

Fixer upper new on the market? New Chinese immersion school?

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It definitely looks like a fixer upper. And it was a school. But it has a lot of history behind it and it's not for sale! It's located in one of the little river towns along the San Joaquin River Delta, which surprisingly holds quite a lot of early Chinese immigrant history. (See p. 11.)



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Events

Minnesota China Friendship Garden Society kicks off Phase 2 with Moon Festival celebration

The Moon Festival, also known as Mid-Autumn Festival, is the second most important festival in China. Chinese travel for days to get back to their home villages for family reunions, lugging baskets of gifts (usually fruit and mooncakes!).

This year, the official date of the Moon Festival is Tuesday, Sept. 21.

In Saint Paul, the Minnesota China Friendship Garden Society will be celebrating it a tad early, on Saturday, Sept. 18. It will mark the next phase of the expansion of the China Friendship Garden, Liu Ming Yuan, with the Phase II Site Dedication Ceremony. Phase II will include a Moongate Entrance, Arched Chinese Bridge, a Hmong Plaza, and extensive landscaping.

At 9:45 a.m., Dakota drummers (the original stewards of this parkland) will welcome everyone to the China Garden site. At 10 a.m., there will be a formal ceremony to dedicate the site of the future Hmong Plaza, one of the major features of Phase II, with a feng shui blessing, performers, and speeches. At 11:30 a.m., the Phase II garden expansion Community Engagement Process will be launched. During lunch, there will

be a guzheng performance and the community can provide feedback on Phase II.

From 12:50-1:45 p.m., there will be a Nine Art Stones Unveiling Ceremony. The nine stones represent the Chinese, Hmong, and Dakota voices in the garden, and include five stones featuring the calligraphy of MCFGGS co-founder C.C. Hsiao, and of MCFGGS advisor Weiming Lu.

From 2:35-3:40 p.m., the "New Voices of the Garden Poetry Contest" will introduce the eight award winners who will read their poems in English, Chinese, Hmong, and Dakota. Deadline to submit poems is Sept. 15. Details at romislowiak@gmail.com, or 763-913-4382.

The Minnesota China Friendship Garden Society planned the all-day event so the community can learn how to be part of the garden community, hear about expansion plans, provide feedback, and learn of volunteer opportunities. State Senator Fong Hawj will be in attendance. Bring a picnic lunch, and join in the fun.

From 4:30 to 7:30 p.m., the Association of Sino-American Neocultural Exchange will host the "Twin Cities Harvest Moon –

China Garden Abiding Love" Celebration. Attendees are encouraged to wear traditional ethnic clothing. \$5 registration fee can be applied toward event photos. Activities will include:

- Traditional Chinese costume (qipao) displays.
- Mooncake tasting - Shanghai Market will provide a variety of the pastries for sale on site.
- Songs and music performances by Qian Xu Yin, Ye Yu and his students, Jiaxiang Li and his students, Zheng Weimin, Huang Ningsheng, Jake Johnson.
- Model catwalk demonstration -- Ying Li, president of Qipao Association of MN, will demonstrate gait and posture of models and essential photo poses.
- Xiangjiang Pavilion photo time by Minnesota Photography Salon photographers (online photos \$10 each). See flyer to register by Sept. 15. Net proceeds from the photo orders will go to the Phase II construction of the Garden.

See [page 7](#) for event details or find more event information at <https://mnchinagarden.org>.

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Publisher's Pronouncements

Greetings:

All of us at China Insight hope your summer has been a fulfilling one, although a bit hotter for my taste and the month of August made the top 10 list for the amount of rainfall in one month. We are pleased to reconnect with you after enjoying our own summer hiatus that we normally take during the month of August. I'm certain our all-volunteer staff had a chance to recharge.

While Minnesotans welcome Labor Day signifying the end of summer and await the arrival of Indian summer, Chinese Americans get to celebrate yet another festival. (Mainland Chinese gets Sept. 19-21 off.) The Moon Festival, also known as the Mid-Autumn Festival, falls on the 15th day of the eighth lunar month, which occurs on Sept. 21 this year.

The Mid-Autumn Festival is celebrated by East and Southeast Asian people marking the end of the autumn harvest. Commonly known as the Moon Festival or the Mooncake Festival, it is an important holiday for the Chinese where families get together, worship the moon, and celebrate the harvest.

The names of the festival and the customs in each country and region differ. In Mandarin, it is Zhōngqiū Jié (中秋節). However, the main essence of the festival remains the same: family, prayers, and thanksgiving.

This festival has been in existence for more than 3000 years, dating back to the emperors of China who worshipped the full moon, thanking it for prolific harvests. It is the second-most important festival coming right after the Chinese New Year

Many local organizations are celebrating the Moon Festival. We have included a few:

- Kicking off early in the Twin Cities will be the celebration held by the Minnesota China Friendship Garden Society as they launch phase 2 of the garden (pages 1 & 6).
- The U.S. China Peoples Friendship Association-Minnesota Chapter will hold a Moon Festival Family Fest on Sept. 25 (p. 9)
- The Mall of America celebrates the Moon Festival on Sept. 26.

(p. 7)

Unfortunately, the battle against COVID-19 continues. Therefore, it is imperative to show your appreciation to those frontline heroes leading the fight against the pandemic by supporting and donating to a fundraising event scheduled for Saturday, Sept. 11. (p. 8) For all

details visit <https://www.apiamnappreciates.org/>.

As always, thank you for your support and please do not hesitate to contact Elaine Dunn or me if you would like to share any ideas about what we can do to make China Insight the newspaper for the community.

Sincerely,



Gregory J. Hugh
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9-2021

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Common prosperity no egalitarianism



China has successfully built a moderately prosperous society in the past two decades and the government is working at making “a bigger pie that will be shared in a fairer way.” And the way to that, the Central Committee for Financial and Economic Affairs said, is hard work.

“We allow some people to become well-off first, who then inspire and help the latecomers. We will not opt for a robbing-the-rich-for-the-poor approach,” the deputy director with the committee said.

Common prosperity is not a new concept in China. Mao Zedong first advocated it in his 1953 “Resolution of the Central Committee of the Communist Party of China on the Development of Agricultural Production Cooperatives.” President Xi Jinping breathed new life to this year, mentioning it

65 times (30 times in 2020) to date.

A commentary from Xinhua News, stated “Common prosperity is an essential requirement of socialism and a key feature of Chinese-style modernization. It reflects China’s commitment to a people-centered development philosophy ... In the process of achieving common prosperity, strengthening anti-monopoly efforts, cracking down on illegal gains, and encouraging charitable donations are all internationally accepted means of regulation and adjustment. Those moves do not mean that capital or private companies, in general, are a target in the pursuit of common prosperity, but serve as a warning against unfair business practices.”

Caixin, the China-based business and financial news group, said common prosperity “is not redistributing the existing accumulated wealth involuntarily. It is more about devising a fairer process in which the fruits of economic development can be shared by more Chinese people who have contributed greatly to the revival of China’s economic and cultural prominence.”

And this may mean some form of capital gains tax plus more scrutiny on high-net-worth individuals down the road. ♦

Inclusive photo



Hong Kong’s subway system’s (MTR) website has gone out of its way to be inclusive. An image of an office meeting shows both Asians and Caucasians. So far, so good?

Turns out the original stock image had all Asians and someone took it upon themselves to Photoshop out one of the Asians and substituted a Caucasian dude.

A tweet from a Hong Kong investor stated, “A shout-out to HK’s MTRC for including a racial minority in its Shutterstock image.”

The Shutterstock image used on two Singapore company websites remain un-doctored.

What can one say? After all, Hong Kong is promoted as “Asia’s world city”! ♦

Container congestion

After a new case of COVID-19 surfaced in a Ningbo container terminal in mid-August, the terminal was shut down. Ningbo is one of China’s top container terminals.

As many as 40 container tankers were waiting to drop anchor at that terminal. Some vessels will be re-routed to Shanghai where the worst congestion in three years is happening. One of the key terminals in Shanghai had 30 vessels in queue outside Yangshan port.

This latest COVID-induced container jam in southern and eastern China follows disruption from typhoon In-Fa in late July. The level of congestion has not been seen in the shipping industry for more than 30 years, commented one executive from a maritime consultancy firm.

The China-U.S. East coast route rates increased more than 500% from a year ago in August, compared with just \$11,000 on July 27, 2021! The cost from China to the U.S. west coast is slightly lower.

What does this mean? Higher con-

tainer shipping rates (already surpassed the \$20,000 /40-ft. container) that will last



U.S.-China trade policy

U.S. trade representative Katherine Tai has not been sitting idly in the time she’s assumed her role since March 2021. Her office has been conducting a “comprehensive review” of existing policies, which include resolving issues left over from the Trump administration.

Business leaders in both U.S. and China are making moves to strengthen their financial sectors, improving and facilitating business transactions. The U.S.-China Financial Roundtable formed in 2018 – a group of Wall Street executives and Chinese officials – plans to meet again this fall for the first time since last October. However, there’s clearly a frustration in the lack of progress and a “road map” to reach a steadier economic relationship.

Tai’s first phone call with her Chinese counterpart took place on May 27. In early August, the U.S.-China Business Council and some of the U.S.’s largest business associations such as the U.S. Chamber of Commerce, the Business Roundtable, the National Retail Federation, urged the Biden administration to step up efforts in making China comply with the Phase 1



commitments negotiated under Trump’s administration. On Aug. 23, Tai held a virtual meeting with the U.S. Chamber China Center Advisory Board and the U.S.-China Business Council leadership to discuss and craft “resilient” trade strategies going forward. She also reiterated her office’s commitment in addressing China’s unfair trade policies and practices that undermine American businesses and workers.

Meanwhile, Tai had also resumed long-stalled talks in June with Taiwan that could lead to a free-trade agreement, a move that would not sit well with Beijing!

Drumbeat for reunification, again



Communist Party. His remarks also included a solemn warning to any party trying to hinder the reunification. Xi also declared that the CPC is leading the Chinese people on a new journey toward realizing the Party’s second centenary goal of building China into a great, modern socialist country in all respects.

The head of China’s Taiwan Affairs Office followed up stating, “It’s futile for ‘Taiwan independence’ forces to be enemies of the Chinese mainland and resist the historical trend of rejuvenation.”

One major component in Xi Jinping’s mind for the rejuvenation of China is bringing Taiwan back into the fold of the motherland.

“Resolving the Taiwan question and realizing China’s complete reunification is a historic mission and an unshakable commitment of the CPC,” said Xi at the July 1 centenary celebration of the Chinese

A professor of cross-Straits relations at the Institute for East Asian Studies in Shanghai said that in Xi’s speech, the word “smash” was used for the first time to describe the mainland’s attitude toward “Taiwan independence,” that shows Beijing will not allow room for separatist acts, and the mainland will resolutely crush them by any means, including use of force. ♦

Snail killer



A computer science doctoral candidate in Hong Kong was arrested early August for animal cruelty – he was reported by passersby who saw him pouring salt on three snails by a fountain. This garden trick of snail population control is considered inhumane as it causes a slow, painful death to the mollusks as moisture is sucked out of their system via osmosis.

The snail killer may face up to US\$26,000 in fines and three years of prison time if found guilty. ♦

Chinese Language Corner (漢語角)

Identity of common things

By Pat Welsh | contributor

In this lesson, we will look at short casual conversations using language commonly used in speech. This time we will ask and tell the identity of places in the city.

Again, we're using the two old friends, Chen (C) and Wang (W) from previous columns for the conversations. (The first line, in Italics, is pinyin; second line in parentheses is the literal translation; third is what it means.)

In Chinese each noun is associated with a word often referred to as a "classifier" or a "measure word". These classifiers are somewhat similar to the English words like "piece" as in "a piece of pie" or "loaf" as in "a loaf of bread". In Chinese, these classifiers are used a little differently than in English. In Chinese classifiers are used between numbers and a noun. Classifiers are also used between words meaning "this", "that" and "which" and the following noun. There are times when the classifier is used but the noun is absent because it is understood.

Below I have listed several common place nouns and their classifiers. The syllable 'yi' literally means "one" but it is often used when in English the words "a" or "an" is intended. The syllable that follows "yi" is the classifier for the noun which follows. Notice that before a word uttered in the falling tone, 'yi' changes to the rising tone 'yí'.

Pinyin	English
yìjiā záhuòdiàn	a supermarket
yìjiā yàodiàn	a drug store
yìjiā wǔjīndiàn	a hardware store
yìsuǒ xuéxiào	a school
yìsuǒ xiǎoxué	a primary school
yìsuǒ gāozhōng	a high school
yìsuǒ dàxué	a university
yìjiā jiǔdiàn	a hotel
yíge gōngyuán	a park
yíge yóujú	a post office
yìjiàn túshūguǎn	a library
yíge jiāyóuzhàn	a gas station
yíge jǐngchájú	a police station
yíge bówùguǎn	a museum
yìjiàn cāntīng	a restaurant
yìjiàn fàn-guǎn	a restaurant
yíge jīchǎng	an airport
yìtiáo jiē	a street, a block

Conversation

In this dialog, Mr. Wong, is asking where something is.

W: *Duìbuqǐ, qǐng wèn, yóujú zài nǎlǐ?*
(Excuse me, please - ask, post office - is at - where?)

Excuse me, May I ask where is the post office?

C: *Yízhí wǎng qián zǒu, liǎngtiáo jiē.*
(Straight - to - ahead - go, two - blocks.)
Go straight ahead two blocks.

W: *Qù záhuòdiàn zěnmé zǒu?*
(Go - grocery store - how - go?)
How do I get to the grocery store?

C: *Zài zhèlǐ, wǎng zuǒ zhuǎn.*
(At - here - to - left - turn)
Turn left here.

W: *Qù jiāyóuzhàn zěnmé zǒu?*
(Go grocery store - how - go?)
How do I get to the as station?

C: *Nǐ kàn nàjiē yàodiàn? Zài nàlǐ wǎng yòu zhuǎn.*
(You - see- that - drug store?)
Do you see the pharmacy? Turn to the right over there.

The words "zhèlǐ" (here), "nàlǐ" (there) and "nǎlǐ" (where?) can often be heard as "zhèr", "nàr" and "nǎr" respectfully. This is especially true in Beijing.

Sample sentences

Jiāyóuzhàn zài záhuòdiàn-de pángbiān.
(Gas station - is at - supermarket's - beside.)
The gas station is next to the supermarket.

Túshūguǎn zài bówùguǎn-de hòubiān.
(Library - is at - museum's - behind side.)
The library is behind the museum.

Jiāyóuzhàn zài záhuòdiàn-de zuǒbiān.
(Gas station - is at - supermarket's - left side.)
The gas station is to the left of the supermarket.

Túshūguǎn zài bówùguǎn-de qiánbiān.
(Library - is at - museum's - front side.)
The library is in front of the museum.

Yàodiàn zài wǔjīndiàn-de yòubiān.
(Drug store - is at - hardware store's - right side.)
The drug store is to the right of the hardware store.

Fànguǎn zài jiǔdiàn hé jiāyóuzhàn-de zhōngjiān.
(Restaurant - is at - hotel - and - gas station - between.)
The restaurant is between the hotel and the gas station.

Vocabulary

Pinyin	English Translation
de	of; a possessive suffix attached to nouns and pronouns
hé	and, with
jiē	street; blocks (of streets)
qǐng	(when making a request) please; to invite
qù	go, (also a verbal suffix indicating motion away from the speaker)
wàng	towards, to
wèn	ask (a question of someone)
yízhí	straight ahead
zài	to be at somewhere
zěnmé	how, what manner
zhuǎn	turn
zǒu	go, depart; walk

Pronunciation Reminders

This system follows Chinese Pinyin with the exception that the letter "u" which has two pronunciations. Sometimes it has the value of ü ("ee" as in see with rounded lips). At those times we use the symbol "ü" instead of Pinyin "u." In making this sound, it is most important that the vowel more resembles an "ee" sound and definitely not sounding like a "oo" sound as in "moon."

a, an, ang	The 'a' in these syllables sounds like the 'a' in "father."
ai	Sounds like the 'igh' in "high."
ao	Sounds like the 'ow' in "cow."
cong	ts'ooong (the ts is aspirated - a slight breath of air follows the ts sound.)
de, ke	Here the "e" sounds much like the "a" in "above" or the "u" in "under."
ei	Sounds like the "ay" in "say" or "day."
en, eng	Sounds like the "un" in "fun" or the "ung" in "lung."
ian	Sounds like "ee-ehn" or "yen" (Here "ehn" and "en" almost sounds like the word "yen.")
le	The 'e' sounds like the 'u' in "fun."
-nr	This is a nasal 'r' sound; yì-diǎnr sounds almost like yeē-dyǎir or yeè-dyǎir.
ong	The "o" here sounds much like the "oo" in "ooze" or "spoon."
ou	Sounds like the "ou" in "dote"
qian	Sounds "tchee-ehn" (ehn rhymes with "hen.")
qi	Sounds like "chee" in "cheese."
qū	Sounds like "chee" in "cheese" but uttered with rounded lips.
shi	Sounds almost like the "shir" in "shirt." The tongue is retracted and lightly curled.
si	Sounds somewhat like sz, the vowel is short, it is between "i" in "it" and "u" in "mut."
ü	Sounds much like the "ee" in "see" but the vowel must be uttered with rounded lips.
ui	Sounds almost like the English word "way."
x	Sounds like a weak "sh"; xing sounds like "sheeng."
you	Sounds somewhat like the "yo" in "yodel."
z	Sounds like a "tz" without any aspiration. Pronouncing this as 'dz' betrays American accent which will still be understood by the listener.
zi	Unaspirated tz, the vowel i is short, it is between "i" in "it" and "u" in "mut."
zh	This is an unaspirated "ch" with the tongue retracted and lightly curled. For example, "zhong" almost sounds like "droong."
zhi	Sounds almost like "djir". It almost rhymes with "fur."

Tones

Using numbers: 5 = your normal high
4 = mid-high 3 = your normal mid pitch
2 = mid low pitch 1 = your normal low pitch

Tone Description

- ā High level pitch (55)
- á Mid-Rising Tone (35)
- ǎ Dipping (213)
- à High falling pitch (51)
- a An unstressed neutral tone. Following other syllables, syllables in this tone tend to be somewhat lower than of the previous syllable. The lone exception is when it occurs after tone ǎ when the neutral tone is often slightly higher in pitch.

Notes

- Regarding tone ǎ
- when occurring directly before another dipping tone, tone ǎ changes tone á. Thus "hēn hǎo" (very good) changes to "hén hǎo"
 - occurring directly before any other tone, Tone ǎ will change to a mid-falling tone
- Regarding tone à
- When occurring before another à tone, the first tone à reduces its fall to 53 or 54

Next month we will learn to talk about how people get from Point A to Point B. ♦

About Pat Welsh

In 2009 while teaching English at Sichuan University, Welsh was asked to give a speech where he was introduced to the audience as a "pioneer of Chinese American relations" as a result of his cooperative work in international banking during the Deng Xiaoping era. For more than 65 years, Welsh has been learning Chinese and has used this knowledge both professionally and personally to enhance his understanding of Chinese and Asian affairs. He uses Beijing Mandarin most frequently when meeting with senior Chinese government officials when conducting business in China.

For 17 years, Welsh taught Chinese, German and Spanish in two local high schools. Now fully retired, he currently resides in Georgia where he used to lecture on China to a number of classes at Dunwoody High School.

Thank you for reading
China Insight



Since 2001

Party stands firm in its ideals and convictions

Source: *China Daily* | Aug. 26, 2021



Flower decorations in Tian'anmen Square attracted more than a million visitors after the centennial celebration of the CPC's founding on July 1. [Photo by He Jianyong/for chinadaily.com.cn]

As some Western powers spare no effort to smear the Communist Party of China for their narrow ends, the publication the Publicity Department of the CPC Central Committee issued on Thursday comes at exactly the right time to set the record straight.

"The CPC: Its Mission and Contributions" summarizes all the struggles, sacrifices and achievements the Party has made in seeking happiness for the Chinese people and the rejuvenation of the Chinese nation since its founding in 1921.

These are its aspiration and mission, and the CPC, which has never represented any interest group, unlike the parties in developed countries that represent the interests of certain groups, has united and led the Chinese people to realize the most extensive and profound social changes in the history of the Chinese nation.

By applying the guiding theories of Marxism and the principle of seeking truth from facts to address the practical needs of the country, the Party has made a series of innovations in theory and practice that have enabled China to catch up with the times.

Socialism with Chinese characteristics is a virtuous circle of theoretical breakthroughs, tried and tested and applied. This has enabled the Party to raise the living standards of the Chinese people from bare subsistence to an overall level of moderate prosperity, and to transform the country into the world's second-largest economy.

This process has also helped to maintain the vitality of the Party, as it has never ceased in its efforts to improve itself. And this has enabled it to overcome one test after another, and stay true to its original aspiration and mission.

As such, the difficulties it has faced and overcome, instead of weakening it, have strengthened it. That is true today, as its adaptability, governance capacity and leadership capabilities continue to be enhanced in the face of the current challenges.

It is no accident that the Party has developed from a small political organization with just a few dozen members to become

the largest ruling party in the world with more than 95 million members.

The great development achievements the country has made have driven home the point that the Party, which was chosen by history and the people, was and is the right choice for the country.

To realize national rejuvenation and a better life for the Chinese people, the Party has remained true to what General Secretary of the CPC Central Committee Xi Jinping has succinctly described as "its great struggle, great project, great cause, and great dream." No matter how the world changes, the Party will always uphold and act on the values shared by all human beings — peace, development, fairness, justice, democracy and freedom.

The Party will carry forward the spirit of internationalism, and always stand on the right side of history, and work to build a new type of international relations to realize a global community with a shared future. ♦

The centenary CPC and a community with a shared future

By Clifford A. Kiracofe | *China Focus* | Aug. 20, 2021

The Communist Party of China (CPC) can be proud of a century of successful internal and external struggle for China's rejuvenation and modernization. Its leadership, its domestic and foreign policies, despite many challenges, led to China's eminent status today as a major power commanding international respect. The results of a century of dedicated work and action speak for themselves.

A country's foreign policy can be judged by results benefitting the nation and the interests of its people. Fortunately for China the CPC formulated and conducted a beneficial foreign policy line over the last decades since the emergence of new China in 1949.

Socialism with Chinese characteristics can apply to external policy as it does to internal policy. The CPC and its leadership from the beginning have reflected deeply on Chinese history as well as on lessons learned from bitter experience at the receiving end of Western imperialism.

While foreign policy can and should adjust to the times and to the international situation, it must rest on fundamental principles. Premier Zhou Enlai announced the "Five Principles of Peaceful Coexistence" in 1954 and they were subsequently accepted by the Bandung Conference of Asian and African countries in 1955 in its declarations.

The Five Principles are mutual respect for sovereignty and territorial integrity, mutual non-aggression, non-interference in internal affairs, equality and mutual benefit, peaceful co-existence.

Based on this solid foundation of principles, China proposed in recent years the concept of "a community with a shared destiny for mankind." This formulation rests not only on the Five Principles of Peaceful Coexistence but also on China's focus on global governance and the United Nations and international law.

Although Western imperialism became a guiding force over the last five centuries, still Western international law held to some principles involving state sovereignty and non-interference at least among Western powers. In Western diplomacy, the Peace of

Augsburg (1555) and the Peace of Westphalia (1648) upheld such principles as a basis for the European states system.

Today, China's emphasis on the United Nations and international law puts some Western nations to shame not the least of which is the United States with its unbridled hegemonism and disrespect for the UN and international law. To some observers, the US undermines UN processes and avoids traditional international law attempting to replace it with so called alternate "rules and norms."

China's concept of a "community with a shared future" can also be translated as "a community with a common destiny." In either case, the formulation embodies a "win-win" ethos in which there is mutual respect and mutual benefit. Logically, it also embodies the principles of non-interference and peaceful co-existence.

The concept was introduced originally in 2007 at the 17th National Congress of the CPC and referenced the common destiny of Chinese mainland and Taiwan. In 2012 at the 18th National Congress, it was expanded adding the phrase "for all mankind" and thus involved all countries of the international community. The concept envisioned a world of "enduring peace and common prosperity".

In 2012, Xi Jinping himself developed the concept saying that the international community was progressively becoming a community with a shared future. President Xi then raised the concept in 2013 at the Moscow State Institute of International Relations and then again at the World Economic Forum in Davos in 2017.

The concept was placed into the Chinese Constitution in 2018 at the 13th National People's Congress of China. The formulation promoted building a community with a shared future and emphasized diplomatic, economic, and cultural relations.

Thus, the concept of a "shared future" or "common destiny" for mankind became an important stated goal of China's foreign policy. Because the international system is becoming more multipolar, polycentric, and

pluralist the world is changing. There is a new emerging correlation of forces while the basic trend of the times calls for peace and development.

So China's foreign policy orientation and goals are not only keeping pace with a changing world but they are also providing constructive leadership. Of course, mankind seeks a future worth looking forward to rather than a world of endless confrontation and war. China's vision is realistic and responsive to the changing international situation and calls for international cooperation on pressing issues confronting the international community.

China's positive formulation of a shared future reinforces the United Nations as it was envisaged by its founders. China's emphasis on improving global governance through the United Nations processes and through international law is realistic and reflects a growing role for China in international affairs. Continuity with the original spirit of the UN for international consultation and cooperation plus innovation in global governance makes China's efforts relevant.

China has called for "a new type of international relations." Strengthening global governance through the UN and through international law is a fundamental aspect of such a task. At the major power level, President Xi put forward the idea of a new type of major power relations so as to promote cooperation rather than confrontation. For the international community, China's concept of a shared-future links directly to peace and development.

Some Western critics have said that the Chinese concept of a shared future is China-centric. But actually, the Chinese concept entails the values of the international community as embodied in the UN and in international law. China seeks to advance such values in the changing world.

Such Western critics ignore the last several centuries of Western international law and its values of peace, diplomacy, and cooperation. One need only reflect on the great contribution of Western thinkers such

as the Dutch humanist and diplomat, Hugo Grotius (1583-1645), the Swiss jurist Emer de Vattel (1714-1767), and the German jurist Samuel von Pufendorf (1632-1694).

China's call today for a community with a "shared future" based on the Five Principles of Peaceful Coexistence with strengthened UN processes and international law is fully in line with progressive thought in the West over the last several hundred years.

Of course, some Western powers clinging to hegemonism and imperialism reject China's calls for a community with a "shared future." But their influence is in decline as are their troubled societies. Their rejection of the United Nations and international law is a dead end for them in today's changing world.

The international community needs a fresh approach and the elements are already available. Combining China's Five Principles and "shared future" concepts with traditional Western humanist concepts provides a basis for discussion and common cooperative and constructive action.

At the time of the centenary of the founding of the CPC, its contributions to international relations deserve recognition. Who can ignore the contribution of the CPC to the defeat of Fascism and Japanese Militarism in World War II?

Since World War II, China's contribution, from the pioneering diplomatic work of Zhou Enlai to the most recent articulation of theory and practice by President Xi Jinping, the record of the CPC and its leaders is a significant contribution to the international community. ♦

Dr. Clifford A. Kiracofe is an author, journalist, photographer, educator, consultant, and former Senior Professional Staff Member of the U.S. Senate Committee on Foreign Relations.



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2021
Saturday
September 18th
4:30 PM - 7:30 PM

Phalen Regional Park
1640 Phalen Dr
St Paul, 55106

REGISTRATION (REQUIRED)

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The Chinese Heritage Foundation Friends (CHFF) presents Sunday Teas series

The Chinese Heritage Foundation Friends (CHFF) will be offering a series of Sunday Teas on **The History of the Chinese Restaurant Business in the Twin Cities** metropolitan area. Attendees can participate either in person or via Zoom.

The series is free and open to the public.

Date: Sunday, Oct. 3, 1-4 p.m.
Location: The Traffic Zone Centre for the Visual Art, 250 3rd. Ave. North, Minneapolis
Zoom: <https://zoom.us/j/95228972600>
RSVP (acceptance only): <https://forms.gle/QbzKfefabAjBmKqB7> ♦

For Part 1, Yin Simpson will lead a discussion of Chinese restaurateurs, starting with the Fong family of the David Fong's, and potentially provide a cooking demonstration.

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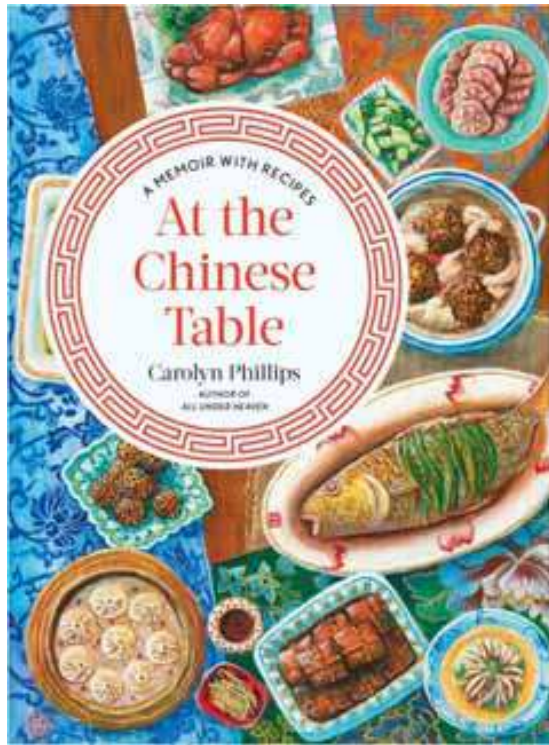
- * Hmong Plaza Site & Phase II Dedication
- * 9 Art Stones Celebration
- * Launch of the Garden Expansion Community Engagement Process
- * New Voices in the Garden Poetry Contest &
- * Mid Autumn Moon Festival Celebration (Fashion Display w/photo in Costume)

10 A.M. to 7:30 P.M.

Further information at <https://mnchinagarden.org>

“At the Chinese Table: A Memoir with Recipes” by Carolyn Phillips

Reviewed by Kristen Yee | Asian Review of Books | July 27, 2021



Author: Carolyn Phillip
Publisher: W.W. Norton & Company
Publication date: March 2021
Hardcover: 304 pages

Carolyn Phillips is a food writer, scholar, artist, fluent Mandarin speaker and author of the James Beard–nominated “All Under Heaven,” the first English-language cookbook to examine all 35 cuisines of China. A member of the prestigious James Beard Book Awards Committee, Carolyn’s work has been featured at the 2013 MAD Symposium in Copenhagen, where her illustrated “Dim Sum Field Guide” was distributed to attendees. She lives in the San Francisco Bay Area.

Phillips’ prose, articles, illustrations and recipes have appeared in many major publications, and *The Atlantic*, and her often magical illustrations have appeared in books, magazines, museums, galleries, Papyrus greeting cards, and Nickelodeon’s *Supah Ninja* series. She even designed the Chinatown scenes for the third *Ghostbusters* movie, directed by Paul Feig.

She is also the U.S. State Department’s go-to culinary expert in its outreach toward China.

“Deconstructing the layout of China was difficult, but food showed me the way.” “At the Chinese Table” is a memoir by Carolyn Phillips, whose previous book cataloguing 35 regional cuisines of China was nominated for a James Beard award. Books on Chinese cuisine abound, and recently Fuschia Dunlop lay claim to being the Westerner most embedded and prolific on regional Chinese

cuisine through attending cooking school in Chengdu, so it was fascinating to learn how Phillips became intrigued by Asia enough to become a self-taught expert in Chinese food, under the tutelage of her very particular epicure husband.

Phillips ended up in Taiwan instead of Tokyo by chance, and unlike the other college exchange students, she stuck it out

despite the profound disorientation of the complete immersion, which will sound familiar to most immigrants and some travelers:

I’m trapped in a place that makes no sense and I have no way out. It’s like one of those fairy tales where the trees close behind me after each step and only a murky path forward shows itself. I feel my way along the dirt, stumbling over rocks ... Part of the reason for my inability to concentrate is that I am always hungry and dizzy, for, to put it bluntly, my guts are in serious rebellion. Everybody says with authority that this is to be expected with any newcomer — and I’m definitely considered one, even after two years — for shui tu bufu: the water and soil are proving incompatible with this body of mine.

Perhaps because of this hunger, she is able to sense (and eloquently share) minute details of taste:

Pouring some more tea into my hostess’s cup before refilling my own, I take a cautious sip and notice that, thanks to the dried shrimp [nibbled earlier], a scent of honey combined with plum blossoms has now supplanted the last echoes of green. I thoughtfully chew on the rest of the shrimp and revel in the way my nose and tongue are reacting to these unusual sensations. Pretty soon I’m paying more attention to what is happening inside my delicate white teacup, too, as the tea cycles through a series of colors — pale straw, caterpillar green, deep olive, buttery yellow — and its own progression of aromas, with shades of perfume, bitterness, and summer sun gracing each thimble of the ever-changing brew.

Once she meets the man who will eventually become her husband, she becomes more attached to Taiwan. In part due to his gourmand tastes, she slowly hones her tastebuds and cooking skills. He introduces her to varied cuisines in remote restaurants run by other Chinese settlers in Taiwan, as many of China’s most talented chefs of the time followed the wealthy across the Taiwan Strait with Chiang Kai-shek. In order to recreate some of these dishes, they hunt for old cookbooks, and he helps her interpret the

Chinese as well as assessing the resulting dishes. One sign of her acceptance in the neighborhood is the greengrocers’ willingness to educate her on the best vegetables and how to prepare them, as well as the hawkers’ scolding if she is absent for more than a few days.

“Where were you all last week? It’s been forever! I thought you were mad at me ... I threw in a couple of my pork buns just because you’re my favorite customer.” I laugh and tell him not to tease me. “I mean it,” he says. “Don’t disappear on me again. I worry.” When it comes to guilt trips, no mother in the world can hold a candle to the finely honed skills of my Chinese bun-seller.

As she develops her cooking skills, she is also able to thaw the façade of the extremely proud mother of her boyfriend; on their first meeting, she prepares

carefully honed weapons from North China: two dozen butter sesame cookies, a large pot of creamy sweet walnut soup, and a red-cooked chicken with mounds of black mushrooms and mealy potatoes just in case she stays long enough for dinner, plus a pyramid of homemade steamed buns rolled up into twists around specks of green onions, dry-fried sesame seeds, and ground toasted Sichuan peppercorns.

This array is in addition to painstakingly preparing chestnut pastry, lizi wowotouer, that were also the favorite of Dowager Empress Cixi. Over time she is able to glean more information about her husband’s family, illuminating the path they took to Taiwan from Tianjin and Yunnan. The effects of the 20th century’s turmoil on individual families are partly reconstructed from these conversations and her own research, and growing acquaintance with Chinese who migrated to Taiwan. For most, food nourishes the present as well as representing home and better times. Phillips’s relentless curiosity and evocative style make this memoir mouth-watering and heart wrenching by turns. ♦

About the reviewer

Kristen Yee is an American writer of Chinese and Portuguese-Jamaican descent.

Events



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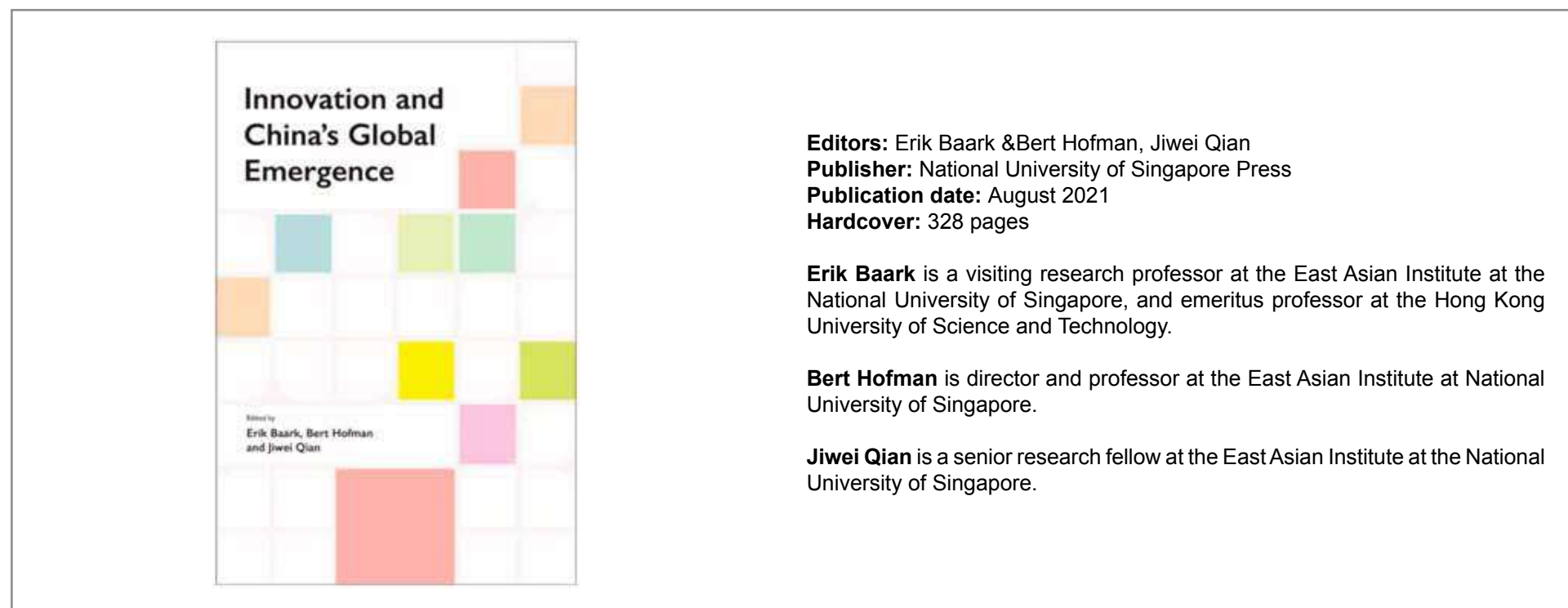
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“Innovation and China’s Global Emergence” edited by Erik Baark, Bert Hofman and Jiwei Qian

Reviewed by Peter Gordon | *Asian Review of Books* | Aug. 9, 2021



Editors: Erik Baark & Bert Hofman, Jiwei Qian
Publisher: National University of Singapore Press
Publication date: August 2021
Hardcover: 328 pages

Erik Baark is a visiting research professor at the East Asian Institute at the National University of Singapore, and emeritus professor at the Hong Kong University of Science and Technology.

Bert Hofman is director and professor at the East Asian Institute at National University of Singapore.

Jiwei Qian is a senior research fellow at the East Asian Institute at the National University of Singapore.

“China’s new global status as a rising technology power,” as the editors of this new study put it, has increasingly engendered alarmed, if not alarmist, rhetoric by Western politicians and commentators. The combined response of “Innovation and China’s Global Emergence,” a new collection of academic essays that attempts a ground-up review of the issue, might be summarized as “take a breath.”

Those who wish to pronounce on the subject might do well to work their way through this book first. The entries are measured and reasoned; there is deafening silence from the absence of axes being ground.

The essays are divided into two parts; the first covers “Implications of China’s Innovation Emergence.” In “China and the US: Technology Conflict or Cooperation?”, Gary H Jefferson argues (using a “Kuznetz inverted ‘U’ curve”, which is less complicated than it sounds) that when the US had technology and China didn’t, the two economies were compatible, but as China moved up the technology curve, fears of competition (naturally) generated rivalry. Jefferson argues, should the growing par-

ity be accepted, that the relationship might settle once more into cooperation, paralleling America’s relationship with Europe and Japan and that, furthermore, one should hope that it does because the West cannot in fact do much to contain or blunt China’s continued progress and that cooperation will prove more effective than conflict.

In “The US-China Trade War and Myths about Intellectual Property and Innovation in China,” Dan Prud’homme says that both China and foreign stakeholders ascribe to positions he calls “myths”: those propagated by Chinese stakeholders might be paraphrased as “nothing to see here,” while foreign myths either overstate the case or descend into cultural stereotyping (e.g., “China’s longstanding Confucian culture prevents it from seriously protecting IPR”), both with unfortunate consequences:

These myths created misunderstandings and overzealousness among foreign stakeholders, also leading to the trade war.

Prud’homme similarly concludes that “that neither China’s IPR system, nor the trade war will seriously restrain Chinese innovation or Chinese entities’ usage of IPR

in the long term.”

More than one paper addresses “Made in China 2025,” the recently announced industrial policy that “provided a launching pad for the US-China trade war in 2018.” As described by Erik Baark, it comes across a bit like a label applied post facto to existing policy directions and processes, into which overseas commentators perhaps have read rather more than is in fact there. Innovation, however, is innovation:

there may be both positive and negative implications of the Chinese ambition to promote indigenous innovation. On the one hand, Chinese technologies may become available globally to address global problems, for example in priority areas such as low-carbon innovation or advanced digital processing and communication; and Chinese innovations in the management of innovation have already demonstrated new abilities to cut costs and reduce time to market. On the other hand, these innovations may challenge foreign competitors and incumbents in global markets, with potential negative consequences for competitiveness in overseas economies and for their national security.

The introduction, of which Baark is a co-author, notes that one should be careful not to overestimate the state of Chinese innovation:

Despite the increase in R&D spending and patent count, China’s growing innovative capabilities have not, or not yet translated into higher productivity growth. In fact, productivity growth as measured by Total Factor Productivity (TFP) shows a drop since the global financial crisis.

Other papers discuss China’s need for talent and technology and that overseas educational institutions and companies remain key in supplying both.

The second, and shorter, section of the book deals with “Industrial Policy Challenges.” Carsten A Holz’s paper makes its point in its title: “PRC Industrial Policies Postdate Rather than Lead Economic Activity”:

Regression analysis suggests that industrial policies have little or no effect on investment outcomes in industry. At least through 2015, investment is driven

primarily by profitability considerations. When industrial policies have an effect, changes in investment patterns precede industrial policy ...

that Chinese policymakers don’t so much pick winners as anoint them once they’ve won.

Anton Malkin makes the point in “Made in China 2025 and the Proliferation of Intangible Assets” that the policy direction driven by a desire to partake in

the proprietorship over intangible assets like patents, data, standards and brands. In this respect, MIC 2025 tells us as much about significant changes in the global economy, as much as it tells us about the forward trend of China’s industrial policy planning.

None of this is to say that the US — and US companies — have nothing to be concerned about, but (although it isn’t quite phrased this way) the book’s contributors are on the whole taking issue with the zero-sum-game framing that seems to overtake a considerable amount of thinking and commentary about China.

The book suffers from drawbacks that are intrinsic to the genre — the text is rather dense, and the essay format can leave some gaps in coverage. One cannot of course expect any given treatment to cover everything, but it’s perhaps worth noting that “Innovation and China’s Global Emergence” does not, for example, discuss the nature of IPR regimes or whether the current ones are sustainable: the recent pandemic has shone a light on shortcomings in the current patent system.

Those who have decided that China is a deserving target of the current trade war are unlikely to be swayed by “Innovation and China’s Global Emergence.” Those who however might prefer policy based on analysis rather than rhetoric, may find their positions helpfully informed by the essays in this book. ♦

About the reviewer

Peter Gordon is editor of the Asian Review of Books and co-author of “The Silver Way: China, Spanish America and the Birth of Globalisation, 1565-1815.”

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Hong Kong's "Lost Generation"

By Elaine Dunn | September 2021



Pro-democracy protesters use yellow umbrellas as shields against tear gas

In 1904, J.M. Barrie wrote about his "Lost Boys" in "Peter Pan." Fast forward to 2021 and the media is writing about the "lost generation" in Afghanistan. For Hong Kong, its "lost generation" were the students who, in the past decade, became engaged in the political turmoil in the former British colony.

The term "lost generation" was made famous by Ernest Hemingway who used it in his novel "The Sun Also Rises." It originally referred to those born between 1883 and 1900 who witnessed and lived through the horrors of the first world war. Scarred by the aftermath of war, these young adults

felt they couldn't trust the world they had grown up in, and rejected the values they grew up with. Many lived life with no real goal in mind.

For the Hong Kongers, this description does not really fit the bill.

In 2012, Beijing tried to enforce "national education" curriculum, which glorifies the Chinese Communist Party, into Hong Kong textbooks and education curriculum. Mass protests organized by student groups erupted and the proposed curriculum was withdrawn. In 2014, Beijing reneged on its promise of universal suffrage by 2017 in restricting electoral reforms. This led to

a 79-day occupation of key financial and traffic points in Hong Kong, also spearheaded by student groups. (China Insight: [October 2014](#), p. 11; [January 2015](#), p. 3). In 2019, the Hong Kong government (at Beijing's bidding) introduced the Anti-Extradition Law Amendment Bill, which also had to be withdrawn later as a result of mass protests.

The protests, especially those of 2014, brought about renewed energy and vested interest in a whole new generation of activists, anxious to safeguard a relatively orderly, unrestricted and metropolitan way of life left behind by 150 years of British rule, a relatively comfortable way of life to which they are accustomed and appreciate. But as Beijing increased its encroachment on the freedoms of Hong Kong residents, the student activists took a firm stand against the government. They had grown up under an oppressive power across the northern border. That in itself was a unifying force for the youth. It gave them the common

purpose to oppose the pro-Beijing government.

The future of Hong Kong's young people may appear extremely bleak and uncertain at this point. However, just like their ancestors who fled the mainland in the 1950s, this generation of post-Tiananmen students are creative, resilient and entrepreneurial. Call them the "lost generation" if you will, but they will surprise you with their ingenuity – just like using umbrellas to ward off tear gas, gas masks to impede facial recognition apps! Their response to Beijing's increasingly repressive legislation had put Beijing's leadership between fear (of allowing the unrest to continue) and intervention (that might turn out to be a mistake).

But Hong Kong's "Lost Generation" who marched and protested with gusto in 2014, rejecting Xi Jinping's Chinese Dream with equal gusto, seemed to have



HK police crack down on pro-democracy protesters

lost steam when none of their demands for democracy came to fruition. With multiple prosecutions and imprisonment stemming from the protests, and Beijing's high-handed expulsion of lawfully elected pro-democracy members to the Legislative Council, the will to revolt seem strained. This, coupled with the enactment of the National Security Law, made protesting against Beijing and Hong Kong's pro-Beijing government even more treacherous.

Does their recent silence mean they have given up? Is apathy settling in? If so, it does not bode well for Hong Kong's future at all. During the 2018 by-election, statistics show many younger voters did not even bother to cast a ballot. In this silence lurks danger.

To quote an Opinion piece in HKFP (December 2018), "Where the younger generation actually chooses to speak out these days is in academic surveys on cross-border integration like the one conducted recently by Chu Hai College of Higher Education. At a time when Hongkongers have witnessed the recent opening of the high-speed express rail link to Guangzhou as well as the Hong Kong-Zhuhai-Macau mega bridge — not to mention Chief Executive Carrie Lam's unqualified endorsement of Beijing's Greater Bay Area initiative — the survey's results should give pause to all those who see smooth integration sailing ahead." That survey also showed 52.6% of the 1,000-plus 15- to 24-year-olds polled "object to the very concept" of Hong Kong-mainland integration, and 44% expressed no interest in working across the border at all. The Opinion piece concluded with a message to HK Chief Executive Carrie Lam, saying, "When the government blueprint for the city's future is wholesale integration but the people who are

that future say no way, that's a big problem ... Sorry, Ms Lam, youth commissions led by young millionaires just don't cut it in Hong Kong anymore. You had better think and try a lot harder or this generation — and this city — may be permanently lost."

Lam may not have come up with any viable strategies, but in recent weeks, Beijing has been sending messages about how good life could be for young Hong Kongers, telling them they should embrace the work opportunities offered by mainland China, as their language skills and international outlook give them unique strengths when competing with their counterparts over the border.

"Hong Kong young people understand the three languages — English, Cantonese and Mandarin — and have an internationalised vision. These are their unique competitive advantages in the bay area's development," Huang Liuquan, a deputy director of the State Council's Hong Kong and Macau Affairs Office, said. "They can have a bright future as they use their strengths to serve the nation's needs." Huang also promised that Beijing would continue rolling out new initiatives to improve the job prospects of city residents on the mainland, especially in the arts, traditional Chinese

medicine and legal sectors.

Perhaps Beijing is keen to recognize the current "lost generation" as the future of Hong Kong. They can be the movers and shakers down the road. Therefore, their collective mindset and memories will not sit well with threats, oppressions and restrictions. The recent turmoil wrought upon this group — brutal crackdowns and jail terms — will not likely make productive workers and members of society out of them.

What to do? Do not take them for granted. They are and should not be treated as enemies. Engage them and provide them adequate tools, knowledge and skills set. They have the potential to come up with creative solutions. ♦



Causes Hong Kong's "lost generation" stood and fought for

New Voices in the Garden:
at Liu Ming Yuan/Lub Vaj Phooj Ywg
Garden of Whispering Willows & Flowing Waters

Poetry Contest
诗歌比赛

Sib Tw Lus Paj Huam
Wichoieye Lapi Akichiya

The Minnesota China Friendship Garden Society
announces a poetry contest to mark the Garden's
Site Dedication & Launch of Expansion Plan
and the unveiling of 9 Art Stones & a Moon Festival
on Sat. Sept 18, 2021

The contest will honor voices in 4 languages: English, Hmong,
Dakota/Lakota, and Chinese. Two prizes will be awarded for
poems in each language: younger than 18, and 18 & older.

ENTRY: one poem per language category.
THEME: EARTH'S BALANCE
COST: free
AWARDS: \$50. 2 winners/Language. Younger than 18, 18 &
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JUDGING: is blind.
JUDGES: Professor Zou Zhen (Chinese), Nancy Xiong
(Hmong), Carol Charging Thunder (Dakota/Lakota), and Diane
Jarvenpa (English).

The winning poets will read their poems at the Xiang Jiang
Pavilion at Lake Phalen on Saturday, Sept 18, 2021, at 3:30 pm.

Submission Deadline: September 8, 2021
To Apply click:
[New Voices in the Garden](#) or scan code:



Early Chinese immigrants' experience in two California towns

By Elaine Dunn | September 2021



Antioch Mayor Lamar Thorpe, right, presents city resolution that apologizes to early Chinese immigrants and their descendents of Andy Li, president of the Contra Costa Community College District.

The Chinese Exclusion Act and the fact that most early Chinese immigrants entered California through San Francisco after interrogation on Angel Island are well-known facts. However, not so well known is the treatment they endured after settling in California in the 1850s.

In his annual address to the California Legislature in 1852, Governor John McDougal gave the first endorsement for employing Chinese immigrants for projects in reclaiming flooded lands. This took place while there were ongoing anti-Chinese meetings being held in gold mining districts.

Chinese immigrant laborers contributed much to American history. They were involved in building roads and a key part in the completion of the first Transcontinental Railway. They built and worked on small wineries in both Sonoma and Napa Valley. The buildings of Brookside Winery in San Bernardino County were built from bricks made by the Chinese. And many enlisted to defend America despite the discrimination.

However, in the 1850s, the United States Constitution recognized only two skin colors: white and black. Since Chinese immigrants were neither, some were allowed to become naturalized citizens, but most were not. And without citizenship, they could neither vote nor hold government office. And, therefore, they had no say in shaping their own future in their new country. Their designation of "aliens ineligible for citizenship" rendered them unable to even own land or file mining claims.

Chinese immigrants were perpetual outsiders in American society. Huang Zunxian, the Chinese consul general of San Francisco from 1882 to 1885, witnessed Chinese workers in California and across the West face discriminatory violence and harassment. Huang wrote a series of poems critical of the rampant prejudice. One went as follows:

*"They have sealed the gates tightly
Door after door with guards beating
alarms
Anyone with a yellow-colored face
Is beaten even if guiltless.
The American eagle strides the heavens
soaring
With half the globe clutched in his claw
Although the Chinese arrived later,
Couldn't you leave them a little space?"
For some Chinese, they found their
"little space" in Northern California,
or so they thought!
Locke (樂居), the name was shortened*

from the Village of Lockeport in 1920, is located in the Sacramento-San Joaquin River Delta, approximately 28 miles south of Sacramento. It was built by Chinese immigrants between 1893 and 1915. The hamlet is on the National Historic Registry because it was the only town built exclusively for Chinese citizens. In its heyday, it was a bustling hub for gamblers and the Asian American population.

In 1915, after an accidental fire burnt down the Chinatown of nearby Walnut Grove, three Chinese merchants approached landowner George Locke to build on his land. They hired tradesmen to build three buildings: a combination dry goods store and beer saloon, a gambling

hall and a hotel. Other buildings followed shortly. There were 1000-1500 Chinese living in Locke. By 1926, Locke even opened the Lock Chinese School. The Chinese immigrants ran the gambling halls and opium dens. It was hoped that Locke would be a tourist destination for the riverboat and train passengers. But that never panned out because of discrimination against the Chinese.

However, it did become the destination point for another purpose of a less savory nature. According to Wikipedia, as the town grew, so did its reputation as destination for illicit entertainment, gaining the nickname "California's Monte Carlo." At one point, it had five gambling halls, five brothels, speakeasies and opium dens.

Locke was a rare sanctuary from anti-Chinese discrimination rampant in California. (Perhaps its Chinese name, 樂, meaning happy, had something to do with it?) A 1983 oral history account by a longtime Chinese resident of Locke recalled some of the hostility: "We never dared to walk on the streets alone then – except in Locke. This was our place."

Chinese immigrants who settled in nearby Antioch wasn't so lucky.

Antioch is approximately 58 miles southwest of Sacramento, also on the San Joaquin River Delta. It is one of many California cities, including Los Angeles and Santa Ana, where white residents lynched Chinese people and/or burned down their neighborhoods in the late 1800s and early 1900s.

In the 1870s, the Chinese in California faced hatred churned up by politicians. Slogans such as "The Chinese must go!" was everywhere. Companies were banned from hiring Chinese. Arson fires in Chinatowns began popping up.

Antioch's Chinese residents endured much hostility and hardship. Since 1851, a county law went into effect that prohibited Chinese people from walking the streets after dusk, according to the Antioch Historical Society. In order to get around, the Chinese built a series of tunnels connecting the business district to the waterfront where a small Chinatown stood. It consisted of a few wooden houses and a cluster of houseboats that made up the immigrant community.

In 1926, when the Palace Hotel was demolished to make way for a new theater, remnants of a section of the Chinese tunnels were uncovered in the basements of the current Reign Salon and other downtown

businesses, including a cafe. The tunnels are reportedly well-built and sturdily framed.

The excuse for ridding Antioch of Chinese came in 1876 when the town's doctor disclosed publicly that a handful of young men he treated had contracted venereal disease. The Chinese sex workers were pronounced the culprits. A mob quickly formed and talks of "murdering the women" came up. "Better counsels prevailed," according to a report. The angry mob descended on Chinatown, telling the occupants to leave town by 3 p.m. that afternoon. Young, old, healthy or deathly Chinese all had only hours to pack up and leave. The frightened Chinese and their belongings, knotted up in kerchiefs, waited on the dock for ferries to take them to San Francisco and Stockton.

The following day, a Sunday, rumours circulated that some Chinese residents had returned to Chinatown. And by 8 p.m. that evening, someone had set the emptied-out Antioch Chinatown ablaze. The Sacramento Bee pronounced, "The Caucasian torch lighted the way of the heathen out of the wilderness." Only two of the buildings in Chinatown remained standing by morning. However, on May 2, 1876, the Los Angeles Evening Express reported, "Today the remaining houses have been removed and Antioch is now free from this degraded class."

And, if you think fake news started in the Donald Trump era, think again!

The Antioch Ledger blamed the Chinese residents for the arson attack. It falsely reported, "had the women not returned, the property would have remained intact." A few days later, they lied again.

"A large number of Chinamen quietly pursue their avocations in our midst, unmolested," they wrote. "No Chinaman has ever been interfered with."

In the 1960 census, out of the 17,000 people living in Antioch, only 12 were Chinese. But by the late '80s and '90s, affordable housing prices in the area brought back some Asians. By the 2010 census, 10% of the population self-identified as Asian Americans Pacific Islanders.

When the anti-Asian hate surfaced with the pandemic, Mayor Lamar Thorpe of An-



Above: Locke Museum

Below: Community gathered for opening of Locke Chinese School in 1926. (The School can be seen on p. 1.)



tioc decided it was an appropriate time to take action. Thorpe, 42, is Black, and was raised by a Mexican American family in East Los Angeles. To him, racial injustice is a deeply personal matter.

"I got elected during the Black Lives Matter wave, and I feel our city that drove the Chinese Americans out over 100 years ago needs to confront what happened, and we need to make amends," he said.

Thorpe proposed the city formally apologize for its mistreatment of the early Chinese residents. A press conference was held on April 14 at Waldie Plaza, the site of the former Chinatown. Thorpe signed a proclamation condemning hate against Asians and Pacific Islanders. A city resolution said it "must acknowledge that the legacy of early Chinese immigrants and xenophobia are part of our collective consciousness that helps contribute to the current anti-Asian-American and Pacific Islander hate."

The mayor also worked with the Antioch Historical Museum to install a permanent exhibit to honor the city's early Chinese immigrants, and will designate the site of the former Chinatown as the Antioch Chinese Historic District.

A local businessman, an immigrant from Taiwan, donated \$10,000 toward the establishment of Antioch Chinese Historic District. He is also the founder of the grass-roots Asian Pacific Islander American Public Affairs Assn. He said, "We should move away from the intimidation and fear of the past to something stronger. We want to unite not just Asian Americans but all Americans."

Related content

- "The Chinese American immigration journey," ([July 2019 China Insight](#), p. 10)
- "The Lucky Ones" by Mae Ngai uncovers the three-generational saga of the Tape family – the patriarch's self-invention as an immigration broker in post-gold rush, racially explosive San Francisco, and the extraordinary rise it enabled.
- "Bitter Melon" by Jeff Fillenkirk, James Motlow captured the stories of elderly residents of Locke, Calif., some of which bear an eerie resemblance to the anti-Jewish ones of Hitler's Germany. Motlow's black-and-white photographs capture his subjects' steadfast dignity as well as the soft light of the delta region. ♦



Above: Plaque in installed in 2006 commemorating the Chinese contributions and the old underground tunnels in Antioch. The plaque has since disappeared (per Mercury News).

According to Chinese tradition, Ming Tchou celebrates milestone birthday with close friends

By Greg Hugh

A small group of close friends recently gathered to celebrate Ming Tchou's 100th birthday, which may confuse some of her friends since they thought it was only her 97th.

Chinese starts counting age from the

time of pregnancy, unlike the western system where age is calculated from the time of birth. Since the period of pregnancy can vary, the age of the child is considered to be one year at the time of birth. In the traditional Chinese age counting system, your

age increases by one year on Chinese New Year and not on the day of your birthday.

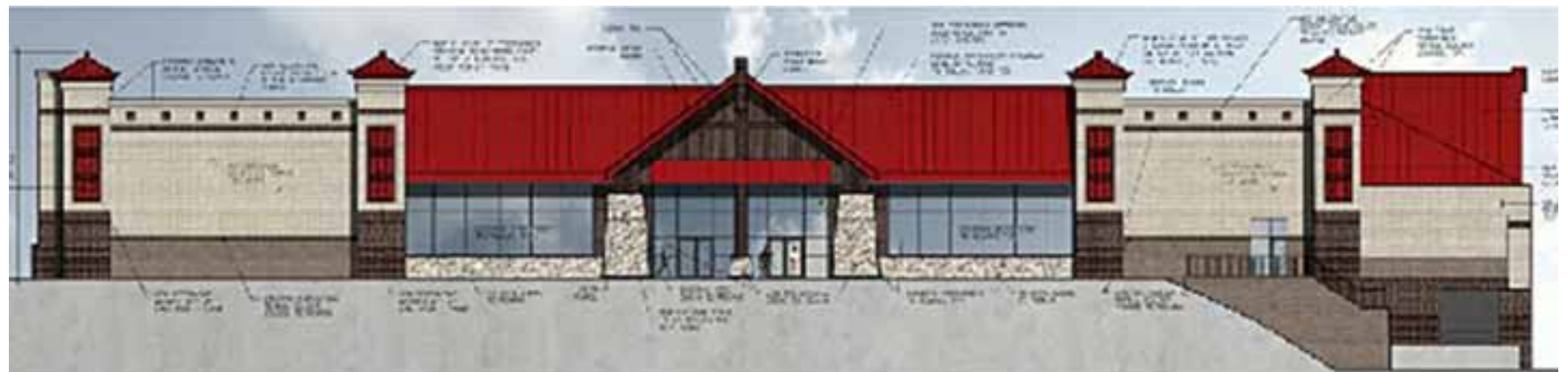
Regardless of which method used to determine Ming's age, as the founder of the Chinese Heritage Foundation, we all agree that she continues to be an inspiration to all

of us and wish her "Happy Birthday." With many more to come! ♦

Photos by Pat Hui



Asia Mall with food and more OK'd by Eden Prairie City Council



An Asian-themed mix of grocery, restaurants, retail and office is expected to be a regional attraction and has received approvals from the Eden Prairie City Council on Aug. 17.

The new Asia Mall, will occupy the former Gander Mountain building at 12160 Technology Drive, across from Costco.

The concept is similar to the food halls that are springing up across the country: a sprawling market that showcases numerous vendors and shops, most with a food theme.

The local plan would be anchored by nearly 32,000 square feet of grocery space, but would also include full-service restaurants, small-scale retail, a food court, and

more – some of it on a greatly expanded mezzanine.

By nearly doubling the size of that second-level mezzanine without increasing the parking lot, the development does bump up against the city's parking code. So, as part of its approval, the city council is requiring the owner to build a parking structure if

problems arise.

But council members overall said they are excited by the project.

"I like the looks of it," said Council Member Kathy Nelson, "and I like that it's coming to Eden Prairie."

<https://www.asiamallmn.com/> ♦