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Introducing some of our contributors, editors & designers

Our Editor-in-chief and Music Critic, Frank Hossack, has been a radio host and producer for the past 33 years, the past 24 of which working in media in China, in the process winning four New York Festivals awards for his work, in the categories Best Top 40 Format, Best Editing, Best Director and Best Culture & The Arts.

贺福是我们杂志的编辑和音乐评论员，在过去的33年里一直从事电台主持和电台制片的工作。在中国有近24年的媒体工作经验。工作期间他曾经四次获得过纽约传媒艺术节大奖，分别是世界前40强节目奖，最佳编辑奖，最佳导演奖以及最佳文化艺术奖。

As an Australian journalist living in Nanjing for many years, Renee Gray has a background in research, print and online publishing, taking great pleasure in discovering more about Nanjing with every article.

作为在南京居住多年的澳大利亚新闻工作者，Renee Gray有着调研以及印刷品和线上出版物的工作背景。她总是乐于在每篇文章里发现关于南京的内容。

Matthew Stedman has spent years living and working in China. He has sold Chinese tea in the UK, and loves discussing the miraculous leaf with new (and suspicious) audiences. He however never feels happier than when researching the product here in beautiful South China. Matthew Stedman在中国生活工作了多年。多年在中英两国从事茶叶贸易的他，喜欢和新读者讨论神奇的东方树叶(虽然有时他的读者保持怀疑态度)。没什么比在美丽的江南走访品尝各种茶叶更让他开心的事了。

Legal contributor Carlo D'Andrea is Chair of the Legal & Competition Working group of the European Union Chamber of Commerce in China; Shanghai Chapter, Coordinator of the Nanjing Working Group of the Italian Chamber of Commerce in China and has taught Chinese law (commercial and contractual) at Rome 3 University. 法律作家代开乐担任中国欧盟商会上海分会法律与竞争工作组主席，中国意大利商会劳动集团的协调员与曾经在罗马三大担任企业咨询课程中中国商法、合同法的课程教授。

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Roy先生有着超过25年的创意总监和艺术家的工作经历。他早期的职业生涯是在伦敦的一家机构里开始的，但是在八年前他决定来到南京生活工作。

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Changing Times

By *Maitiu Brallaghan*

Talented Teachers

The room rises excitedly
 As the teacher sweeps in
 With a dramatic swish
 Of his long black gown,
 Raising his arms, gesticulating
 With calculated flicks of his wrists
 That they may now sit.
 They are silenced;
 Too awed to whisper.
 The tension slowly settles
 As does his gown.
 And a voice rises above the steely glare
 'I am Mr Alves', he spake
 And a momentary terror shivers
 Down their spine.
 'And I am here to tell you about
 Expectations.'
 The students wait, polite and patiently.

Teachers have Talent

With the microphone clapped to his chin
 And an "I am oh so friendly" tie
 Hanging limp
 From an unbuttoned collar.
 He stumbles onto the stage.
 'You have a voice and we need to hear it.'
 His excitement quivers,
 'If it all gets too much
 I am here, any problem
 You have, when things are not
 As you want them to be
 Just tell me and remember
 There's chocolate in my office!
 And children itch, jumping from seats
 For none shall be left behind,
 Work will be fun-
 The buzzer is in their hands now
 And this daily masquerade plays out.

EDITORIAL

Human Nature

Ever noticed that the point at which people start a communal adding of each other's WeChat signifies the the meeting has been a success, and will be over in about 5 minutes?

Or that your office has gone terribly quiet of late, only to find out co workers are continuing the conversation, via their keyboards. It's this idea of people who are side-by-side communicating digitally that provides the inspiration for our cover this month.

Welcome to "Interaction" from The Nanjinger.

Ed.

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Blowing (Away) Bubbles

By Senaash Devasenathipathy

We all live in a bubble to some extent.

Some people live in there with their family and friends, some with their life partner and some with their cellphone. Humans, being born with free will, do exercise it with surprising agility. With such a pronounced tendency to categorise ourselves as a species; black, white, rich, poor, fat, slim, smart, dumb; it begs the question why people make such a big deal about the “expat bubble”.

The term is very common, referring to foreigners living in a country who only make friends with each other and rarely come out of their comfort zone to explore local culture. Usually, such expats who move to a new country, choose to live in overpriced, expat-majority compounds close to international schools and other facilities.

This is, as a matter of fact, especially true in China. The job, age, gender, and the cultural background are some of the main factors that influence whether the person will be staying within the bubble or not. I spoke to Catherine Dixon, an expat trailing spouse who moved to Nanjing with her husband and two young children.



"We lived in a local community for our first year in Nanjing", she said. "It was awful. The neighbours were constantly pestering me about wearing too few or too many layers of clothing. The Chinese seem to go by an almanac to decide what clothes to wear, I just check the weather forecast. And they asked all kinds of inappropriate questions, like how much I weigh, or how much money my husband earns". Dixon and her family relocated to another compound in their second year and that made a difference to her quality of life. "At last, I could go outside without being stared and pointed at. I could understand what my neighbours were talking about. My kids could play with friends. I would never go back outside the bubble, not for all the rice in China!"

Dixon's story does highlight some of the cultural issues that lead people to associate with others who mirror their social mores and values. These also appear to change throughout the age spectrum. To use a stereotypical example, the younger generations interact more effectively with the locals by socialising through clubbing and karaoke. The same cannot be said for the older generation. They may not be as open and as easily adaptable as the youth, on both sides of the bubble.

However, this all boils down to whether one is interested in the local culture and how keen one is to be a part of the culture. Chinese people are usually curious and inquisitive about expats and their lifestyles back in their home country. Nevertheless, it is also difficult for some Chinese people who want to get connected with the outside world or work comfortably with the outside world. These are the ones who chat to foreigners on the metro and stop to have their picture taken on the old streets of Confucius Temple. These are the ones who have foreign friends and partners, who listen to foreign music and enjoy sampling exciting, new things.

Expats living in big cities tend to live in the bubble because large cities such as Beijing, Shanghai and Guangzhou have such large expat populations that lots of restaurants, bars and other expat-friendly facilities cater to them. Apart from the MacDonalds and KFCs that line the streets of Nanjing, there are many fine speciality restaurants ready to serve a reasonable approximation of the same dish cooked in its own country. This does not happen in the smaller cities and villages and thus the foreigners living there are better off with the locals as there are not enough expats to create the bubble. They also have lots of opportunities to interact with the local community in their everyday life activities, such as buying groceries at a store, using the local transport system, eating at restaurants etc.

This may seem like the best way to promote interaction, but a forced intermingling can actually have the opposite effect, and cause stress and anxiety for the expat who has no bubble within which to release the stresses and confusions that have been festering since the moment they left the house that morning.

Richard and Dina Schwartz, a middle aged teaching couple, lived in Fuzhou in the South of China for 2 years before relocating to Nanjing. The expat community there was minuscule, and Dina commented, "Some days, even getting a carton of milk was a chore. I would have to buy it all up whenever it was in stock. You could never rely on the store carrying the things you needed. And there was no one there to support you if you had a problem. It was a bit lonely". When asked if she would prefer to stay in Nanjing or return to the expat vacuum of Fuzhou, her mind was already made up. "Nanjing. It is better to have support, always."

It could therefore be deduced that what people are looking for inside the bubble is not protection from the host world, but a buffer zone, a place where they can acclimatise to the new culture and prepare mentally and spiritually for surviving that which seems to be so very different from the rest of the world. Inside the bubble is not a cornucopia of homely comforts, but an acceptance of the status quo, and a ready supply of advice to help out struggling expats trying to adapt to Chinese culture and all of the accompanying misunderstanding and misconstrued meaning. While it is certainly not advisable to decorate your bubble and live in there forever, it is no bad thing to have a safety net for when being a lone wanderer is just too hard to handle.



The Medium */S* *The Message*

By Renee Gray

Is China Expat Interaction Online Tarring All With The Same Brush?

As explained in the book "Big Magic" by Elizabeth Gilbert, during the 1960s, Balinese dance became so popular to watch that the damp cold temples in which they were performed became overcrowded. In order to help the friendly, Australian tourists feel more comfortable, the dances were taken to the resorts. The dancers were happy, the tourists were happy, the Balinese priests were happy. *But not everyone was happy.*



The more “high-minded” of the Westerners were beside themselves with disgust. How could they perform these sacred holy dances in a tacky resort? Utter sacrilege. And so they marched on down to the priests to voice their disappointment.

The priests could not understand why the high-minded Westerners thought so poorly of the resorts, nor why the tourists should not have the right to witness divine beauty, but obliged anyway. As a way of solving the problem, it was decided the sacred dances would go back to the temples and new “divinity free” dances for the tourists would be invented. Once again everyone was happy and, most of all, the high-minded Westerners could now relax, as their distinction between sacred and obscene had now been safely returned to its rightful place in the universe.

Over time, the dances performed at the resorts became even more divine, captivating and beautiful that locals were convinced that these were also sacred. These dances had in fact transcended our world and were channeling a higher power, and so they became more popular than ever before. The Balinese priests then deemed them just as sacred as the stale old ones and brought them into the temples; sending the high-minded Westerners into a complete spin.

Few can say they were forced to come to China as a result of war and conflict abroad; for many it was a choice. Most go through a whiny stage after being in China for a while. The honeymoon phase dies down, frustration hits and high-mindedness may set in. Cultures abroad have indeed experienced social change that has shaped the way people from those cultures think, feel and behave. However, is not this distinction between sacred and obscene derived from opinion only?

Generations of expats in China have expressed their right to vent about cultural differences they find troubling or difficult to deal with; in the appropriate confines of the local bar or institution that they are in. Not until now has the expat community been illuminated under a slightly darker spotlight.

With the dawn of WeChat and our increasing reliance on it for pretty much everything, social interaction has now shifted from the safety of the pub, to the windowless confines of the WeChat group. Despite

a cap of 500 users, it is still a very large audience of real people, from all over the world, with standards of thought vastly different from one another. But most important of all, a large majority of that audience is Chinese.

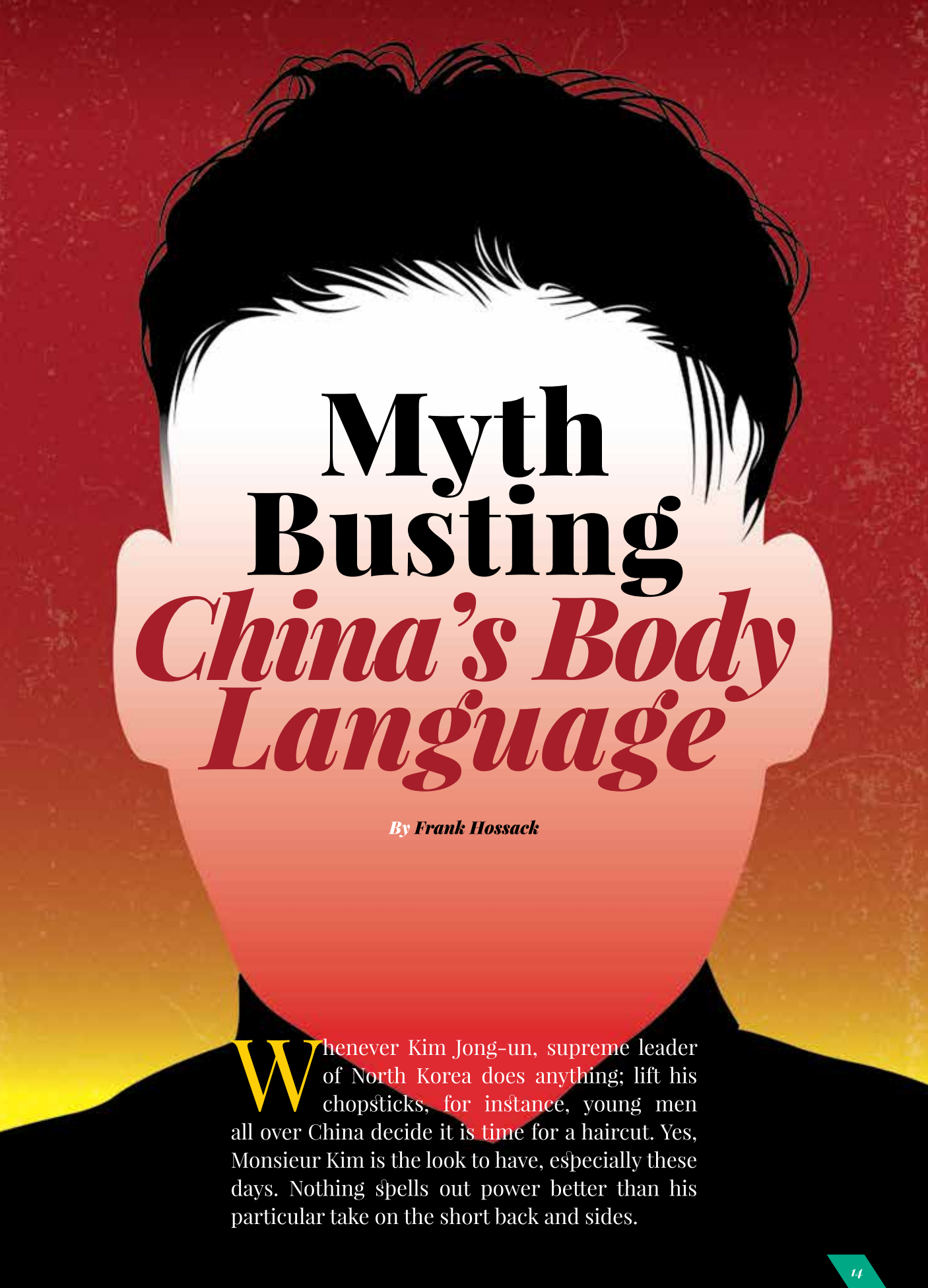
In 1964, Marshall McLuhan coined the phrase “The Medium Is The Message”, which became an intensely popular phrase to describe many things to do with how messages are conveyed. But most of all, it was (and is) used to highlight the higher impact the medium itself has on the viewer over the content itself.

As explained by Federman M. in What is the Meaning of The Medium Is The Message, “As society’s values, norms and ways of doing things change because of the technology, it is then we realise the social implications of the medium. These range from cultural or religious issues and historical precedents, through interplay with existing conditions, to the secondary or tertiary effects in a cascade of interactions that we are not aware of”.

“The lightbulb is a medium without any content. McLuhan states that “a lightbulb creates an environment by its mere presence. Likewise, the message of a newscast about a heinous crimes may be less about the individual news story itself; the content; and more about the change in public attitude towards crime that the newscast engenders by the fact that such crime are in effect brought into the home to watch over dinner”, Federman goes on to explain.

So, could it be argued that by using WeChat as the medium is that not, in effect, damaging the message itself? While Ms. Gilbert highlights making distinctions should be reserved to opinion and in fact could play less of the desired effect on the host country’s perspective than intended. Mr. McLuhan helps us see it is not the message that could be damaging, it could be the medium used for such interactions that does the most damage. Perhaps the most damning of all is to be tarnished by the interactive brush when it is slanderously swiped across us all online.

Some may say it is just a case of keyboard courage, heck negative online interaction is not a new phenomenon by any means. But with Chengdu rap groups recently releasing songs such as “gua laowai” and China’s supposed “rising nationalism”, using the wrong medium may no longer convey the right message. 🇨🇳



Myth Busting *China's Body Language*

By Frank Hossack

Whenver Kim Jong-un, supreme leader of North Korea does anything; lift his chopsticks, for instance, young men all over China decide it is time for a haircut. Yes, Monsieur Kim is the look to have, especially these days. Nothing spells out power better than his particular take on the short back and sides.

This eyebrow-raising phenomenon is only beginning to even scratch the surface of body language in China. Then again, it is also partly not even body language in itself. Very oft, what are cited as examples of Chinese body language could be more accurately termed gestures.

Making a "V" sign with one's fingers while being photographed or handing over business cards with both hands are exactly this; gestures. So is keeping one's feet both firmly on the floor during business meetings, although The Nanjinger found a good 75 percent of Chinese participants with their legs crossed in meetings since deciding to write this feature [Yes, we researched that figure by not-so-furtively looking under the table].

Then there's finger pointing. Traditionally taboo in China, unless pointing at a foreigner (or the sky; see below), now many an extended digit can be witnessed across the Middle Kingdom, particularly in the working environment.

Oh, how times have changed. All however, in other words, are conscious actions. No, our interest today is in the unspoken language of those quirky unconscious bodily movements that reveal just as much of a playful side to the Chinese character as they do face-seeking actions for approval and acceptance.

Not all such knee-jerk reactions are engrained, Darwinian or passed down from one ancient dynasty or another. Some have been the product of indoctrination, not perhaps by a socialist government, but by social media.

Drop one shoulder dramatically below the other. Lean forward. Cock the head slightly to one side, preferably in sympathy with the afflicted shoulder. Open eyes wide; let them shine. [Do the "V" sign, but then again, everyone knows to do that]. Pout. Then, and only then, click the shutter button. The result may be an undeniably adorable selfie, but to the uninitiated, there is simply something worryingly wrong with this person's spine.

Another argument could well be that this person's arms are short and so, minus selfie stick, the only

way to fit themselves into the frame is via an act of contortion. The social photographic phenomenon that started out being casually referred to as the "me and my yacht" syndrome may as well now be "me and my straitjacket".

The underlying body language, not unsurprisingly, screams insecurity.

As can be seen, Chinese body language is buoyed by the times, and dictated by fashions or the latest trend as much as anything else. Otherwise, it would be difficult to see the connection between the innocent selfie and revolutionary vigour.

Extend an arm to point, but only metaphorically, at an aircraft maybe, preferably one domestic in manufacturer. Raise one's head to stare in the same direction. Shoulders back, chest out. Too much to suggest that if there is a little red book kicking about, it should be waved enthusiastically?

This is also not a stationary gait; for action is the true body language of revolution. If not actually in motion, such a suggestion should be made through putting one leg firmly ahead, as if lift off is imminent.

Gil Scott-Heron sang, in 1970, that "The Revolution Will Not Be Televised". Perhaps so, but in today's China?

It's all about being on TV, a place where body language speaks of authority and trustworthiness. It is also easy to imagine it as a creation of American television networks. Not so. For the what-could-be-termed "news anchor" pose is, in fact, a Chinese invention. Take four good-looking television hosts, arrange them in a line of perspective, facing the camera at a 45 degree angle. Ask them to stick their chests out, point their chins slightly down and tilt their heads ever so slightly to one side. Serious expressions, all round please.

So exercise caution the next time you are considering the lecturing of the nation, or the possible overthrowing of a foreign state. The right body language is critical. In China, pose means face, in a literal sense. Mind you, it also helps to have the right haircut. 🇨🇳

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By *Matthae Stedman*

Lu'an Gua Pian

瓜子 (guazi) or “Melon Seed” is the name of an online used-car selling platform.

It is also an example of how brand conventions have evolved in China beyond fruits (Apple, Blackberry) to the names of dried food commodities (Xiaomi, Sesame, etc.) and illustrative of a shift from branded, physical products to services.

Actually, the subject of this month's Strainer is not a tech startup or a financial service. It's not even the humble melon seed itself (a fine Autumn snack); it's a variety of green tea that is also named 瓜片 (gua pian⁴).

This green tea hails from one of our nearest neighbouring province; Anhui. And the full name of the tea reveals its specific origin; 六安 (Lu'an) city. For a while, I felt quite cross about the Romanisation of this tea. The number 六 is one of the first Chinese characters anyone learns. So, to see it written as “lu”, not the “liu” we know and love from Pinyin, looked like a pretty dumb mistake. Americans do something similar with the French word “lieutenant” (and the British something even worse). Lazy tongues, lazy transcription, I thought.

But I was wrong. This isn't bad Pinyin; it's actually an accurate representation of the “literary reading” of the Chinese character 六. Chinese has fewer variations in pronunciation of old characters than Japanese, but some anomalies do exist. And here is one!

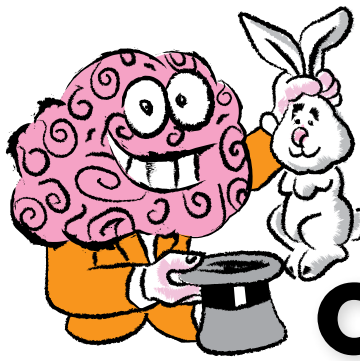
OK. Back to the tea. And here I have another beef with the name. “Melon seed” is certainly a nice name

for an attractive green tea, but it would probably better describe the short, glossy buds of Sichuan's 竹叶青茶 (zhu ye qing cha) than it does these pretty matt green leaves.

Nevermind. Despite the un-seed-like length, there's a pleasing uniformity to this Lu An Gua Pian, which continues as the leaves unfurl, like tall scrolls. They actually look like a plate of long clams (the ones which spit at you in Auchan) for the first few minutes. The greenness is the opposite of yellow, a similar shade to Japanese greens. It persists hours into steeping. Having absorbed water, these large leaves resemble small green bats' wings.

The mouth taste is at its most appealing in early infusions. Later cups can taste like spring-onion-infused cooking oil! When first introduced to water, there's a creaminess, similar to fellow Anhui green tea 黄山毛峰 [Huangshan maofeng]. The umami flavours are prominent only in the first few sips, and it's the “vegetal” character that dominates after that. Many compare the taste of Japanese greens with seaweed or spinach. Some of those analogies would be valid here. I've recalled baked beans in the flavour of mao fengs, but “beans” aren't really a feature of this tea.

This is my current everyday green. It hasn't yet rocked my world. But I'm settling into it comfortably. In fact, I'm looking forward to spending more time pondering a region of China famous for its “yellow” mountains, white gabled buildings and baked green teas. 🍵



Careful!

*Your Brain **Might** be Playing Tricks On You*

This has been my second year teaching an elective class to high school students, the subject of the class is "Creativity and Concept Creation". My role in the classroom is more of a coach, a facilitator. Through a series of activities, games, and exercises I try to encourage students to find ways to solve simple problems using unconventional methods of thinking that can be used in their daily lives, not only as young students, but also later as professionals.

All these activities are complemented with a fair amount of theory about how and why the brain works the way it does.

Although most find the theory part boring and tedious, I insist on it because of a principle in which I strongly believe; "to be able to bend the rules you must first understand the rules".

To unleash our creativity to the fullest, it is very important to be familiar with the mechanisms the brain uses to function, but is even more crucial to understand the factors that are inhibiting our capacities and working against us, stopping us from fulfilling our potential.

These factors can range from the social, cultural or religious, to the psychological or biological, the latter being probably the most disabling of all.

As surprising as it might sound, it has been discovered that our biggest creativity inhibitor is the very same organ responsible for our thinking and problem-solving skills. Our brain is a most advanced supercomputer, with a very specific purpose.

Processes in our brain relating to speech and reasoning are the principal creativity inhibitors. Research at the Center of the Mind at the University of Sydney, led by Professor Allan Snyder, revealed the amazing artistic and mathematical capabilities shown by savant children are the product of dysfunction in areas of the brain responsible for our social skills.

His interest was sparked when he noticed the case of a 3-and-a-half year old girl, who he describes as severely autistic, with a speech impediment, who was able to draw with an impressive amount of detail and with very confident strokes, comparable to sketches made by Leonardo D'Vinci. Soon after the girl overcame her speech

impediment and started to make improvements, her artistic abilities completely vanished.

Snyder explains that the human brain is constantly processing and storing information; in fact, nothing is lost. The problem comes when we need to access this information; our brain is designed to filter and simplify it all, in order to optimize resources and make the thinking process more efficient.

Thinking and creating are processes that consume an enormous amount of energy from our body, so in order to save energy, all this reasoning is turned into automatic responses that later become habits; in that way we don't need to think every time we get dressed, eat, walk or return home after work.

The brains in savant children have impairments which inhibit these processes, allowing them the ability to access the details of the entire information stored in their memory. This is how we explain cases such as Stephen Wiltshire, a autistic British man famous for being able to reproduce extremely complex architectural landscapes with incredible precision after only staring at it once.

There have also been a series of controversial experiments undertaken at the Centre of the Mind, designed by Snyder, in which the participant is asked to make a drawing from memory and participate in numerical exercises, after which they are administered a 15-minute session of magnetic pulses that inhibit the left side of the brain, while the right side of the brain is stimulated. After the session, the participant is asked to repeat the exercises. The results are that, after the session, on average, subjects are not only capable of performing with much more confidence, but also with a considerable increment in detail and assertiveness.

In the words of Snyder, "Creativity is a process of defiance and rebellion against ourselves".

It is believed that in the future, we will find a way, either chemical or mechanical, to inhibit those natural brain processes that impair our innate creativity, allowing us to access our true potential. Like a sort of thinking helmet.

In the meantime, we can take conscious steps to disrupt those natural inhibitors and create new thinking processes that can help us achieve our creative potential. 🎨



Lionel Messi Experience Theme Park in Nanjing

In October, MediaPro Exhibitions, Phoenix Group, and Leo Messi Management announced their plans to invest ¥1.3 billion in the design, development, and construction of a football theme park, based on the famous Argentinian player Lionel Messi. The park, to be named Messi Experience Park (MEP), is scheduled to open by the beginning of 2020 in Nanjing, and from 2023 onwards is expected draw four million visitors per year (80–20; Chinese-foreigners).

MediaPro is a multimedia group founded in Barcelona, which has a division (MediaPro Exhibitions) specialising in projects such as museums, showrooms and events. Some such projects have been the tour of Santiago Bernabeu Stadium (Real Madrid), the Museum of the Brazilian National Football Team, and Fernando Alonso (Formula One Spanish pilot) exhibition centre.

The MEP will cover approximately nine hectares, without counting hotels and residential areas that will be built around it by other private operators. The area will be divided in 46,000 square metres of indoor spaces, 12,000 for gardens and 25,000 for public spaces. MediaPro will take on 200 direct workers and 300 indirect workers for the design and development of the project. Nanjing was select-

ed with the intention to convert the city in a worldwide touristic centre based on sports. The Nanjing government plans to link the city centre with the MEP through a new metro line; the developers also expect the park to be served by a new high speed train station connecting Nanjing and Shanghai in just 1 and a half hours.

David Xirau, director of MediaPro Exhibitions, mentioned that in the future, once Messi retires from being an active football player, their strategic positioning of the park will remain. He explained it this way; “Michael Jordan (basketball player), who is already retired, is the most popular sports brand in China. This is a tribute to the footballing brand of Messi. The site will need to be updated eventually, but not Leo, fortunately. None of Pele, (Johan) Cruyff or (Diego) Maradona lost their influence on the sport once they retired”.


The Design

The design of the MEP is based on one of Lionel Messi’s most famous goals; that scored against Getafe, in which he took the ball from the middle of the pitch and dribbled past half of the opposing players. Xirau said that the park is intended to be a tribute to football in gener-

al, not only a homage to Messi. Jaume Roures, president of MediaPro group, explained, “The idea is that visitors will want to spend the whole day here. The project started as a museum, but over time, after seeing the ambition of the partners and the Nanjing authorities, we saw that we needed to make it for all ages. Young people don’t go to museums. They want other experiences and we are offering them that. Above all, on a level of interaction.”

Xirau also has specified that the Argentine player will visit the park “as much as possible”, and assured that he is committed to promoting the project and its development through his company Leo Messi Management. Messi has also participated in the design, by adding aspects of Rosario and Catalonia culture.

The head of MediaPro Exhibitions has also admitted that they have already received more proposals for theme parks in the country to promote inland tourism and help to distribute visitors traveling to China, decongesting large cities.

This theme park will be exclusive in China; however MediaPro has also confirmed that there will be other Messi Experience Parks in other parts of the world. 



THE ATTRACTIONS:

The park will have approximately 20 attractions, including robotic attractions with audiovisual productions, state-of-the-art software solutions such as virtual reality and mixed reality, synthetic characters and holographic technology.

Performing arts events will bring dynamism to the park, with permanent shows and some itinerant ones. There will also be a gastronomy area, hotel and football field. Tickets prices are expected to be approximately ¥270.



Let's Talk About *Salt* Baby

China's Hypertension Woes

By Renee Gray

Let's talk about salt baby, let's talk about you and me, let's talk about all the good things and the bad things that can be, *let's talk about salt!*

Salt sodium is one of the biggest killers in China and nobody knows it. While we know there are many factors that are involved with causes of hypertension (high blood pressure) in humans, sodium intake is one of the major players.

This year, China has teamed up with the UK for the ASC (Action on Salt China) project, a health campaign launched in Beijing last month that intended to last 4 years.

It is believed that the average Chinese person consumes 11 grams of salt every single day, which is said to be double the safe suggested amount set by the WHO. To gain a deeper understanding of present health risks of salt in China, The Nanjinger spoke with two medical professionals from international medical facilities in Nanjing.

Cardiologist Dr. Cheng, of Guze Clinic in Nanjing's Jiangning District, spoke about the causes and dangers of hypertension, saying that, "A great lot of research has proven that the intake of too much sodium salt is one of the important risk factors [of hypertension]. Over 60 percent of hypertensive patients is salt sensitive in China. It is the genetic basis of high incidences of hypertension and pathophysiological changes in body are also involved. Therefore, the intake of too much salt sodium has a more serious impact on the risk of hypertension in China".

"ASC is good propaganda for preventing [hypertension], as taking medicine or doing operations means the problem is already there. It not only can push forward education on hypertension, but also can decrease the risk of getting the disease while China has a high rate of salt sensitive hypertensive patients".

Speak to any Chinese person and they will tell you that the Chinese diet is the best in the world, regarding taste, health and satisfaction. As to taste, certainly, but is it really true that Chinese food is as healthy as they say?

Dr. Barre Sy, faculty member of the UFH (United Family Health) Family Medicine Fellowship Program, puts modern Chinese food at the bottom of the food pyramid. "Although risk factors of hypertension are multi-factor, the Chinese diet is an important contributing factor to the cause of hypertension today. An increasingly 'heavy taste' to cooking among the Chinese population is definitely going in the wrong direction. Traditionally, there are many regional styles of food that range from mild tastes (relatively less salty) to very spicy tastes (high sodium content). This has changed as people have now embraced 'heavy and spicy' tastes that has resulted in mono-styles of food nationwide. So nowadays, it is common practice to see people adding chili sauce (100mg of chilli sauce may contain 3.7g of sodium which is equivalent to 9.25g of salt) onto anything they put into their mouths. Mild food


loses flavour and restaurants that sell healthy dishes tend to lose competitive edges. Another national phenomenon in recent years is the craving for instant noodles which is loaded with sodium and calories".

According to Lu Jiapeng and colleagues in an article published in the British medical journal The Lancet, "Stroke is the leading cause of death in China, and is driven largely by uncontrolled hypertension. China's story of putting research evidence at the very heart of policy making sets an important example for applying the best solutions to the most burdensome health problems, and fitting those solutions into a health service to bring about system change. The next vital step for China to continue to improve its health outcomes would be through the evaluation of policy change via robust research".

In addition to ASC, in 2014 China began the Patient-Centered Evaluative Assessment of Cardiac Events (PEACE) Million Persons Project, thus far assessing and documenting the health of 1.7 million adults nationwide. The study has showed that Chinese adults aged 35-75 years, nearly half have hypertension, fewer than a third are being treated, and fewer than one in twelve are in control of their blood pressure.

As to the reasons behind such data, Dr. Cheng commented, "The reasons are complex, one of them is people in China lack health knowledge and have no objective knowledge of hypertension and low treatment compliance. There is a Chinese saying, 'Medication is 30 percent poison'. This recognition has exaggerated the side-effects of medicines and ignores the treatment effect for the long term. Of course, any disease should not only rely on medication, but in addition scientific evidence, a healthy diet, healthy lifestyle and good mental state and so on should be emphasised as the basis of medical treatment".

Certified Family Physician Canada, Dr. Barre says, "As the Chinese society is becoming more affluent, people are eating more, walking less, exercising less and gaining weight. This is probably not a unique phenomenon in the world. I think a "healthy culture" needs to be developed overtime to achieve "Healthy China 2030". The recent invention of shared bicycles is a bright spot, it encourages more people to ride again. In all, only when a "healthy culture" has been created, would people start look after their health. At the moment, health just isn't the priority for most people EVEN when they got sick sometimes".

With the emergence and popularity of delivery APPs, salty and spicy food, less activity and more partying and leisure, is it possible to really change the thought of the modern Chinese person in a timely enough fashion to help curb the problem? 

FOR ARTS SAKE with *Francesca Leiper*

Calligraphy Or What?

A room full of calligraphy can be heavy going on the untrained eye, but this month, AMNUA eases us in with a stimulating exhibition of works by Japanese calligrapher Yu-Ichi. Bold, vigorous characters mark their territory on the walls in manageable number, while Yu-Ichi's paired down approach offers access to an art form which at times can feel impenetrable.

Calligraphy, the art of writing, combines two fundamental elements; language and aesthetic form. It is one of the mostly highly revered arts in the Far East. Without a good understanding of the language used therefore, viewers may feel at a loss, unable to appreciate the interaction between word and form intrinsic to calligraphy.

Yu-Ichi's approach of tackling only one character at a time is more sympathetic to the foreign viewer, although by no means was this his intention. By understanding the meaning of one character, we are able to interpret both linguistic and artistic meaning at once.

Take for example his rendering of the character “貧” (pin) which means “impoverished” or “inadequate”. The lone character resembles a figure wearing a cone hat as though it might work in the fields for long hours under the sun. There is a distinct three-dimensional sense as the character leans into the distance, its two legs thick and foreshortened as though we are gazing from beneath. The character stands tall but its imbalance could perhaps allude to connotations associated with the meaning of the word.

This approach, coined in Japan as “limited character calligraphy”, became popular among Japanese

calligraphers such as Yu-Ichi in the 1930s, and later in 1980s China with the emergence of modernist calligraphy. Modernists in China and Japan believed calligraphy did not appeal to modern taste because it had never until then managed to break away from its set pattern. They looked instead to Western artistic practices and began experimenting with structure, scale and composition, as well as using different media, such as coloured ink or oil paint.

Not everyone approved. Traditionalists saw it as a quick way to attract attention, losing the depth of meaning and beauty found in the traditional art form. It was, to them, the fast food of calligraphy. Yu-Ichi himself did not identify as a calligrapher, but rather considered his work and that of his contemporaries as “ink art”.

In many ways, the work of Yu-Ichi certainly deviates from traditional practice, but his calligraphic spirit is clearly present. What is striking about his work is the palpable trace of his creative process. His writing is physically demanding. There are buckets of ink involved and brushes that are far from flimsy. Dribbles and splashes reminiscent of Jackson Pollock chart the journey of the brush as it is manoeuvred around the paper with strength and confidence.

“I worship the character”, he once said. Although executed in only a matter of seconds, each character is the product of several hours pondering and experimenting. He was highly critical of his work and if it was not perfect, he destroyed it. Only this way could Yu-Ichi achieve his seemingly effortless style with wonderful depth and texture using the humble brush and ink. 🎨

Write and Live: Yu-Ichi, AMNUA (Art Museum Nanjing University of the Arts), 15 Huju Beilu, Gulou District.
Showing until 26th November 2017, Tuesday-Saturday 9:30-4:30.

TEDx Youth@NIS

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Find out more at tedxyouthnis.com or sign up by scanning the QR code below.



OVER SPACE



GASTRONOMY *By Renee Gray*

Wujie Vegetarian Flare; The House of 1,000 Mushrooms

Walking into Wujie, one gets the impression that this certainly is how the other half of Nanjing lives. Vegetarian fine dining; when I heard that there was such a place in Nanjing, I almost didn't believe it. But here I find myself seated amongst Nanjing's poshest, listening to birds tweet, while I sip away at my elaborately healthy jujube date and goji berry black tea.

With a warming smile, we were served by head of house Yan Chengsheng, who politely and passionately explained the makings of all 15 dishes as they came. First up was a cold plate of delicious golden oyster and king mushrooms with a peanut chili sauce.

Next, came fried tofu with a bowl of freshly toasted sesame seeds that were ceremoniously crushed in a mortar and pestle at the table; utterly delicious. To accompany this, stir-fried seasonal wax beans with golden fungus and lily bulb.



That which was presented to us next somewhat tested the palate; we had no idea what we were eating. Lentillifera seaweed wrapped around a fork and dipped in a wasabi vinaigrette dressing; surprisingly poppy with a crisp fresh feel taste.

It was now time for soup. Soft egg tofu, asparagus and dehydrated tomato in spicy and sour pumpkin and green papaya broth; a slow cooked, Fujian-style soup with 18 exotic ingredients. Earthy.

Lion's Mane Mushroom and Chinese mountain yam with bamboo shoot and Thai basil soy sauce was the winner though. Deliciously sticky and salty, this satisfying number was filling and flavoursome.

It was not over yet. Testing our waistlines was the truffle and taro soup, which one might reserve for the most acquired of tastes. And the Lion's Mane Mushroom lasagna, which was... just like lasagna.



And yet we found room for dessert! We were blown away with the cashew, walnut, tofu and plum tart, with pine nut

pastry and the chocolate cheese mousse cake with perilla leaf ice cream. We washed it all down with a red jujube date, hawthorn, licorice and barley smoothie as well as a sea buckthorn, pear and yoghurt smoothie.

For the floundering vegetarians out there in Nanjing, get yourself down to Wujie Vegetarian and treat yourself to a culinary adventure. Dishes average ¥88; while that is certainly pricy, they are certainly up to such standards.

Alcohol consumption is only permitted when consumed in private rooms. As someone who loves a wine or two with my meal and a lively atmosphere, I could not help but notice I felt a little too healthy as I rolled myself out of the upper echelons of Nanjing. Wujie is expansive and that, combined with the prices, means that reservations for during off peak seasons are not required.

Wujie Vegetarian is located on 6F, Deji Plaza Phase 2, 18 Zhongshan Lu 新街口中山路18号德基广场6楼F617.
Tel: 86777661 / 86777662 📍

GASTRONOMY *By Frank Hossack*

Turning Jiangning Japanese

In downtown Jiangning, close to end of Shengtai Lu, Benyi Sushi is much more than a hole in the wall Japanese joint.

For starters, it's cosy. Sitting a mere 10 people downstairs, with a space for a further five upstairs, the intimate setting allows for interesting observation of the chef at work; the preparation of sushi being an art into itself.



Sushi options are plentiful at the newcomer, yet its name belies the remainder of the menu; our party of three (sat at the bar; recommended) sampled Zhao Shao Chicken Steaks at ¥45, an avocado salad for ¥35 and beef and seaweed noodles at ¥48. That's a hefty price tag for a bowl of noodles, but what we are paying for here, after all, is the



seclusion. This is a part of Nanjing where the population grows exponentially with the ebb and flow of the academic year; the crowded streets outside Benyi Sushi's door being catered to by a swathe of cheap, fast food joints eager to swipe the smartphone of every student in sight.

It's a relief to be off the street, away from the hordes, in civilised, quiet surroundings.

Refreshing Japanese pop, tasteful and not too loud, is another indicator of the relatively young nearby populace; Nanjing University of Aeronautics and Astronautics is across the street.

That it is still early days for Benyi Sushi is evident; we could have done with being told that Japanese foie gras was one of their specialities. Unfortunately, we found out when we were already stuffed.

Numerous brands of saki are available, also on the pricy side, as are those reliable Japanese staples Asahi and Kirin beers.

We'd love for Benyi Sushi to remain open, yet that could well be a tall order given the prices and the fact that no less than three other Japanese restaurants can be found all within a stone's throw. An English menu here could make all the difference.

Benyi Sushi is located at 168 Shengtai Xi Lu, Jiangning (corner of Xuefu Jie) 江宁区胜太西路168号 (学府街口).
Tel: 52766177 / 18061619377 📍

Open Day is when the students at EtonHouse International School can share their learning with family, friends and guests. Opening its doors to inquiry lessons in all subject areas, guests had the opportunity to see their children demonstrate skills in Mathematics and English, and check out specialist teachers in Visual Art, Music, PSPE and Mandarin.

Open Day

20 May, 2017





The 2017 International Jazz and World Music Festival opening ceremony took place at the Nanjing Culture and Arts Centre, whereby seven performances delighted local fans of the eclectic genres. The bands then went on to tour not only other venues in Nanjing, but also Suzhou, Wuxi, Huai'an and Lianyungang in Jiangsu Province.



Take Five

13 October, 2017





Students from PreK to Grade 1 at Nanjing International School participated in the Early Years Field Day, having worked hard to improve their running, jumping and throwing skills, while experimenting with different ways of applying such. Many parents came to the playground to support their child(ren), in what was a great day to witness and celebrate the students' growth in Physical Education.



Born to Run

27 October, 2017





Nanjing International Club took 24 of its members to spend a weekend in Shanghai and see the mind-blowing performances of Kooza by Le Cirque du Soleil, the largest theatrical producer in the world; the audience wowed for 2 hours at the heart-stopping acrobatics combined with the art of clowning.

Ha! Ha! Said the Clown

21 October, 2017



The British School of Nanjing's annual U.N. Day started off with a whole school assembly to reflect on the many cultures of the world, and how we unite as one people, while 20 parent-country representative groups set up stalls showcasing their countries' cultures, landmarks, icons and of course, tasty treats.

L'Internationale

20 October, 2017





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A New Virus; QR Code Theft in China

There have been an increasing number of reports relating to QR fraud. One lady in Guangzhou found ¥1,000 in her WeChat purse missing after using an Ofo bike. At noon, when she returned home from the office, she decided to once again take an Ofo bike. After scanning, her cellphone displayed, "You did not lock your bike last time!" She contacted customer service whereupon someone claiming to be staff told her that the problem can only be solved if she follows their instructions. She did so, after which the money was gone from her account. The transaction record shows that her money was paid to a hotel in Guangzhou. She dialled that number again but they did not admit to having any relation to her missing money.

A Mr. Li in Guangzhou also met such fraud. He intended to get his deposit back from a bike sharing app and so he called customer service to ask for assistance. Instead of receiving the deposit, ¥5,000 was removed from his credit card. He found a service number online and was told that the deposit can only be returned via Wechat. After adding their Wechat, Mr. Li was asked to provide his QR code for payment. He later received several messages showing deductions on his account. He lost a total of ¥5,000.

This new type of fraud is termed "Bike Share Scan Fraud". In the most common instance, the fraudster covers the original QR code with their own Wechat and Alipay QR; they may even change their name to that of the bike sharing app (or similar) to convince people. Really professional fraudsters even stick a fake QR code on the bike that guides users to download a fake app in the name of bike renting. Then they can plant a Trojan horse virus into people's phones to steal money out of their accounts, and even control their mobile phones.

QR Codes within the Legal System


In judicial practice, such QR code crime can be classified as

fraud or theft on account of the similarity with parting money from you against your own will. However, it is difficult for the victims to receive their money back. The only clue that the victims can provide is often the transaction record; therefore it requires specific technology to solve the case. Furthermore, the production and circulation of QR codes are not to a unified standard, while it costs nothing to produce a QR code which leads to the high rate of such crime. Although we have realised the QR code vulnerabilities, relevant laws and measures have not been implemented.

Prevention Better than Cure

The problem would be best solved by prevention rather than cure. Fast-developed new technology requires improvements in our regulation methods to prevent illegal behaviour from the very beginning. Relevant authorities can unravel the QR code to find the source; they can test information through a specialised regulation platform and remove it before it reaches users. A QR code central database shall also be set up to register all codes in circulation, therefore allowing monitoring of the production and circulation of QR codes more efficiently. Government should in addition review and record the content that the QR code presents and evaluate the qualification of those platforms and assign them on a real name system. On the basis of such regulatory measures, we should also step up the process to complete the supporting legal system.

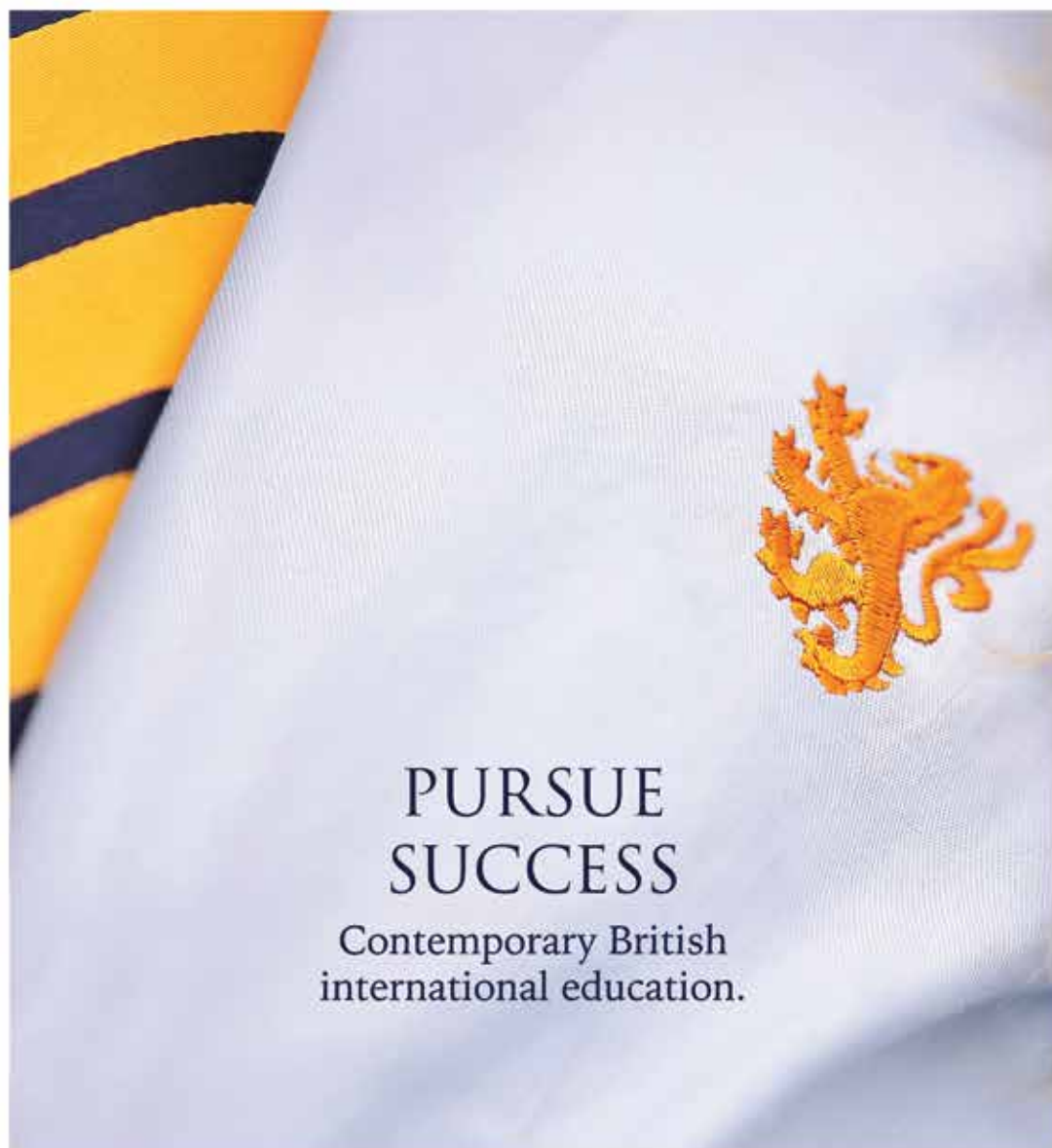
When it comes to the roles of law, we tend to believe that laws regulate and control our lives, making us behave according to the instruction of law. However, our world also has an influence on the law and the tendency of our future shapes the development of law. When brand new things spring up, the present law cannot always fit the needs of the new era.

Yet, the law remains our last defender. As we enjoy the convenience that modern technology brings us, do not ignore the inherent risks behind it. 

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