially the nouveaux riches in their luxury sedans, tend to cut off cyclists and deny them the right of way. They honk, not as the nouveaux riches in their luxury sedans, tend to cut off...

Speed bumps — and the Chinese authorities love them — are another hazard! Their purpose seems designed not to slow speeders but to punish them. There are no posted warnings and they are usually unpainted and hard to see. Worst, sometimes substituted with a cheap option—a thick pipe across the road, anchored by roughly cut spikes of rebar that can slice open bike tires.

And, not to be forgotten, the equally dangerous hazard: construction waste! Cement chunks, broken bricks, scraps of dry wall, splintered plywood—dumped on streets where they can, and probably have, take down any unwary cyclist.

Bike graveyards

Heaps of ride-share bikes laid to rest in the city of Xiamen

Recycling facilities are scarce in China. Huge piles of old bikes continue to grow as people ride their bike to a bike graveyard and toss it onto the already massive heap. Another source of abandoned bikes is from the over-rapid-growth of ride-share bikes that users can use and drop off anywhere without the need to return them to a dock. Oversupply and insufficient demand led one failed bike-share company CEO to admit his business plan was “filled with arrogance.” And that miscalculated move by him and his peers have led to truckloads of discarded brightly coloured bikes dumped by the truckloads at bike graveyards around the country.

Chinese bike industry

The bicycle industry in China began in the 1930s with assembly plants for foreign-made bicycles established. By the 1940s, Chinese-made bicycles began appearing. One of the earliest Chinese brands, Anchor, was actually started by a Japanese in Tianjin. The brand was renamed “Victory” and, eventually, “Zhongzi.”

At its peak, the Shanghali Forever Bicycle Company produced 33.5 million bicycle every year, and one out of every four Chinese rode a bicycle made by them. However, bicycle production in China has been falling since 1995. Statistics provided by the China Bicycle Association CBA, China’s total bicycle production in 2018 was 73 million units, a decrease of 15.3 million units compared with 2017. The main reason given for the 17% decline was the impact of shared bicycles. Total bicycle export volume is 57 million units, with the top three export markets being the United States (16 million units), Japan (nearly 6 million units) and Indonesia (more than 5 million units). But China Daily reported in February 2022 that Chinese bicycle exports soared during the past two years as consumers sought to maintain social distancing. Exports rose 14.9% to 69.26 million units in 2021, at a value of US$5.1 billion.

The bike lanes in China have been gobbled up by cars. The country has been rapidly losing its attachment to the human-powered two-wheeler. Bicycle usage declined when car ownership rose. Nowadays, the roads belong to the four-wheeler, not the bicycle anymore.

However, given the cost of gas these days, the two-wheeler is probably a much more economical means for getting from point A to point B for the foreseeable future. And maybe e-bikes and e-scooters will replace the traditional bicycle.
Vaccines protect us

Interviews with Ange Hwang and Nimisha Ahir

Source: Asian Media Access | Chinese American Chamber of Commerce-MN and Spitfire

Asian American and Pacific Islander (AAPI) communities in Minnesota face increased health challenges from COVID-19. Asians make up 5% of the Minnesota population but 8% of COVID hospital cases. As of April 2022, more than 63,000 Asians have gotten COVID in Minnesota alone, and over 470 died from it, according to the Minnesota Department of Health.

We often talk about an Asian American Pacific Islander community, but there are many different communities with Asian and Pacific Islander heritage in Minnesota. The Coalition of Asian American Leaders reports that COVID was the leading cause of death for Hmong, Karen, and Karenni Minnesotans in 2020. Twenty-nine percent of Hmong, Karen, and Karenni deaths in Minnesota were from COVID compared to 11% of deaths among white Minnesotans. Overall, half of Asian Minnesotans who died from COVID were Hmong. This suggests that public health programs are not effectively supporting and reaching diverse AAPI communities.

Asian cultural beliefs about wellness

Many Asian cultures have customs and beliefs that help them protect communities from viruses like COVID. For example, many Asian cultures put community and family first. This has encouraged social distancing and wearing masks. Those actions help stop the spread of COVID.

Asian philosophies of health and medicine have a long and well-tested history. For example, practitioners have been developing and improving acupuncture for more than 4,000 years. Asian medicine differs from Western approaches that focus on treating specific diseases and symptoms. Asian medical practices often support whole-body wellness and try to bring the body into balance with the environment. This can mean eating and sleeping well, exercising, and adjusting to the season.

Using natural ingredients and processes is also central to many Asian medicine practices. For example, herbal medicines are often the first choice for treatment. The preference for natural solutions is one reason why many AAPI people choose to naturally build immunity instead of getting vaccinated.

Natural remedies are great for staying healthy long-term, but COVID poses a severe and immediate danger. Extra efforts are needed to stay safe, and vaccines can make a big difference.

Ange Hwang, a Minnesotan and executive director of Asian Media Access said, “Last year was my first time to take the initiative to get the seasonal flu shot along with COVID-19 vaccine shots. I usually feel safe even catching the flu, with a couple days of rest, I would recover. But the speed of COVID-19 spreading and the severe sickness it caused alerted me to get vaccination ASAP to better protect myself and my family.”

Far from being unnatural, vaccines support your body to build immunity in the same way as if you got the real COVID. Vaccines train your body to fight COVID and naturally build an immune response. Getting COVID causes many dangerous reactions in your body. But vaccines allow you to build immunity in a safe and predictable way.

Care for children

COVID can also be very dangerous for children and can cause lasting health problems. Since August 2021, 20% of COVID cases have been kids. More and more kids are also going to the hospital because of the virus. Vaccines help protect children. The Pfizer vaccine is safe and available for children 5 years old and up. It comes in two doses that were designed for kids ages 5-11 and 12-17.

Many Asian parents are worried about whether the vaccine dose is safe for their small children and why the vaccine doses are by age and not weight. Weight is important when giving the right amount of medicine (like Tylenol). Medicines work when a certain level makes its way through the bloodstream. But vaccines don’t work the same way because vaccines do not contain drugs.

Vaccines work by turning on the immune system. So, the most important factor is how quickly a child’s immune system reacts. This depends on the development of a child’s body. Development depends on age, not size. That is why the vaccine doses are adjusted to age. Puberty starts at around 12 years old. This is when children have many hormonal and developmental changes. That is why 12 years was used as the cutoff between the two vaccine doses.

The vaccine was tested on 3,100 children of all races, including 90 Asian children. It was approved because it does not cause any serious safety issues for kids. Being fully vaccinated (2-3 doses) is important for maintaining strong immunity. Kids aged 5-11 are severely under-vaccinated. On April 27, 2022, the Minnesota Department of Health reported that 42% of kids in this age group have received a dose of the COVID vaccine, and only 38% are fully vaccinated.

Community safety

Staying safe is an individual, family, and community effort. When more people get vaccinated, it becomes more difficult for the virus to spread. That’s why vaccines are about community well-being as much as personal health.

Creating strong immunity in the whole community is important for protecting older adults and people with other health problems. Getting vaccinated honors your responsibility to family and community wellness.

Doctors and nurses are ready to answer your questions and ease your worries. So, keep asking questions and talking with family members and friends about their vaccine experience. That will help you decide whether vaccines are right for you and your family. For more information, visit projecthealings.info.

Notes:
4. www.amamedia.org
Abortion and population growth in mainland China
By Elaine Dunn | June 2022

Following a leak of the draft opinion indicating the U.S. Supreme Court justices may overturn Roe v. Wade, many Americans are up in arms. CNN reported a Marquette Law School poll taken a week after the leak showed the Supreme Court’s approval rating among Democrats declined from 49% in March 2022 to 26%. Meanwhile, for Republicans, it increased slightly from 64% to 68%.

Abortions had been legal in the U.S. for half a century. Even if Roe v. Wade were to be overturned, it only means legality is the decision for each state to make within its borders, not at the federal level. Currently, 26 states have laws that could restrict access to abortion if Roe is overturned.

A May 2022 Forbes article reported that an estimated 630,000-886,000 (2019 data) women sought the procedure annually in the U.S. Now, with Roe v. Wade in jeopardy, the concern is women will be forced to travel farther and tackle the varying restrictions among different states to access safe abortion providers.

In mainland China, a January 2022 report published on the China Family Planning Association’s website mentioned “special efforts will be made to address the reproductive health concerns of specific groups, and that there will be special campaigns to intervene in abortions among unmarried people and adolescents so as to tackle unwanted pregnancies and improve reproductive health.”

The Chinese National Bureau of Statistics reported population in China had increased by only 480,000 since end-2020. For the past five years, annual total number of induced abortions in China are at approximately 9.5 million. Statistics also show a large number of these induced abortion seekers are repeat “customers.” Is reducing abortion China’s plan to protect “national fertility”?

The Chinese communist government implemented the One-Child Policy in 1980 to control population growth and alleviate the famine problem as a result of Mao Zedong’s failed Great Leap Forward (combination of radical agricultural and inefficient food distribution policies). The One-Child Policy officially ended in January 2016.

While the One-Child Policy was in effect, there were many forced abortions. Violators also faced steep fines and threats of lost jobs. It also resulted in many sex-selective abortions because of the country’s social preference for boys. This led to a grave gender imbalance in the mainland. In 2016, author-journalist Mei Fong’s book “One Child” cited there are 30 million more men than women in China, i.e., 30 million men, aka “bare branches,” who have no hope of finding a bride.

“What made these good people do evil things?”

In December 2007, a Taiwan newspaper quoted the director of China’s state family planning commission admitting the One-Child Policy had led to forced abortions, infanticide as well as abandonment of newly born baby girls. Two Chinese-born filmmakers produced the 2019 Sundance U.S. Grand Jury Prize-winning documentary “One Child Nation” that exposed the brutality and trauma the policy gave birth to, ranging from forced sterilizations and abortions, to government abductions. It featured a midwife who estimates she performed 60,000 abortions while the policy was in effect. Many of the abortions were late-term because the women tried to hide their pregnancies. And if the babies were born alive, the midwife would have to kill it. Even though she felt guilty performing abortions and killing live-borns, she considered her primary role as a “loyal communist party member” was to fulfill her duty in enforcing the one-child policy.

Almost every person, ranging from ordinary Chinese citizen to family planning officials the filmmakers spoke to believed they did not have a choice – that they were doing something good for the country overall.

In 2010, al-Jazeera television showed a video of a very pregnant (eight months along) Chinese woman forced to terminate her pregnancy at a Xiamen hospital. The forced abortion was because the couple already had a 10-year-old daughter. The unborn baby was given a lethal injection.

Reggie Littlejohn, president of Women’s Rights Without Frontiers, told Media Research Center that the 2010 al-Jazeera video is “further evidence that China’s coercive family planning practices cause more violence against women than any other official policy on earth … Thousands of women are being dragged out of their homes, thrown into ‘family planning’ jail cells, strapped down to tables and forced to abort pregnancies that they want, even up to the ninth month.”

By the time China ended the 35-year run of the One-Child Policy, approximately 336 million abortions had taken place, the majority of which were aborted girls. Abortions had been legal in China until the early 1950s when the government made it illegal unless:

• The mother had a preexisting medical condition
• A spontaneous is expected, and
• The expectant mother already had undergone two or more Caesarian sections
• The expectant mother already had four other children and the pregnancy occurred within four months of giving birth to the last child.

Abortions were again legalized by the Chinese government in 1988 and abortion levels remain high. Between 2014-2018, China’s National Health Commission showed there was an average of 9.7 million pregnancies terminated annually.

In its current battle against negative population growth, China has enacted the Two-Child Policy in 2016 and then, the Three-Child Policy in 2021, but to no avail. Better educated women who now have great career opportunities are reluctant to have bigger families, especially since the cost of living is so high. A team of Chinese demographers revealed in February 2022 that to raise a child to age 18 in general takes an average of US$76,662. In urban areas, that number increases to US$99,582.

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Dong residential buildings in China

Part 2: Wooden and mixed houses

By Chen Min and Bu Aihua | Center for Human Cultural Heritage at Huaihua University | contributors

Last month’s column dealt with earthen dwellings of the Dongs. We continue with the other types of dwellings this month.

With the development of times and improvement of people’s living standards, earthen dwellings are rarely found now across the Dong areas. What commonly seen nowadays in the Dong districts are the wooden houses and mixed ones.

II. Wooden houses

Wooden houses fall into four types: ordinary houses, raised-eaves houses, high-foot houses and stilted houses.

2.1 Ordinary houses

Houses of this type usually consist of two storeys. The first storey is for daily life and the second for storage and storehouses for keeping sundries. The hall, kitchen, bedrooms and storage rooms are all on the first storey. The bedrooms and storage rooms usually have wooden floors to prevent dampness and moisture, while the hall and kitchen are left with bare dirt. The hall, close to the gate, is situated at the center of the house. In the front stands a shrine, for worshiping ancestors. Bedrooms and kitchen are to the left and right of the hall. There are additional pens for poultry and livestock in front of or behind the house. This type of building is commonly seen in the eastern and northern parts of Tongdao County, Hunan Province.

2.2 Houses with raised eaves

This kind of residential building enjoys its own characteristics. The space at the entrance is in a geometrical shape of the Chinese character “ba (eight),”. A two-door gate is in the middle of the front, installed when the framework is erected and flanked by two exquisite lattice windows. The main hall is close to the gate, with a kitchen on either the left or right side. Other rooms on the first floor are bedrooms or a storeroom. The front half of the second floor is reserved for storage and the back half for living space.

II. Wooden houses

2.3 High-foot houses

High-foot houses are built on the ground floor. Despite of covering a relatively large area, the wooden house with raised eaves actually has low rate of space utilization because of rown wooden boards are paved on the ground floor, it is still far from full utilization. To solve this problem, Dongs elevate the first floor to leave enough room for the ground floor. For example, the Yang’s mansion in Yutou Dong Village, a typical specimen for the study of Dong residential houses.

2.4 Stilt houses

Most of the Dong people live in the mountainous areas, which are full of uneven terrains, so they have to build houses on stilts to stabilise the hill slopes or by a stream. About six feet above ground, tenons are made on the pillars to fit into the square columns on which boards are paved to form the floor. Most of such houses have “side rooms,” forming a gable and hip roof or overhanging gable roof. Moreover, a suspended protruding part is added to the front under the eaves to enlarge the space.

Stilt houses are most typical of Dong buildings, compatible with the natural environment of the mountainous areas. They usually consist of two or three storeys, conducive to keeping dry and to achieving perfect ventilation and lighting. They are completely made of timber, with roof covered by grey tiles, fir barks or straw. The walls, made of fir or pine boards, are always shining after being painted with layers of tung oil, making the houses a charming blackish red. The ground floor is reserved for the kitchen, farm tools and other sundries. The second floor, the main space for the family’s daily activity, is more spacious and brighter than the ground floor, and consists of corridors, a main hall, a fireplace room, bedrooms and a storeroom. The corridor in the front half of the second floor is the place where housework is done, including women spinning and weaving and enjoying the cool breeze in summer. On the occasion of wedding or funeral, a feast will be held. The main hall is in the center of the second floor, with a shrine in front. Storeroom is situated behind the hall, with the door facing the fireplace room (kitchen).

On the third floor, there are bedrooms, storeroom and other rooms for women to weave cloth and store the spinning and weaving tools.

III. Mixed houses

With development of society and progress of technology, great changes have taken place in the building materials for Dong, who have built many mixed houses made of bricks and timbers.

3.1 Brick and wood houses

Based on the stilted wooden framework, the first storey is walled by laying bricks, and the first floor is paved with clay or concrete. The second floor is still paved with wooden boards. Thus, such building is solid and resistant to rain, prolonging durability and solving the shortage of timbers.

3.2 Brick and concrete houses

As for such houses, the first storey is completely made of modern bricks with concrete structure and covered by hollow precast slabs. Buildings on wooden stilts with one or more storeys are relatively expensive, but quite magnificent. Since the wooden structures are above the first storey, it is resistant to both moisture and corrosion, and well-ventilated. Now, more and more wealthy villagers have transformed their original wooden houses into such new buildings.

In short, over the past decades, great changes have taken place in the residential buildings of Chinese people of all ethnic groups. As a result, many old houses have been replaced by tall new buildings across the Dong areas.

Professor Bu Aihua is the head of International Office, Centre for Hongkong, Macau and Taiwan Exchange as well as the dean of International School of Huaihua University. His research covers translation and dissemination of Chinese Culture, biculturalism and bicultural active living lifestyle with a special focus on the Hmong youth in western part of Hunan Province and the state of Minnesota.

Chen Min is an associate professor from the Foreign Language School of Huaihua University. His research covers translation, comparative education and cross-culture. This paper is sponsored by his research project of Philosophy and Social Science of Hunan Province: “Lin Yutang’s Compilation Strategies and the Study of Cultural Translation in the New Era” (No: 20WLH26).
Laura Gao is a comic artist and bread lover currently living in San Francisco. Laura’s art career began by doodling on Pokemon cards and has since blossomed to be featured on NPR, HuffPost, and most notably, her parents’ fridge. She is a proud queer Asian-American immigrant and strives to inspire others to live unapologetically loud.

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Laura Gao was born in Wuhan and spent her first four years with grandparents in China while her mother and father studied in the US. When she reunites with her parents, she finds herself in the strange land of Texas the US. When she reunites with her parents, China while her mother and father studied in China, only to be told it was just a joke. She struggles to fit in over the years, especially when it comes to her Chinese name, Gao draws her name in bold characters with images of her mother and herself looking up at the sky with a bright sun, peering into the universe. Infinite and mysterious like the skies. Infinite and mysterious like the cosmos. And peaceful and safe, like the sea. And I’ll bring it all with me, wherever I go next.

Laura Gao enters Mandarin and how they differ in the Wuhan dialect and how they differ in the Wuhan dialect.

Laura Gao’s childhood, from when she arrives in Wuhan before the pandemic started. It’s—it means you are our world! The name her parents gave her.

Gao draws her name in bold characters with images of her mother and herself looking up at the sky with a bright sun, peering at stars in the night sky and swimming with fish, all to illustrate the meaning of Gao Yuyang. But young Gao does not appreciate this meaning and instead takes the name Laura after hearing of the First Lady, Laura Bush. She feels there could not be a name like the skies. Infinite and mysterious like the cosmos. And peaceful and safe, like the sea. And I’ll bring it all with me, wherever I go next.

Laura Gao’s story is an engaging new memoir where teachers and new classmates can—she finds herself in the strange land of Texas the US. When she reunites with her parents, China while her mother and father studied in China, only to be told it was just a joke. There’s still so much about her own skin, both as a Chinese American and queer student.

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“China Through European Eyes: 800 Years of Cultural and Intellectual Encounter” by Kerry Brown and Gemma Chenger Deng

Reviewed by John Butler | Asian Review of Books | April 30, 2022

Kerry Brown is Professor of Chinese Studies and Director of the Lau China Institute at King’s College London. He is an Associate of the Asia Pacific Programme at Chatham House, London, an adjunct of the Australia New Zealand School of Government in Melbourne, and the co-editor of the Journal of Current Chinese Affairs, run by the German Institute for Global Affairs in Hamburg. He is President-Elect of the Kent Archaeological Society.

Gemma Chenger Deng, is a Ph.D. candidate at King’s College London and research assistant to Brown.

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Publisher: World Scientific Publishing Co.
Publication date: April 2022
Hardcover: 344 pages

China Through European Eyes
800 Years of Cultural and Intellectual Encounter

Reviewed by John Butler | Asian Review of Books | April 30, 2022

“China Through European Eyes” is a very helpful and well-presented anthology of extracts from European writers on China. The authors presented range from Marco Polo to Roland Barthes, which gives readers wide and various perspectives on the subject; some see China as a threat, others romanticize it, and still others find inspiration in its world-outlook. It is an ideal starting-off place for anyone interested in how China has been viewed by Western intellectuals over the centuries, and the editors have done good service by providing substantial extracts in one place, together with informative introductions and a good selection of further readings listed at the end of the book. It would make ideal reading for any students of cultural exchanges between China and the West, and it broadens our knowledge of how the West’s attitude towards China varied and how we got to the place we are now.

The selections include observations by well-known intellectuals such as Voltaire, Bertrand Russell, Simone de Beauvoir, Hegel, Marx and Jung, but readers also encounter travelers. These include the Abbé Évariste Régis Huc (1813-1860), who dyed his skin yellow as part of his disguise as he travelled through areas of China where Christians were being persecuted, and John Barrow’s ‘account of Lord Macartney’s embassy (1792). Barrow characterized the Chinese as “pauvre” and “gross and vulgar,” although he admitted that they were really good at fireworks displays. We also have the Reverend Samuel Purchas (1577-1626), a “travel-lar” who never left Cambridge except to go to London (a 56-mile trip) but whose mind and imagination went everywhere, including China, where he tells us that the “Great Khan” employed “ten thousand falconers,” whose actions he watches “abiding in a Chamber carried upon four elephants.”

The differences in the observations expressed by the writers in this book are well-illustrated by the selections offered, and some are striking in their apparent “modernity,” a characteristic which demonstrates that contemporary thinking often differs little from that of the past. Montesquieu, for example, sees China, which he calls “a despotie state, whose principle is fear,” an example of what we would now call totalitarianism, and notes that the Chinese see the world quite differently from the West. “Their customs, manners, law and religion being the same thing,” he asserts, “they cannot change all these at once;” unless, of course, someone conquers them, in which case “either the conquered or the conquerors must change.” For Montesquieu, in China “it has always been the conqueror;” because it’s easier that way. If you can’t beat them, join them. He laments that this means Christianity can’t make much headway there. Leibniz’s observations, on the other hand, are extremely latitudinarian and show a concerted effort to understand Chinese thinking in and of itself, in spite of the fact that he had never been to China, knew no Chinese, and gleaned all his knowledge from reading. Hegel, another armchair traveller, wanted to fit China into his theory of what he called the “world-spirit,” the idea that consciousness is non-individual, that it’s shared by people everywhere. Hegel’s prose is, as might be expected, complex and dense, but there’s clarity, too: “The universal Will,” he tells us, “displays its activity immediately through that of the individual,” and that, for Hegel, includes Chinese individuals.

The surprise, for me, was Voltaire, who wrote a long entry on China in his famous “Dictionnaire philosophique” (1752). He argues that China must be encountered on its own terms, and he has great admiration for Confucius as well as a healthy respect for the reasons that the Chinese emperors of the Qin dynasty actually first engaged intellectually with the Jesuits although they eventually expelled them for their missionary activities. Voltaire’s well-known antipathy to the Catholic church probably lay behind his enthusiasm, but this bias does not reduce the general validity of his observations. “The religion of their learned is admirable,” Voltaire wrote, “and free from superstitions, from absurd legends, from dogmas insulting both to reason and nature;” and, in spite of Western assertions to the contrary, they are not atheists.

We can find some of this echoed in the sociologist Max Weber’s analysis of what the Chinese believe. Weber, who also wrote about India and the Middle East, approached Chinese thought through Confucianism (Leibniz called it a “cult”), as did many other Europeans, which he understood was primarily a system of ethics rather than philosophy as practiced in the West, which dealt with questions such as the nature of reality. As Weber noted, “Confucianism was in large measure bereft of metaphysical interest.” He believed that in Confucianism “the basic impulses of human conduct were economic and sexual,” and that as a result “the world was… just as imperfect as man.” There was no sense of sin and guilt in this world outlook.

The general reaction to these readings is that Western intellectuals had a wide-ranging amount of ideas about China. There’s a refreshing sense of cultural curiosity in most of these writings, even if the authors never went anywhere near China. What is perhaps most striking is that modern attitudes towards this country are not surprisingly different from those articulated by past generations of China students. China is often considered as a threat, sometimes a land of exoticism, and even occasionally as a role model or at least a place worthy of examination for the validity of its way of life and whether it could have a positive impact on our own way of thinking in the West. Many writers commend the broad-mindedness of the Chinese; Bertrand Russell stated plainly “I think the tolerance of the Chinese is in excess of anything that Europeans can imagine,” and that Chinese civilization was “built upon a more humane and civilized outlook than our own.” And, as far as the Chinese “threat” was concerned, Karl Marx felt that “The Chinese have at least 99 injuries to complain of to one on the part of the English,” referring to the Opium Wars and their aftermath.

We also have some examples from the writings of Roland Barthes, Julia Kristeva and Simone de Beauvoir; to my mind only de Beauvoir has something useful or revealing to say, as she actually engages directly with Chinese intellectual debate as it tries to move beyond Confucianism, discussing different schools of thought as they were contending in 1957. Barthes, on the other hand, is represented by disjointed tribulations which rarely rise above the level of undergraduate lecture-notes, and the extract from Kristeva’s “About Chinese Women” (1976) ranges from the idealistic to the condescending and self-indulgent. She even tells us where the voices of Chinese women come from; “they begin in the chest or belly,” she tells us, “but they can suddenly biss from the throat and rise sharply to the head, strained in aggression or enthusiasm.” Is Kristeva writing about people or some exotic tropical bird? Thank goodness we can turn back to Marco Polo, Purchas, Voltaire and the Abbé Huc.

About the reviewer

John Butler recently retired as Associate Professor of Humanities at the University College of the North in The Pas, Manitoba, Canada, and has taught at universities in Canada, Nigeria and Japan. He specializes in early modern travel literature (especially Asian travel) and 17th-century intellectual history. His books include an edition of “Sir Thomas Herbert’s Travels in Africa, Persia and Asia The Great” (2012) and most recently an edition of Sir Paul Rycaut’s “Present State of the Ottoman Empire” (1667) and a book of essays, “Off the Beaten Track: Essays on Unknown Travel Writers.”
Washington playing with fire on Taiwan question could spell disaster: China Daily editorial

Source: China Daily | May 24, 2022

Joe Biden spoke the truth about Taiwan. He shouldn’t have backed down.

Source: Matthew Gagnon | Bangor Daily News | May 25, 2022

Stop sign by White House in Wash., D.C. (Photo: Xinhu)

In his opening address at the 78th session of the Economic and Social Commission for Asia and the Pacific on Monday, State Councillor and Foreign Minister Wang Yi lauded the dynamic regional cooperation that has created the "Asian miracle". But he warned that the region is at a crossroad and what has been achieved needs to be "cherished and guarded.”

That is because Washington has its sights set firmly on the Asia-Pacific, and wherever the United States exerts its presence, it causes tensions, political turmoil and war. This has been a common complaint, lodged by political and military crises all over the world.

Thus U.S. President Joe Biden's remarks about Taiwan on Monday in Japan are deeply dangerous.

When meeting the media in Japan, he explicitly stated that the U.S. would intervene militarily to defend Taiwan if it were ever attacked by the Chinese mainland.

Despite the fact that a White House official said that Biden's remarks did not reflect a policy shift for the U.S., a view echoed by U.S. Defense Secretary Lloyd Austin, what Biden said is not conducive to easing the tensions across the Taiwan Straits, as it will only further embolden the secessionists on the island.

His words have also further damaged the political trust between China and the U.S., as they are a gross violation of the consensus consecrated in the three joint communiques signed between China and the U.S., which were the foundation for the establishment of diplomatic relations between the two countries, and slyly distort Beijing's stance on reunification to portray it as wantonly coercive.

It is true that China will never allow any forces to split Taiwan from the motherland or do anything to make the island a de facto "independent country." But Beijing has always affirmed that it prefers to pursue a peaceful solution to the Taiwan question. And if there is any hope for peaceful reunification, why should the mainland use military force to fight a war which will be detrimental to the interests of Chinese people on both sides of the Straits?

Biden should be judicious in his choice of words if he is going to try and stamp the U.S. authority on the region. For his remarks once again highlight Washington’s comfort-clings to the drags of its Cold War mentality like an alcoholic nursing the final drops in his last bottle.

Like those alcoholics who appear to be functional, Washington may be able to convince some to overlook the damaging dependency that provides a crutch for its distress. But that will only enable it, and in doing so feed its ego as a problem solver.

That would likely spell disaster for cross-Strait broader peace and stability, because if the use of military force becomes the only means for realizing reunification, it would be stupid to think that China will not do it for fear of intervention by any other country.

Joe Biden's remarks about Taiwan on Monday in Japan are deeply dangerous.

Beyond being the truth as all parties already understood it, it also is the correct position, despite the increasingly non-interventionalist attitudes of the American public, and their likely disinclination in a potential military confrontation with a major nuclear superpower half a world away.

I understand that feeling, but as we have repeatedly chosen the wrong wars to fight — wars of offensive power projection meant to reshape the world at the point of a gun — we have failed to involve ourselves in other conflicts that are far more justified, such as defending Georgia, Ukraine (twice), and Hong Kong against the naked aggression by Russia and China.

Our foreign policy mistakes have only emboldened these despotic governments to continue to push their boundaries, making a conflict in Taiwan infinitely more likely.

This threatens vital strategic interests of the United States in three ways. First, and perhaps most importantly, there is a moral responsibility to consider. Taiwan is an independent republic, not — as the Chinese claim — a part of China. Allowing a free, democratic people to fall to despotism through our depraved indifference would be an unconscionable moral failing.

Second, consider the material importance of Taiwan. Through the Taiwan Semiconductor Manufacturing Company, it is the world’s largest producer of semiconductors.

Taiwan’s advanced chipmaking capability makes it vital for world security. Allowing that productive capacity to fall into the hands of a geopolitical adversary like China would be an unmitigated disaster.

Third, there is the geopolitical and strategic importance of Taiwan. Lest you think that is only about “American interests,” the island is also at the heart of the defense of countries like Japan and the Philippines, and is the centerpiece of our holdings in the western Pacific.

Allowing Taiwan to fall not only jeopardizes American interests but will imperil countless regional powers as well.

So Biden is right on the issue, and has stated a plain truth that we already knew. Now what?

One of the most alarming things to happen since the president’s comments was the immediate pushback he received from his own foreign policy apparatus. No sooner had the words been spoken when professional bureaucrats sprang into action, assuring us that Biden didn’t actually mean what he said.

Biden, for his part, disappointingly cowed to his staff’s preposterous spinning and agreed that he had not said anything at all.

But he did say it. And he meant it. Yet after an elected president made a clear policy statement, it was immediately undermined by the unelected professionals that work for him.

Which brings up an important and now unavoidable question: What then, exactly, is the official policy of the American government now? Is it what Biden said, or is it what his handlers said that he said? Will Biden ever stand up for himself and assert his own authority within his administration? Or will he continue to lay down, allowing his rare moments of political bravery to be undone almost immediately?

People wear face masks to protect against the spread of the coronavirus as they head to a temple to pray in Taipei, Taiwan, Saturday, April 23, 2022. Credit: Chiang Ying-ying / AP

Matthew Gagnon of Yarmouth is the chief executive officer of the Maine Policy Institute, a free market policy think tank based in Portland. A Hampden native, he previously served as a senior strategist for the Republican Governors Association in Washington, D.C.
Pat Hui and Paul Kwok hold open studio

After a hiatus of two years due to the pandemic, local artists, Pat Hui and Paul Kwok, once again participated in the annual Traffic Zone Center for Visual Art Spring Open Studios held at their gallery located on the ground floor at Traffic Zone Center for the arts on May 7. In addition to the display of their own creations, guest artist Bob Zehrer also had his work on exhibit. Kwok’s watercolor landscapes will be on exhibit at the CCACC Art Gallery in Gaithersburg, MD, June 11-July 15.

Chinese Heritage Foundation Friends held Sunday Tea

The Chinese Heritage Foundation Friends continued their Sunday Tea series on the History of the Chinese Restaurant Business in the Twin Cities metropolitan area. Part II of the series featured special guest Laura Chin, who was interviewed by CHFF board member Mary Yee for a discussion of contemporary Chinese women restauranteurs. Leeann Chin, who with her daughter Laura, opened Leeann Chin Chinese Cuisine in 1980 and rapidly expanded their successful business to 50 well known restaurants regionally. Although limited to 20 guests held at Pat Hui and Paul Kwok’s art studio, the presentation was also streamed on the CHFF website.

Moy Family Association holds meeting in Minneapolis

Representatives from the Moy Family Association recently met in Minneapolis. Committee delegates from Chicago, Houston, Boston and New York attended as guests of the Fong (aka Moy) family. David Fong has been a longtime member and officer, and his sons Eddie and Donald are continuing the tradition with Eddie recently serving as president of the Chicago Chapter of the Moy Family Association. In addition to attending meetings, committee members and guests were treated to meals at David Fong’s Restaurant, a fishing and boating outing along with a visit to Mall of America during their brief visit.

May Forum celebrates AAPI Heritage Month

The May Forum is an annual event hosted in May, the designated Asian American and Pacific Islander Heritage Month. The mission of this forum is to encourage our peers to embrace American life, and to pass on Chinese Heritage. We celebrate both our root and our active engagement in building stronger communities.

The agenda for the 2022 May Forum focused on covering the following five main topics with a strong group of panelists to share their stories and celebrate AAPI month of May.
- Life in Minnesota: AAPI contribution to local communities
- Engagement: civil engagement - challenges and opportunities
- Heritage: AAPI culture in America
- Creation and innovation: small business and start-up by AAPI entrepreneurs
- Youth and future: second-generation AAPI Americans

The May Forum was established in 2020 by Dr. Jungping Wang, Donglin Liang, Amy Liu, Sophie Liu, Chen Zhou, and other volunteers, during COVID 19 pandemic. Asian Americans suffered from discrimination, hate crime and even violence to the highest point. The group was found to make our voice heard and our contribution seen by people in USA and all over the world. http://mayforum.org/

CAAM CDT presents “Spring is Here” recital

The Hopkins Center for the Arts was the venue that hosted the Chinese American Association of Minnesota Chinese Dance Theatre spring 2022 recital. The audience and performers were happy to be attending and performing before a live audience without being inhibited by face masks.

CAAM Chinese Dance Theater enthusiastically delivered on its mission that is dedicated to preserving, celebrating and sharing Chinese cultural heritage and enriching the cultural life of all Minnesotans through the universal language of dance.