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Inside C2

# Southern DAILY

Make Today Different

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## Iran's 'death committee' president unyielding in defence of clerical rule

DUBAI, Jan 17 (Reuters) - As a young prosecutor in Tehran, Ebrahim Raisi sat on a "death committee" overseeing the execution of hundreds of political prisoners in the Iranian capital, rights groups say.

Now president three decades later, and seen by many as Iran's potential next Supreme Leader, Raisi is presiding over an uncompromising response to domestic and international challenges which have seen Iranian courts pass dozens of death sentences.

Four people have been hanged after being convicted on charges related to popular unrest that erupted in September over the death in police custody of Mahsa Amini, a 22-year-old Kurdish Iranian woman. On Saturday, Iranian media said former Defence Ministry aide Alireza Akbari was executed for spying.

The executions triggered condemnation from Europe and the United States, but Raisi has insisted that "identification, trial and punishment" of all those who authorities believe were involved in violence will continue.

"The executions are aimed at creating a republic of fear in which the people don't dare to protest and the officials don't dare to defect," said Ali Vaez, the International Crisis Group think-tank's Iran Project Director.

Akbari, who had acquired British nationality and was living abroad, was "lured back" and arrested three years ago, Britain's foreign minister James Cleverly said this week.

Raisi is overseeing an unyielding crackdown on the unrest, in which campaigners say more than 500 protesters and dozens of security force personnel have been killed, echoes his role in a purge of political prisoners in 1988.

Then, in a few weeks following the July ceasefire which ended eight years of war with Iraq, Iranian authorities conducted secret mass executions of thousands of imprisoned dissidents and opponents of the Islamic Republic.

Inquisitions, known as "death committees", were set up across Iran comprising religious judges, prosecutors and intelligence ministry officials to decide the fate of thousands of detainees in arbitrary trials which lasted just a few minutes, according to a report by Amnesty International.

While the number of people killed across the country was never confirmed, Amnesty said minimum estimates put it at 5,000.

Raisi, then deputy prosecutor general for Tehran, was a member of the capital's death committee, according to Amnesty.

Human Rights Watch, in a report published last year, quoted a prisoner saying he saw Raisi at a prison outside Tehran and that Raisi would go to the execution site to ensure the process was carried out correctly.

Asked in 2021 about allegations he was involved in the



killings, Raisi said: "If a judge, a prosecutor has defended the security of the people, he should be praised ... I am proud to have defended human rights in every position I have held."

The presidential office did not immediately respond to a request for comment on this article.

Iranian officials acknowledged the executions but played down the scale. In February 1989, President Akbar Hashemi Rafsanjani said that "less than 1,000 were executed". In 2016, another member of the Tehran "death committee" said, "We are proud to have carried out God's order," state media reported.

"Raisi has been brought up as president for a few reasons, including his brutality, loyalty, and lack of conscience. He showed these characteristics in 1988," said Saeid Golgar of the University of Tennessee at Chattanooga.

"He is entirely on board with political repression."

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Raisi was born in 1960 to a religious family in Iran's northeastern Shi'ite Muslim city of Mashhad. He lost his father at the age of five, but followed his footsteps to become a cleric.

As a young student at a religious seminary in the central holy city of Qom, he joined protests against the Western-backed Shah in the 1979 revolution. Later his contacts with religious leaders in Qom made him a trusted figure in the judiciary.

Raisi served as deputy head of the judiciary for 10

years, before being appointed prosecutor-general in 2014. Five years later, the United States imposed sanctions on him for human rights violations, including the 1980s executions.

Seeking the presidency, Raisi lost to pragmatic incumbent Hassan Rouhani in a 2017 election. His failure was widely attributed to a then 28-year-old audio tape that surfaced in 2016 and purportedly highlighted his role in the executions.

In the recording, the late Ayatollah Hossein Ali Montazeri, then deputy supreme leader, spoke of the killings. Montazeri's son was arrested and jailed for releasing the tape.

Raisi's 2021 presidential campaign ended in a victory which brought all branches of power in the country under the control of hardliners loyal to Supreme Leader Ayatollah Ali Khamenei for the first time in years.

His election win appeared to burnish Raisi's chances of one day succeeding the 83-year-old Khamenei, but some analysts and insiders believe that his failure to boost an ailing economy and his foreign policy difficulties have damaged his prospects.

Khamenei, not the president, has the final say on all major policy under Iran's dual political system split between the Shi'ite clerical establishment and the government.

Raisi "is not driving the repression. He's an instrument of it," ICG's Vaez said.

But his hardline stance, closely aligned with Khamenei, helped guide policy abroad as well as at home.

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# WEA LEE'S GLOBAL NOTES

01/16/2023

## Remembering Dr. Martin Luther King Jr.



The U.S. government designated the third Monday of January as Dr. King's birthday to be a national holiday.

On August 28, 1963, more than 250,000 people got together at the Lincoln Memorial Park in Washington, D.C. and listened to Dr King's speech, "I have a Dream." With the great national response, the Civil Rights Act of 1964 was passed to end the black and white apartheid policy and discrimination against colored people and women minority groups. This is the milestone for our civil rights movement.

When we look back at history, we all should be so grateful for what Dr. King did for all of us.

Our good friend attorney William Sim came to America in 1960 at the time of black and white racial discrimination.



Since 1964, after the abolishment of racial discrimination and the Chinese Exclusion Act, a large number of Chinese immigrants and students were able to come to the United States. Especially after 1980, many Chinese students and newcomers were then able to come here to be a part of this great country.

Today when we commemorate Dr. King's birthday, we really appreciate what he did for us. Like the predecessors who planted the trees, we gratefully took advantage of the coolness.



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**Southern DAILY** Make Today Different

## Editor's Choice



Britain's Andy Murray reacts during his first round Australian Open match against Italy's Matteo Berrettini. REUTERS/Hannah McKay



An emergency specialist walks among debris at the site where a building was heavily damaged in recent shelling in the course of Russia-Ukraine conflict in Donetsk, Russian-controlled Ukraine, January 16, 2023. REUTERS/Alexander Ermochenko



A drone view of a tree that fell during a winter storm with high winds in Sacramento, California. REUTERS/Fred Greaves



People deal with a flooded street as they check out of a hotel in San Diego, California. REUTERS/Mike Blake



Russia's Andrey Rublev in action during his first round Australian Open match against Austria's Dominic Thiem. REUTERS/Carl Recine



A rescue team recovers the bodies of victims from the site of the plane crash of a Yeti Airlines-operated aircraft, in Pokhara, Nepal. REUTERS/Sulav Shrestha

Vincent Chin Was Killed 40 Years Ago And His Case Still Resonates

Forty years ago, 27-year-old Vincent Chin was enjoying a night out with his friends in Detroit. It was meant to be a celebration ahead of Chin’s upcoming marriage, but he didn’t make it to the wedding. That night he was beaten to death by two white men who worked in the auto industry and, according to witnesses, were angry over what they perceived as the loss of American jobs to Japanese imports.

Compiled And Edited By John T. Robbins, Southern Daily Editor

The murder of Vincent has become particularly relevant in the past two years, as racist attacks against Asian Americans have risen exponentially since the start of the pandemic.

leaders in our churches, the positions and the narratives that different folks speak, based on self-interest as well as fear, certainly impacts the Asian community in America,” Han said.



While political leaders play a role in combating anti-Asian American sentiments, so do average citizens. Connecting the older and younger generations through Chin’s legacy is another aim of the commemoration.

“The Vincent Chin Legacy Guide” was put together by Zia, with help from the Smithsonian Asian Pacific American Center. It’s a teaching tool that tells the story of what happened 40 years ago. It is also meant to inspire people to take action.

known her for years. She’s now a TV writer and producer in addition to being the author of several children’s books about famous Asian Americans.

Tell us a little bit about who Vincent Chin was, and what happened to him.

Vincent Chin is famous in the Asian American community, his name has resurfaced recently due to the spike in anti-Asian racism. His was the first federal civil rights trial for an Asian American. On the night of June 19, 1982, the night of his bachelor party, Vincent Chin was beaten to death with a baseball bat by two white auto workers in Detroit.



#JusticeforVincentChin

reeling, due to increased competition from Japanese import cars and mass layoffs happening across the country. Things were especially bad in Michigan, home to the Big Three: Ford, Chrysler and GM.

Vincent was beaten in the head so badly, he lapsed into a coma and died four days later. Before he lost consciousness, he whispered three words to one of the friends who’d been out with him that night: “It’s not fair.”

What happened after Vincent’s death? Was there a trial? More than one. The first was presided over by Judge Charles Kaufman. He gave both Ebens and Nitz three years’ probation, fined them \$3,000 and court costs and released them.

It’s Not Fair! What was the public’s reaction?

Judge Kaufman’s lenient sentencing angered not just Vincent Chin’s family, but the entire Asian American community. Led by activist Helen Zia, several Asian American lawyers and community leaders banded together to create American Citizens for Justice. This grassroots advocacy organization rallied with several diverse groups—churches, synagogues, Black activists—to protest Kaufman’s sentencing.

This inspired other Asian Americans across the country to hold their own demonstrations. These protests resulted in the first federal civil rights trial for an Asian American. In 1984, Ronald Ebens and Michael Nitz were indicted on two counts of conspiracy and violating Vincent Chin’s right to be in a place of public accommodation because of his race, and sentenced to 25 years.

But due to accusations of alleged witness coaching, Ebens was acquitted in a second trial held in 1987, in which his guilty conviction was reversed. He would ultimately be found not guilty, and he never spent a day in jail.

You started this book before this most recent surge in anti-Asian violence. Why did you want to write it, and why write it for a young adult audience? My whole life I always kept thinking one day I’d love to write a non-fiction adult book, like In Cold Blood. And I remember everybody that I talked to about Vincent, everybody that I worked with, they all responded with, “This is an incredible story. We know nothing about it.”



When I was offered a job at The Detroit News, for instance, I remember the first thing my Asian American journalist friends said to me was, “Are you afraid to go live in Detroit because of Vincent Chin?”

Did you do first-person interviews for this book, or rely mostly on archival information?

I have thousands of pages of transcripts from 1982 to 1984; I read every single motion, all the boring stuff. I read everything. I have primary sources. I’ve actually talked to people who have refused to talk about this case for almost 40 years. And I have exclusive new information.

One of the interesting things about this book is you show all sides of this tragedy. Even Ebens and Nitz. You actually had some compassion for these white men who killed someone who looked like you.

You can have compassion, but compassion is not mutually exclusive from justice. At the end of the day, now that I know the humanity behind these two men, I can have compassion for them. But I can still think, “You still should have gone to jail. What you did was wrong. Justice was not served.”



Many people believe that Vincent Chin did not receive justice in the legal sense. But some important things emerged from his death. Tell us what some of those things are.

His death had a tangible effect; he’s not just a symbol. It changed manslaughter sentencing in Michigan. Because of Vincent Chin and other cases very similar to his, victims’ families are now allowed to deliver a victim impact statement to the judge at a hearing. At Vincent’s first trial, the prosecutors were just overwhelmed with cases and they didn’t appear in court. Now, because of this, prosecutors have to be at all hearings.

His case also inspired Asian baby boomers. They came of age [about standing up for themselves and other people of color]. This was part of their civil rights education.

Aside from the tangible legal changes that happened in the court system, Vincent’s case inspired a younger generation to get involved as activists, as writers, as lawyers going into politics, trying to effect policy change. There are so many Asian American politicians out there now, which is so wonderful! So I think our voice has been raised, our stories, our history, our contributions have been raised. So we’ve got to go out there and fill in the blanks, because if we don’t, who will? (CNPR)



Vincent Chin

“So, yes, the rhetoric, the innuendo – it has its impact. And when people are targeted and scapegoated, we know that that’s only going to be bad for every American.”

The fact that Chin was Chinese American, Zia said, is also telling about how Asian Americans are perceived in the U.S. “Asian Americans have always been lumped together, even though Asia is the largest continent on the planet,” she said. “And so when people have hate or anger directed at some nebulous thing about Asia, it doesn’t matter. If you’re Asian, you’re a target. And that’s what’s going on today. Every different ethnicity of Asian American has suffered the hate incidents that are going on today.”

Zia is one of the organizers of the Vincent Chin 40th Remembrance & Rededication happening in Detroit this weekend. Events, including film screenings, public art, performances and panel discussions started on Thursday and go through Sunday.

Vincent Chin’s Death Gave Others A Voice

An Interview With Writer Paula Yoo

Writer Paula Yoo was 13 years old and finishing up seventh grade when Vincent Chin was killed. Chin was a 27-year-old draftsman who was celebrating his impending wedding at a strip club in Detroit, when he was bludgeoned to death by a pair of white men.

You didn’t learn much about Chin’s killing when it actually happened — let alone imagine that it would eventually become the subject of one of her books. But as an adult, she became fascinated by Chin’s story and how it spurred a new generation of Asian Americans into political action.

“It really stands out as a landmark, not only for Asian Americans — it stands out as a landmark in American history,” Zia said. “It’s a time when a people in America, who were treated as though they were aliens — those people stood up and said, ‘this is wrong. And not only that — we are a part of the American democracy, and we deserve to be treated as full Americans and full human beings.’”

Full disclosure — Paula and I first met in the 90s when we both worked for People magazine in Los Angeles — so I’ve



Writer Paula Yoo

Suicide Is The Leading Cause Of Death Among Asian American Young Adults And The Only Racial Group With This Distinction. Why?



Death by suicide is the number one cause of death for young adult Asian Americans. (Photo/Kelvin Murray/Getty Images)

Compiled And Edited By John T. Robbins, Southern Daily Editor

Racially motivated violence looks like the mass shootings that killed Xiaojie Tan, Daoyou Feng, Chung Park, Hyun Grant and Suncha Kim in Atlanta on March 16, 2021. Racially motivated violence also looks like suicide, which is defined as a deliberate act of self-directed violence in order to cause injury to oneself that results in death.

seek and utilize mental health services. I am a doctoral candidate studying public health, with a focus on minority mental health disparities research. Here’s what I think is important to know about how violence, suicide and disparities all connect to affect Asian American lives.



Determining who might be at risk for death by suicide is a difficult task. (Photo/MStudioImages/via Getty Images)

Beyond risk factors When an Asian American death occurs by suicide, it is not simply because that person experienced risk factors. Sure, the evidence suggests that the risk of a suicide attempt increases if there are easily accessible means such as guns in the home or if the person knows someone

who died by suicide. But is that the full picture for Asian Americans, or even for other racial minorities?

The truth is, the people who study suicide are still trying to come up with a profile of who is “at risk” in order to precisely predict, and ultimately prevent, suicidal behavior and death. Today, many research dollars go into the development of computer algorithms and genetic biomarkers to precisely calculate who is at risk. Will these methods do justice to the racialized experience of being Asian American in the U.S.?

Only one national study targeting Asian American mental health

So the question now becomes: How can research scientists better understand and develop suicide prevention efforts that precisely address racial minorities like Asian Americans? To answer this question, there must first be research on Asian Americans to study. Unfortunately, the first, only and last study that assesses national epidemiological prevalence estimates of mental disorders in the Asian American community occurred and was published in the early 2000s, nearly two decades ago. Since these data were collected, the U.S. Asian population grew 72% by 2015, making Asians the fastest-growing racial or ethnic group, surpassing Hispanics.



Comic Anna Akana discusses stigma about mental health issues in Asian Americans. Centuries of Stigma

What if there was a way to scientifically account for racism as the fundamental cause of health disparities? The answer lies in understanding stigma. Stigmatized identity is arguably a universal phenomenon. People who are stigma-

tized are unwanted by society, negatively stereotyped, rejected and excluded, and ultimately othered. Asian Americans have experienced this kind of stigmatization institutionally since the early years of modern America as racial categorizations began to solidify.

As America continues to racialize Asian Americans, it continues a legacy of structural violence and historical trauma. This means that anti-Asian violence exists within the very fabric of American society. It is this societal oppression and violence that becomes internalized into self-hatred, self-harm and ultimately the self-directed violence that is suicide.

When it comes to being Asian in America, though, the story is incomplete with looking only at race. There are plenty of violently oppressive systems that Asian Americans face that pile on the risk of self-directed violence.



These are intersecting in nature. It is the intersectionality, or cross-sections, of Asian American identity that must be closely investigated to uncover insights into suicide prevention for this incredibly diverse community.

Being an immigrant and experiencing xenophobia, for example, is a dominant experience for many Asian Americans. Although many have lived in the United States for several generations, Asian Americans do account for a large portion of today’s adult second generation. Second-generation immigrants are people who are native-born citizens in the United States and have at least one parent who is foreign-born.

What makes this important to know? Current trends indicate that the U.S. is explosively growing into an immigrant-rich nation. More than 36% of all Americans are projected to be of immigrant origin

– that’s first- or second-generation – by 2050. By that time, the overwhelming majority – 93% – of the country’s working-age population will be of immigrant origin, too. Here’s the problem: Second-generation immigrants are considered an at-risk group for suicidal behavior and death by researchers across the world. Researchers aren’t fully sure why yet, and that’s why this research is so timely.



Signs of suicidal thinking are hard to know. Everyday actions may not change at all. (Photo/Sean Justice/Getty Images)

A complicated and time-consuming issue

Research takes decades to implement. It also takes decades to figure out the problem and how to address it. The public health scientists who work on disparities research are aware of the complex problems facing minority populations like Asian Americans. If there were an intervention to end racism and xenophobia, perhaps many Asian American lives would be saved both from homicide and suicide.

The reality is that white supremacy runs so deep in America that even reversing racism would not undo the disparities in health outcomes such as suicide. This is because assimilation is “traumagenic.” That means the traumatic exposures of racist and xenophobic violence and discrimination hold the power to disrupt psychological and physiological functioning and alter genetic code for generations to come. Race-based traumatic stress holds the power to predispose entire populations, entire communities like Asian Americans, to self-directed violence.

In my view, what is left to do is to work to change the norms of inclusion. It won’t take years of research to do that. Just start now. Act locally. That’s a first step. (Courtesy https://theconversation.com/)

# 美南國際電視 15.3 《生活故事會》 牛頓預言世界末日是2060年， 未來人穿越回到現在回到網友提問！

(本報記者黃梅子) 大家好！歡迎收看梅子說，偉大的科學家兼神學家牛頓曾經預言2060年是世界末日，牛頓的話可不可信？2060年的時候人類是否還存在？

我們在老高的視頻裡看到有好幾個日本的未來人回到現在回答了很多網友的提問。難道只有日本的未來人才能穿越回來嗎？我們中國人沒有從未來穿越回來報信嗎？還真有！今天我給您講一個中國人從2060年穿越回來的事情。2019年6月22日，一名叫“KFK”的網友，自稱來自2060年，突然在豆瓣火起來。他在豆瓣上回答了一百多個網友的問題，他說，未來的科技發展並沒有大家想像中那麼遙不可及。2048年以前，旅行仍然靠飛機與磁懸浮列車。2048年是世界一個巨大的分水嶺，2048年以後社會主義將不再存在了，朝鮮、古巴都會變成資本主義，有網友問，中國什麼時候變成資本主義，他的回答是1978年以後中國就已經是資本主義了，這個回答有點意思啊。有網友問他，你在2060年買得起房子嗎？他回答說在2060年房屋不是貴重物質，房子都是打印出來的，

成本非常低，不值錢。他還說2020-2030年這十年是地球上最幸福的十年，以後人類會更加焦慮。因為飢荒、地震、戰爭非常頻繁。在2049年的時候，有一部智慧卡劇(你可以理解為現在的網絡熱劇)，名字叫《2019》，是一部懷舊片，在全球熱播。

他還說，2060年滬深證指指數都沒有20000點，看來炒股的人在未來幾十年都賺不到太多的錢。美國仍然存在，依然是世界第一強國。南極也還在，人類依然不能去火星旅行，但是衛星可以抵達並環繞火星四周，有一家美國的巨型公司開發了可以體驗火星上見聞的智慧視角工程，這個智慧視角有點類似現在的虛擬現實體驗，但智慧視角工程更為身臨其境。這樣看來馬斯克的火星移民計劃可能不會成功啊。以後結婚率會越來越低，以後只有部分中東地區還保持婚姻這種社會形式。地球的人口會越來越少，到2060年的時候會減少到53億。第三次世界大戰會在2048年以前發生，核武器會被使用，牽扯到全球的兩個世界文明，地點是在三個大洲交界。澳大利亞會比較安全的地方，老高

的視頻裡也講到日本的未來人也是說澳大利亞是地球上最後一個安全的地方。

2060年的時候沒有紙幣了，一切財富都會數字化，也沒有書了，紙是奢侈品。我想這一點是毋庸置疑的了。移動通訊技術的進步改變了什麼？以後會有6G 7G，7G之後，就不再以G命名。因為已經到了另外一個階段，時間是2048年以後。

2060年的公共交通是免費的。日常比較昂貴的是消費品是水果牛奶，只有富有的人可以吃。房子是極速工具建造，除非特別富有的人指定用木頭作為材質，一般人都可以申請建造自己的房屋



，成本都很廉價。

2030年以後的新興行業會是人工智能與跨行業者的結合，就是精通人工智能開發與編程的各個行業。另外遊戲業從2035年進入了另外一個階段。由於氣候的變化，離尼泊爾近的地方將不再有人類居住，海平面升高會導致很多沿海城市消失，說到這一點，建議打算去海邊買房子的人要多想想，別一覺醒來，自己已經葬身魚腹就麻煩了。這個未來人還說，2048年以後中國最宜居的地方是貴州。

2048年之後，很多人會選擇機器人作為伴侶，而且可以按照自己的要求定制機器人。這一條對於宅男是刚需啊，以後既不要給彩禮錢了，而且還可以定制個絕佳人，還沒脾氣又會幹活，也不要去哄她。那誰不樂意？未來人還說了，以後保姆這個行業會消失，沒有人做保姆了，全都被機器人取代。2038年起機器人就可以廣泛應用了，就像現在的手機一樣。全球第一大品牌蘋果在2030年代就衰敗了，看來買了蘋果股票的人要在2030年以前拋掉才行。房屋打印公司、交互遊戲公司、光學虛擬真實眼鏡公司，是2040-2050年代的三大巨頭。以後癌症會被大體克服，但超級細菌無法克服，2050年代會給人類造成嚴重災害。2048年以後人類會從追求物質轉向追求意識形態，人在精神深處

有一個更深的官能，是與時空之外的宇宙緊密聯合的。這是人類的第二次進步，但發生在第三次世界大戰之後。三戰發生在三大洲交界處，會在2048年結束。那這樣看來，俄烏戰爭不會發展成第三次世界大戰。語言的障礙會在2035年之後完全消除，2050年之後人類會解開魔法和其他超自然現象，比如鬼魂和其他維度空間的秘密。

有網友問這個未來人說，2048是你的回答裡提到很多的一個年份，請問那一年是很特殊的一年嗎？

未來人KFK的回答是，是的。不僅對中國，對全球都很特殊。

2020-2030年間將發明智能眼鏡植入眼球的技術，徹底改變人類的生活。

最後，這位來自2060年的未來人KFK說，牛頓預言2060年是世界末日，但是人類並沒有滅亡，只是進入了一個全新的階段，以意識形態為主的形態，脫離了物質層面。以意識形態為主的形態生存，也就是我們現在理解的靈界。好了，這一期的就講到這兒了，感謝您的收看，再會。

美南國際電視15.3每週一晚上7點和每週六晚上7:30播出《生活故事會》，歡迎收看。



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