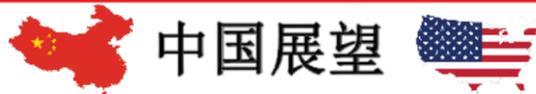




Fostering business and cultural harmony between China and the U.S.

VOL. 17 NO. 10



November-December 2018

UFO landing pad?



No. It is an aerial shot of the new HK-Zhuhai-Macau Bridge that opened to traffic in late October. It is the world's longest sea-crossing bridge. Or, to some, THE bridge to nowhere! More on page #.

Community

Jennie Hsiao honored at National Philanthropy Day

By Greg Hugh

The Association of Fundraising Professionals (AFP) Minnesota Chapter recently observed National Philanthropy Day by

hosting a celebration to honor individuals and groups whose philanthropy has improved our communities and the world.

More than 400 guests attended this event held in the grand ballroom of the JW Marriott at Mall of America in Bloomington, Minnesota.

The following were recognized at this year's celebration: Outstanding Philanthropists, Bill and Teri Popp and David and Patty Murphy; Outstanding Professional Fundraiser, Mort Naiman; Outstanding Philanthropic Organization, Federated Insurance Company and Jennie Hsiao, Outstanding Philanthropist.

According to the biography presented in the program booklet on each honoree, Jennie Hsiao was described as follows:

"Jennie Hsiao has been an active and recognized leader in Minnesota's Chinese-American community for more than 60 years. She is described as a shining example of generosity, honesty, initiative, leadership, and dedicated involvement in causes she cares deeply about. A native of Hunan Province, she came to Minnesota in 1958 to marry Feng 'Fred' Hsiao, who co-founded



Jeannie Hsiao with sons, Howell, Hoyt and Holden

Continues on page 14



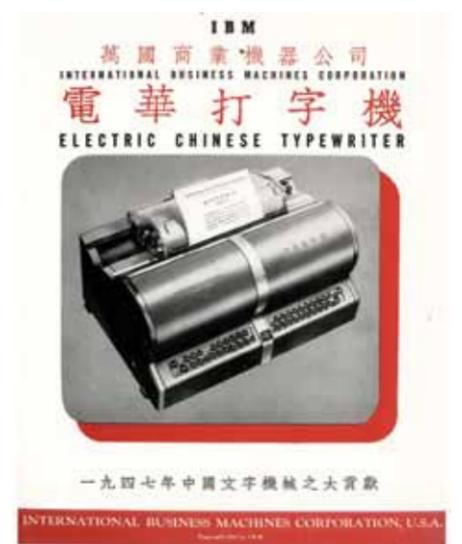
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Publisher's Pronouncements

Greetings,

It is probably not too late yet to prepare for our most challenging season of the year...winter. As hearty Minnesotans, we try to convince ourselves that we actually enjoy the change of seasons and before we know it, Thanksgiving will be upon us.

Thankfully, the midterm elections have concluded and we hope all of you exercised your right to vote. Traditionally there is not much participation in the midterm elections but because of the much uncertainty by all parties, there was record turn out by voters in many parts of the country and still not all races have been determined.

In addition to Thanksgiving occurring in November in the U.S., we also celebrated Veterans Day on Nov.11, (observed by financial institutions and government agencies on the 12th). In other parts of the world it may be celebrated as Armistice or Remembrance Day. This is the day we honor our military veterans and let them know that their service to our country is deeply appreciated so be sure to let our folks in the military know that we appreciate the sacrifices they make to keep our country free including your right to vote in a completely democratic election.

As many of you know, China Insight has been very active in the initiative in Congress

to award a Congressional Gold Medal to Chinese American Veterans of World War II and was hoping that this could have been achieved by Veterans Day. Unfortunately, we still have some work to do. While the Senate has passed their version of the bill, the House of Representatives still needs to vote on H.R. 2358. As of Nov. 9, 2018, 242 (of the required 290) representatives have cosponsored the bill. We are still short by 48. We are pleased that efforts to get 100 percent of the Congressional members from Minnesota to cosponsor the bills have been successful; we now need to work our contacts in other parts of the country to contact their Congressional representatives to do the same. Your help is needed so tell your out-of-state contacts to get involved by visiting www.chinainsight.info for information on how to participate before the end of the year and a new Congress is seated.

While we're not fans of promoting holidays too far in advance, we'd also like to take this opportunity to inform you that Chinese New Year, the Year of the Pig, will occur on Feb. 5, 2019. We encourage you to submit announcements of any Chinese New Year celebrations your organization is planning to us by Dec. 15, 2018, if you would like them considered for our January 2019

edition. This should be sent to articles@chinainsight.info.

Please note that this is a combined November-December edition of China Insight. There will not be a separate edition published in December. Thus, in addition to our best wishes for a great Thanksgiving holiday, all of us at China Insight also wish you a joyous, prosperous and healthy holiday season.

As always, thank you for your continued support of China Insight. Please feel free to let us know if there are any particular topics you would like us to cover, or, if there are any other ways we can better serve the community.

Sincerely,

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

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How well do you know China?

The idea for this month's column was triggered by a Wall Street Journal article about the ridiculous questions on the British citizenship test. Would-be British citizens have to answer 24 multiple choice questions in 45 minutes and get a passing grade if they answer 75 percent correctly.

You won't gain Chinese citizenship answering these correctly, but it'll still be interesting to see how well you know China:

2 is the number of what kinds of Chinese regions?

23 is the number of what types of government in China?

89.56 (in millions) Chinese is a member of what organization in the country?

613 Chinese cities are divided into how many tiers and the factors that categorize them are GDP, political administration and population.

36.95 is the median age of China's population in 2015. What was China's population size in 2015? What is it now?

24 is the number of Chinese dynasties. The first one was Xia and the last one was Qing. The Zhou Dynasty was the longest ruling one, spanning how many years?

15 days are the official period for celebrating Chinese New Year. How many days is the official holiday period for workers?

7 legal holidays in China: New Year's Day, Qingming, May Day, Dragon Boat Festival, Mid-Autumn Day and National Day. What day does China's National Day fall on?

94 "ice men" were employed by seventh century Emperor Tang of the Shang Dynasty to do what for him?

37 years produced what size of an army that went nowhere? Who was the emperor responsible?

1949 was the year that saw which ruthless ruler come to power?

1967-1976 were years of one of the bloodiest eras in Chinese history. At least two million people died, the economy was crippled and gangs of youth terrorized the "bourgeoisie" and academics. What was this era known as?

13,000 miles long and visited by more than 300 heads of state, this structure took over 2,000 years to build. What is it? ♦

The Great Wall
♦ Huang ♦ Mao Zedong ♦ Cultural Revolution
♦ in the Xi'an tomb of the first emperor Qin Shi
♦ Oct. 1 ♦ Make ice cream ♦ 8,000 terracotta army
♦ 110-256B.C. ♦ 7 days off. Feb. 4-10 in 2019
♦ in 2015 and 1.42 bn in 2018 ♦ 146 years from
♦ Chinese Communist Party ♦ 4 tiers ♦ 1.37 bn
♦ & Macau) ♦ 23 provincial administrations
♦ 2 Special Administrative Regions (Hong Kong

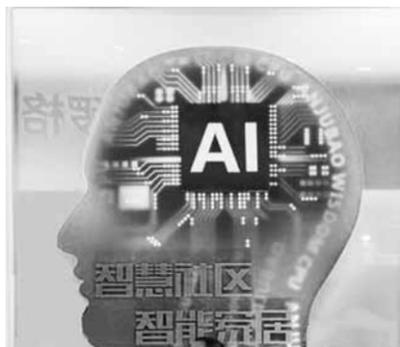
ANSWERS

Win the AI race

China's "Made in China 2025" game plan is dependent on winning the artificial intelligence race, according to President Xi Jinping after the Communist Party's policy-making members met to discuss the weakening Chinese economy from the trade war with the U.S.

Developing, controlling and using AI will secure China's future in the upcoming technological and industrial "revolutions." Xi said accelerating AI development is a strategic issue in securing its place in global geopolitics. It

is the first time Xi had urged the country to embrace and adopt AI. ♦

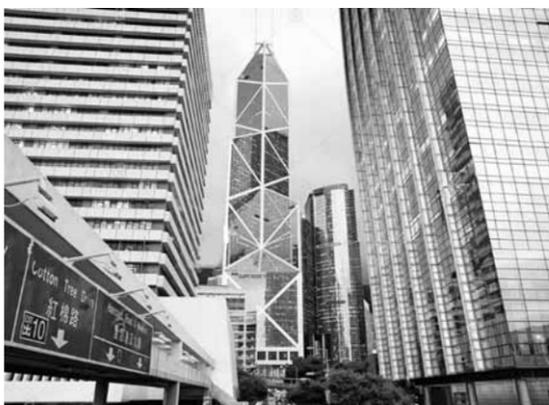


HK in 4th place

Up one spot from last year, Hong Kong now ranks fourth as the easiest place to do business according to the World Bank. Mainland China is in the 46th spot. New Zealand, Singapore and Denmark are in the top three spots.

The World Bank uses 11 business regulators in measuring the ease of doing business in 190 economies, such as how easy to start a business, ease of obtaining construction permits, trade across borders, contracts

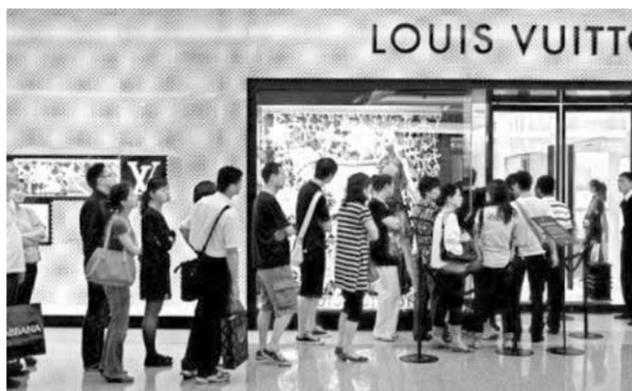
enforcements and protection for minority investors. ♦



Chinese consumers redefined

A UK market researcher is redefining Chinese consumers into five distinct personality types because "relying

The five personality types are: 1) The secure traditionalist who prefers saving money over labels. 2) The inspired ad-



on established demographic targeting means relying on third-party assessment and applying it to whatever you are selling."

venturer likes new experiences and traveling overseas to do so. 3) The undaunted striver loves branded purchases, luxury and the latest tech gadgets. 4) The balanced optimist values healthy living and wellbeing, and relies heavily on the mobile phone for every-

thing. 5) The cautious planner is very careful with money and makes purchases the traditional way. ♦

Welcoming tree protected

Since 1981, an approximately 800-1,000-year-old flat-top pine tree on China's Huangshan, Anhui Province, has its own "protector" who checks on it every two hours, and more often in inclement weather. Huangshan is known for its dramatic granite peaks,

hot springs and numerous old trees. An additional 136 special trees also are "adopted" for protection.

This tree, known as Greeting Pine because its long branches extend over the mouth of a cave and appears to be greeting visitors to the site, is one of



China's most famous trees. "The work can be boring if you simply view the pine as a tree, but it's a different story if you see it as a senior member of your family," said its current protector. ♦

Visa to China

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China Briefs

Flip and flop

The Hong Kong Fire Services Department created the "Yam Ho Yan" ("anyone" in Cantonese) character in its life-saving campaign demonstrations. The figure looks like a member of the famous Vegas act "Blue Man Group" with the addition of black shorts. The figure generated numerous memes on social media poking fun of the character. Even Sony got into the act (image below) saying "Anyone can take a good photo with heart and a camera."

The fire department announced "Anyone" will no longer be making public appearances but only in print campaigns as a "superhero" character.

Of course, that generated another round of "Save Anyone" on social media, leading to another announcement that "Anyone" will continue to make public appearances.

Lost in translation

The venerable Hong Kong congee shop that served a mean bowl of chicken offal congee recently changed owners. The refurbished shop also updated its menu to include English. However, the Shenzhen-based "translation house" that did the menu may have defaulted to artificial "intelligence!" Fat rice noodle with beef tripe, lungs and intestines (牛肚牛肺牛腸河, aka 牛三寶), another popular item, came out as "cattle sanbao river," which is a combination of translation based on the pronunciation of the characters instead of their meaning. Rice noodle with homemade fish balls (自製魚蛋河) became "homemade fish eggs river." Why "river?" Because "河" is river, but is also the abbreviation for fat rice noodle. But the following mistake takes the cake: beef tendon noodle became "pig giblets with noodle." Pity the monks who are not allowed to eat beef ordering and eating that!

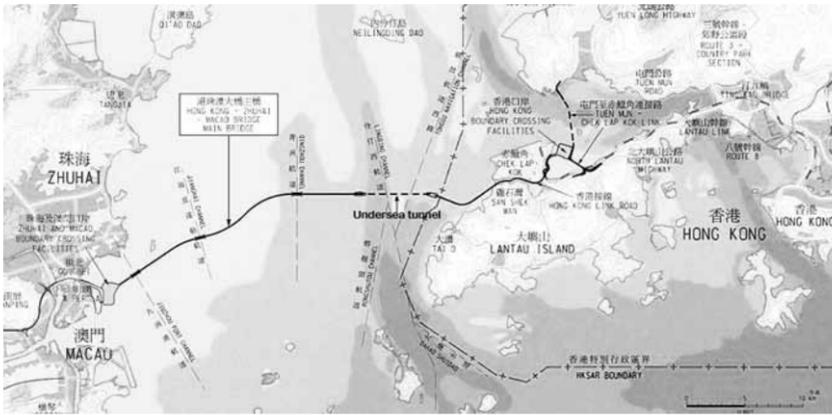
Dumb and dumber

• It's dumb to commit a robbery if your father is a police officer. And dumber to ask the victim to be your girlfriend after robbing her and making her take her underwear off! The perpetrator was caught, tried and sentenced.

• A man did not get a straw with his order at McDonald's on Mickey D's straw-free day at a HK location. He threw a tantrum, argued with the staff and finally threatened to stand there and stay until he gets his straw. However, he did leave after a while. prompting a netizen to comment, "He threatened to stand and stay and he can't even do that!" ♦

The mega white elephant bridge: HK-Zhuhai-Macau Bridge

By Elaine Dunn



Until Oct. 25, 2018, there had been no roads that directly connected Zhuhai in Guangdong Province and Macau, the former Portuguese colony, to Hong Kong. Vehicles had to take the Humen Bridge further north, a 120-mile detour. The newly opened Hong Kong-Zhuhai-Macau Bridge, a multibillion project 30 years in the making, changed all that. And current hope is that the new bridge will boost tourism and economic growth in the Pearl River Delta region.



Bridge to artificial island that links to undersea tunnel

A Nov. 3, 1983 South China Morning Post article reported the idea for a project to connect a west-of-Pearl River's lesser-developed cities to Hong Kong was hatched by Hong Kong tycoon Gordon Wu, founder of property firm Hopewell Holdings. Wu envisioned the structure as a means to attract foreign investments to Zhuhai, a developing special economic zone on the mainland, via Macau. The idea had the support of the mainland authorities.

Originally, the project consisted only

of a bridge from Zhuhai to Tuen Mun (aka Castle Peak, northwest of Hong Kong's New Territories).

After the British handover of Hong Kong to China in 1997, the original design morphed into one that would link Zhuhai and Macau to Hong Kong through the new Hong Kong International Airport at Chek Lap Kok. In 2003, governments of the three cities commissioned a study to work out the design and funding of the project. By 2008,

the three governments agreed on how costs would be shared and the responsibility for building and running the boundary-crossing facilities, and sections of the approach roads linked to the bridge. Responsibility of constructing the main bridge on the Pearl River Estuary fell mainly on China.

Work officially began on Dec. 15, 2009 and was completed Oct. 24, 2018 at a cost of US\$20.03bn. The main bridge span alone was US\$7.52bn.

The final design included a 4-mile undersea tunnel linking Hong Kong to the main bridge span as a means to minimize disruption of busy ship and air traffic in the area. This two-way underwater tunnel is close to 70 feet in height and has three lanes going in each direction. It took five years to complete, excavating an area of 3,624 square feet in the process. There also are other tunnels that link approach roads to the bridge.

Interesting facts

- The completed structure is 34 miles long, 20 times longer than San Francisco's iconic Golden Gate Bridge
- The undersea tunnel section has 33 tubes (each measuring 590-ft long x 125-ft wide x 37.4-ft high) submerged at a depth of 158 ft. under the waters of Lingdingyang in the Pearl River Estuary. Each section weighs 80,000 tons (as much as an aircraft carrier)
- Amount of steel (400,000 tons) used can build 60 Eiffel Towers
- Estimated life of the bridge: 120 years, 20 years more than other existing sea-crossing bridges
- Bridge designed to withstand up to magnitude 8 earthquakes, typhoons and crashes of wayward cargo ships
- Bridge includes merger lanes where drivers change sides of the road on which they drive since China drives on the right side and HK & Macau, on the left
- Approximate time to go from Hong Kong to Zhuhai: 40 minutes, not counting the average of 45 minutes getting to the "link" road.
- Private cars require special permits to drive the entire distance. To gather all the documents for permit application will take approximately 12 business days ... AND, a permit does not automatically guarantee entry to the bridge!
- Only 150 private car permits are granted a day, and only to HK permanent residents only, who also have to prove they are employed or have a business in Macau.
- Most travelers are expected to cross on private 24-hour shuttle buses
- Shuttle bus trip costs US\$8.30 during the day and US\$9 during the night
- All vehicles have to pay toll
- There are 48 surveillance cameras along the bridge to counter potential terrorist activities and two border checks
- At least 18 workers were killed during construction, hundreds injured
- Nineteen people faced corruption charges over faked concrete tests parts of two of the four artificial islands were observed to be "floating away" just weeks after completion

However, the first Sunday after bridge opening, reports of thousands of passengers waiting for hours at port facilities for shuttle bus service surfaced. (The bridge was NOT designed for private car-crossings but mainly for cargo transport.) Obviously, the 90 buses scheduled to run from 6-8 p.m. were not enough to handle the 3,500 travelers passing through per hour. It also prompted the government to increase the quota of private car crossing permits by 5,000.

There is much optimism about this new regional link. However, the extremely high (over-budget) construction and maintenance

costs have many skeptics voicing their concerns.

Given projections of light vehicular traffic and restriction to private car crossings, it is unlikely the construction cost can be recovered. Some estimates project that toll revenue will only cover 30 percent of maintenance cost. And, there are many who maintain that whatever the economic outlook the bridge may bring, the main reason behind China's backing of the project is that it is a very visual, symbolic one – a reminder to Hong Kongers that Hong Kong is physically linked to the motherland! ♦

Production Editor Needed

Great opportunity to gain experience in laying out China Insight, a monthly tabloid newspaper that has serving the community for 17-plus years.

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- **Reliability and ability to meet deadlines are critical.**
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This is classified as a volunteer position, but a small stipend will be provided to the right individual who demonstrates a strong passion for our mission and can work with minimal supervision.

Send resumé to Greg Hugh at ghugh@chinainsight.info or call 612-723-4872

Chinese New Year is
February 5, 2019.

Send details of your group's Chinese New Year event
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Do we really need a trade war with China?

By Kaimay Yuen Terry, originally published in *MinnPost*, Oct. 26, 2018

For months I have been reading news headlines streaming into my cellphone or in print that our president is waging a trade war with China. Pundits first said it's not serious, it will get resolved, and now they say it is serious. The most recent article that I read in *The Economist* described two countries entering a Cold-War-era-like relationship.

How did a country that for decades has been supplying us with a multitude of quality consumer goods, filling orders from American companies like Target and Best Buy, suddenly become a pariah for our current administration? How did the millions of Chinese workers who left their villages to toil in the huge city factories to satisfy our appetites for goods become the invisible and faceless foes of America? Have we forgotten our delights with the unbelievably low and lower prices for our purchases? For investors, many have built their nice retirement funds from owning shares of companies that benefited from globalization, of which China has played a crucial part.

I found some answers to these questions at an October China Town Hall event organized by the National Committee on U.S. China Relations (NCUSCR) and sponsored locally by the University of Minnesota China Center and Global Minnesota. NCUSCR, a nonprofit, held its annual national webinar in 100 venues, across 44 states and also simultaneously in three Chinese cities. Former Secretary of State Condoleezza Rice was interviewed by Stephen Orlins, president of NCUSCR. The questions and answers reflected mainstream media stories and was conducted in style and eloquence.

Rice stressed the need for greater intellectual property protection, the need for China to further open up its markets, e.g. financial services, and she acknowledged her strong and continued support for student exchanges. Rice herself was a past beneficiary of NCUSCR's support for her first visit to China.

What followed the streamed Rice interview was an eye- and mind-opening live talk by Andy Rothman, a seasoned investment strategist at Matthews Asia. Rothman had a long U.S. diplomatic career with a focus in Asia. He offered a perspective of the U.S. China "trade war" that differed vastly from that of the Trump administration.

Rothman's first assertion was that there is no need for a trade war.

The U.S. economy is strong, with its manufacturing long recovered from the recession of 2008. He reminded us that the manufacturing share of total U.S. employment reached a peak in the 1950s, long before China joined the World Trade Organization (WTO), and that manufacturing as a portion of the U.S. economy has been steadily shrinking since the 1950s. He attributed much of the cause for this change to U.S. manufacturers becoming more efficient, via technological advances such as automation, thus needing fewer workers to produce the same amount of goods. He further pointed out that in any society a wealthier population consumes more services than goods.

Many U.S. firms 'winning' in China
He then pointed out that many American firms have been and are "winning" in China.

Rothman gave statistics showing that since China's inclusion in WTO in 2001, U.S. exports to China haven't risen by 580 percent while only increasing by 100 percent to the rest of the world. He cited examples of General Motors, which now sells more cars in China (4 million) than in the U.S., and Nike, whose sales to China contributed 16 percent of its global revenue. In short, more Chinese have become consumers and have growing spending power, so why do we want to jeopardize this market?

Rothman gave equally credible arguments about the harm to our American economy and American workers in a trade war. He gave the example of Boeing, our largest exporter, which employs more than 50,000 factory workers and 45,000 engineers across 50 states plus supporting 1.3 million workers at parts suppliers. Loss of Boeing sales to Airbus for the China market will have a widespread and long-term impact. Apple products, the darling of consumer desire in China, contain parts from the U.S. reflecting the labor of 2 million U.S. workers. Change of Chinese consumer preferences will not only hurt Apple's profits, but the incomes of Apple employees and the stock portfolios of countless U.S. investors.

Lastly for Midwesterners, Rothman reinforced our concerns for our own soybean farmers who are now in the crosshairs of reciprocal tariffs. Nowhere else can our farmers find a market large enough to absorb the surplus soybean crops year after year that we have grown for animal feed in China.

Rothman's final argument against this trade war was helping us to understand that

China is no longer an export-dependent country for its economy. Net export (export minus import) accounts for only 2 percent of China's gross domestic product, and China's exports to the U.S. accounted for only 19 percent of its total exports. So what is the point?

Economist Stiglitz's point of view

Some answers come from Nobel Prize-winning economist Joseph Stiglitz, interviewed in the latest *Barron's*. Without using economic jargon, he claimed that the trade imbalance that has troubled our administration so much and led it to accuse China of cheating in its trade practices was absurd. Stiglitz explained, "When we save less than we invest, there will be a trade deficit. Because of the very badly structured tax bill of December 2017, combined with the January expenditure bill, the fiscal deficit and trade deficit are going way up."

China has moved 700 million people out of poverty in just a few decades. Stiglitz considered this as "one of the most important global events in the history of mankind." The general fallacy was that we were told China's growth and development was at our expense. "But isn't it good to have more people with income to want to buy our goods?" he asked.

As midterm election nears, these voices seem to be from the wilderness as we are drowning in the torrent of political advertisements or tweets. There have been few meaningful debates in Congress on our

Qu Zhenhong: a Chinese lawyer's profile of courage

Editor's Note: In 1990, a 22-year-old Chinese farmer Liu Zhonglin was arrested on suspicion of killing a woman whose body was found in a river in Jilin Province's Dongliao County in Northeast China. Twenty-eight years after he was first charged with a murder he didn't commit, a 50-year-old Liu was finally acquitted in 2018 after the longest known period of wrongful imprisonment in Chinese history.

Qu Zhenhong, a leading civil rights lawyer in Beijing, is representing Liu in suing the government for a 7.87-million-yuan state compensation, triple the amount directed by law, for the 9,218 days Liu spent behind bars. Qu, who was harassed and detained by the authority in 2014 for her association with her famous uncle, the most prominent civil rights lawyer Pu Zhiqiang, is determined to seek justice for her client in this unprecedented state compensation for wrongful conviction case. The case is still pending.

Qu graduated from Beijing Wuzi University in 1995, passed the Bar Exam in 1998, worked at Beijing Metal Structure Co. as General Counsel before joining Pu's Beijing Huayi Law Firm. Qu is now a senior partner of the firm.

China Insight interviewed Qu about the Liu case and obtained exclusive right to publish the interview.



Qu Zhenhong, attorney at law

China Insight (CI): How did you get involved in the Liu Zhonglin case?

Qu Zhenhong (Qu): On April 20, 2018, Liu Zhonglin, a "murderer" who had been in prison for more than 25 years and was in prison for 28 years, was acquitted. The media reported on this and interviewed Liu. I was able to learn more about Liu's situation and knew that his wrongful imprisonment is the longest in China. He was tortured and forced to have his left thumb amputated. He went to jail in his 20s. When he came out, he had nothing. His parents had died. His brother had been away from home for many years. Liu had absolutely nothing. I am very sympathetic to him. According to the law, the next procedure after the acquittal is to apply for state compensation. Seeking state compensation is Liu's legal right. Even after being totally exonerated now, Liu still lost 28 years - his entire youth - of freedom and life.

I was implicated by the Pu Zhiqiang case in May 2014 and was detained by Chinese security authority for 371 days. Because there was no evidence, in April 2016, the prosecutors decided not to bring any charges against me. According to the decision they gave me, I did not have the right to apply for state compensation for the 371 days that I lost my freedom. I believe this is unjust, but this is how the Chinese system works.

When I was introduced to Liu to represent him in applying for state compensation, I was more than willing to seek justice for him. I felt that in helping Liu seek compensation, it is not only for him, but also for me and for many other victims who had been wrongfully imprisoned in China. I thoroughly researched the State Compensation Law and related judicial interpretations, as well as similar cases, such as the Nie Shubin case, the Nianbin case, and the Chen Man case. Liu has a very good case.

CI: What are the laws like in the areas of state compensation for wrongful convictions and wrongful imprisonment?

Qu: While preparing for Liu's application for state compensation, I found that there are many unreasonable and unfair areas in China's current state compensation system.

According to the State Compensation Law, the state compensation adopts the principle of statutory compensation, that is, the scope of compensation and the compensation standard are all statutory: in the case of Liu, the compensation name only has two types: restrictions on personal freedom compensation and spiritual comfort compensation. The compensation is based on the average daily wage of national workers multiplied by the actual number of days of detention, and the spiritual comfort is a certain percentage of the personal freedom compensation (the judicial interpretation mandates compensation not exceed 35 percent in principle). However, the prisoner is imprisoned 24 hours a day, not just eight hours a day. People who have been in prison knows that the 24 hours imprisonment feels many times more than the 24 hours of normal life outside the prison. When you are in prison, you count time in seconds. American scholars have argued that using wages as a standard for paying compensation may raise moral issues: because under this kind of standard, sitting in jail and losing personal freedom are considered a "job" for citizens.

So, under China's State Compensation Law, those exonerated of criminal charges are entitled to roughly 285 yuan for each day of wrongful imprisonment, equivalent to the daily wage of an "average worker" in China's nonprivate sector. It's not fair for people to be locked up for 24 hours a day due to injustice at the hands of police and judicial authorities, and only get compensated for as little as an eight-hour daily work-shift.

Regarding spiritual comfort compensation, in recent years, some courts have exceeded the upper limit of 35 percent. In Fujian Province, Nianbin's spiritual comfort compensation reached 86 percent of his



Pu Zhiqiang, China's civil rights icon, was featured by South China People Weekly as its cover story on January 1, 2013. Pu was detained by Chinese police on May 6, 2014. He spent a total of 18 months in the detention center.



Liu Zhonglin's story was reported by China Central Television after his exoneration. He had only one sentence to say: "I did not kill anybody."

personal freedom compensation. In Zhejiang Province, the Zhang Hui and Zhang Gaoping case and in Jiangxi Province, the Leping Five case reached 69 percent and 65 percent respectively. But I think this is far from enough to make up for the mental damage caused by wrongful conviction and wrongful imprisonment. Liu's youth was spent in prison because of the state's mistakes. He missed the best time of his life. He missed the chance to marry and to have a family, and he is traumatized, always nervous, always depressed.

In addition, almost all parties in wrongful imprisonment cases will apply for reimbursement of the cost in seeking compensation. This part of the expenses was not included in the statutory compensation program, so almost no support was obtained in judicial practice.

After the 18th National Congress of the Communist Party of China, the Supreme Court began to correct wrongful conviction and wrongful imprisonment cases, and addressed some of the wrong cases that had accumulated for many years. After the redress was rectified, the parties involved in the case would inevitably apply for state compensation. In order to "try to make the people feel fairness and just in every judicial case" as the Party authority promised, especially to let the grieving parties feel the fairness and justice, it is recommended that the state compensation agency should insist on fair and reasonable and be more accommodating to different compensation claims when judging the compensation case. The principle of humanism should be applied here. After all, they are victims, and they are in their predicament through no fault of their own; they are willing to believe in justice and willing to express their demands through legal channels after enduring many years of injustice.

CI: What do you want to achieve in this case?

Qu: I hope that state compensation cases such as Liu's will attract the attention of the legislature and put the revision of the State Compensation Law on the agenda as soon as possible. As early as 2015, Congressman Zhu Liyu of the National People's Congress and Professor Ma Huaide of Chinese University of Political Science and Law proposed the revision of the State Compensation Law. They proposed to raise the standard of personal freedom compensation by two to four times, and proposed to increase the spiritual comfort compensation standard, and also include reimbursement of the cost of seeking compensation.

Although I have suffered injustice myself and lost confidence in the legal system, I am still willing to continue to use my professional knowledge and legal skills to pursue fairness and justice for victims such as Liu Zhonglin.

Liu has been released for six months and is currently awaiting the results of the state compensation application. I don't know how much compensation he will get, but I know no money can buy back Liu's lost youth, and no means can make up for Liu's broken life. ♦



Chinese language corner (漢語角落): phonetics

By Pat Welsh, contributor

In this offering we will look at the pronunciation of Chinese Mandarin which is based on the dialect of Beijing. I should warn the student that Chinese, who are raised outside and away from Beijing, may pronounce some of these sound differently.

Dealing first with consonants, several tend to confuse beginning students. Among them are:

C

This represents an aspirated “ts” sound. The term “aspirated” simply means that there is a slight puff of air following the consonant. Try Google Translate for any offering of “ca” or “cang.”

Q

This represents the “tch” sound as in “itching.” Like “c” there is a slight breath of air following the consonant. Try Google Translate for any “qi”, qing and “qu.”

R

Some Chinese from outside of Beijing pronounce the “r” as Americans do but actually there is a slight sound of friction. To some extent the Beijing pronunciation of “r” reminds me of the “s” in “measure.” Try Google Translate for any “ren”, “ri” and “ru.”

X

This letter has a soft “sh” sound. The tongue is a little more forward. Try Google Translate for any “xi”, “xiang” and “xu.”

Z

This letter represents an unaspirated “ts” sound. One could pronounce this letter as a “dz” sound but then an American accent will be heard. Try Google Translate for “za”, “zang” and “zu.”

Another feature of Chinese initial consonants is the fact that there are two variations of several of them.

“ch” and “q”

Both consonants are aspirated. The major difference between them is the position of the tongue. For “ch” the tongue is curled back further in the mouth. This is why the Chinese syllable “chū” (出) sounds a bit like the English word “true.”

The Chinese syllable “chi” will sound much like the “chir” in “chirp” with your tongue retracted towards the roof of the mouth. A warning here: many Chinese from central, south and southwest China will pronounce this “ch” sound as a “c” (above).

For “q,” the tip of the tongue is more forward in the mouth. This sound is similar to the “tch” in “itching.”

“sh” and “x”

The major difference between them again is the position of the tongue. For “sh,” the tongue is curled back further in the mouth. This is why the Chinese syllable “shū” (书) sounds a bit like the English word “shrew.” The Chinese syllable “shi” will sound much like the “shir” in “shirt.” The tongue is retracted. Chinese from south and west of Beijing might pronounce an “sh” as an “s.”

For “x,” the tip of the tongue is more forward in the mouth. The Chinese syllable

“xi” sound much like the “sh” in “she.”

“zh” and “j”. The major difference between them again is the position of the tongue. For “zh” the tongue is curled back further in the mouth. This is why the Chinese syllable “zhǔ” (主) sounds a bit like the English word “drew.” The Chinese syllable “zhi” will sound much like the “jer” in “jerk.” A Warning here: many Chinese from central, south and southwest China may pronounce this “zh” as a “tz.”

For “j,” the tip of the tongue is more forward in the mouth. It will sound much like the “j” in “jeep.”

The letters “t,” “k” and “p” all have the presence of aspiration (a slight puff of air). The letters “d,” “g” and “b” are unaspirated versions of “t,” “k” and “p.” If you pronounce these unaspirated sounds as “d,” “g” and “b,” you will be understood but your American accent will be noticed. We also have these distinctions in our speech, but we do not notice them. The unaspirated consonants in English will occur when an “s” precedes them. The English words “sky,” “spy” and “sty” all use unaspirated versions of “t,” “k” and “p” after the “s.”

In Beijing, the “h” often has the sound of “ch” in the Scottish word “loch” or the German “ch” in “doch” (but not like the “ch” in “mich”). Outside of Beijing one may hear this sound pronounced much as it is in English.

The remaining consonants f, l, m, n, w and y sound very similar to their English counterparts.

As for the vowels:

Pinyin Letters / English Equivalent

a / father
ai / aisle
an / on
ang / a in father + ng
ao / cow
e / up, above
ei / day
en / fun
eng / u in up + ng
i / ee in see
i (after c, s, or z) / a buzzing i in gin
i (after ch, sh, z, zh) / r as in Grrr!
ia / yacht
ian / yen
iang / ee-ah-ng, Yangzhou
iao / yowl
ie / yet
iong / ee-oong (oo as in boot)
iu / yolk*
o / almost like aw in law
ou / low
u / boot
ü / French u or German ü**
ua / Wah!
uai / why
uan / quandry
uan (after j, q, x or y) / went
uang / Wah! +ng
ue (üe) / French u + e in “hen”
ui / oo-ay, way (oo as in boot)
uo / water

* Outside the Beijing area one may hear this sound as “ee-oo” or “ih-oo”

** The letter ü is normally spelled as a “u” in Pinyin, but Pinyin does not address this distinction after the letters l and n. For that reason, I will add ü to the Pinyin letters

that I use in these lessons. For this sound, try saying the word “see” but round your lips when saying the “ee.” The timber of this sound will be changed.

As for the tones, when I refer to the terms “high” and “low,” I am referring to one’s own normal high and normal low pitches.

The dialect of Beijing Mandarin has four tones plus a neutral tone which occurs with unstressed syllables. This unstressed neutral tone varies according to the pitch of the preceding syllable and will not be a problem for the learner as in most cases. The learner will tend automatically to use it correctly. Usually the neutral tone is pronounced somewhere lower than the end of the pitch on the preceding syllable. The lone exception is after the second (or rising tone) where the neutral tone is at a mid-high level pitch.

In normally stressed syllables, the first tone starts at a speaker’s normal high pitch and remains level. This tone reminds me of a singer preparing his or her voice by singing “mi-mi-mi-mi.”

Practice:

妈 mā mother
猫 māo cat
疮 chuāng a sore
嗨 hāi Dang!
溜 liū slide
通 tōng connect

The second tone is a mid-rising pitch.

Practice:

麻 má hemp
矛 máo spear
床 chuáng bed
孩 hái child
留 liú remain
同 tóng same, with

The third tone varies somewhat. When uttered alone or at the very end of an utterance, the third tone is a low dipping tone. Google Translate does not give an acceptable pronunciation of this tone when the syllable is uttered alone or at the end of an utterance. Nonetheless Google does give an acceptable pronunciation of this tone when the dipping tone syllable is followed closely by another syllable.

Fortunately for the learner, this tone changes when a syllable closely follows it. When two or more third syllables come

closely together, only the last third tone syllable is uttered in the dipping tone. The preceding third tone syllables change to the mid-rising tone.

When this third tone syllables is closely followed by a first, second or fourth tone syllable, this third tone syllable will change to a mid-low falling tone.

Try the following:

很高 hěn gāo very tall
很忙 hěn máng very busy
很好 hěn hǎo very good
很大 hěn dà very big

The fourth tone is a high-falling tone. It somewhat resembles the tone we put on one-syllable commands such as ‘Go!’ or expressions like ‘No!’ or ‘Damn!’

Try the following.

骂 mà scold
冒 mào mit
呛 chuàng achieve
害 hài harm
六 liù six
痛 tòng hurt

Again, fortunately for the learner, when this fourth tone is followed by another fourth tone, the pitch of the first syllable will not fall as far as the second syllable.

In my next offering I will begin the teaching of the language itself by giving simple expressions used in addressing a number of social situations. ♦

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.

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CAAM launches membership drive, new activities including drumming clinics

By Greg Hugh

Chinese American Association of Minnesota launched a membership drive that was launched during a dinner at the Tea House restaurant, located in St. Paul, that was attended by honorary guests that included Sping Lin who recently celebrated his 100 birthday and Minnesota State Senator Fong Hawj, representing the Hmong community, descendants from Chinese ancestors who live in Changsha, China, sister city to St. Paul. Also, in attendance were former CAAM presidents, Ming-jen Chen and Yu-Ching Lo along with Weiming Lu, a CAAM co-founder and former treasurer.



Attendees at the CAAM membership drive

Connie Mei Ledford, current CAAM president, welcomed the gathering by announcing that CAAM is revamping its membership efforts and intends to return to its roots as envisioned by its founders. A new membership brochure with a new logo

was unveiled

According to Ledford, "The logo design includes the colors red, white, blue and gold representing the flag colors of the US and the PRC set in a prosperity circle representing the globe with a figure cradling the world in its arms signifying mutual cooperation."

CAAM is the oldest and largest Chinese American community organization in Minnesota, tracing its history to the Chinese American Club gatherings at Nankin Cafe dating back to the 1930s, which was founded by Nankin Cafe's owner Walter James in 1951 and incorporated with his help in 1967.

Over the years, CAAM membership has grown to encompass Chinese academic immigrants, first generation Chinese, families with adopted children from China, as well as individuals from all kinds of backgrounds who are interested in learning about and experiencing Chinese culture.

As stated in its membership brochure, "CAAM is non-profit and non-partisan with the mission to provide cultural, educational, recreational, and other programs to promote the cultural heritage and enhance the quality of life of Chinese Americans in Minnesota. This mission is being carried out through CAAM's community service programs and by its CAAM/Twin Cities Chinese Language School and its CAAM Chinese Dance Theater."

CAAM also administers the Stanley Chong Scholarship Program and, according to Ledford, plans to expand the scholarship program to be more inclusive in 2019.

To commemorate the membership drive, guests were presented with commemorative shirts with the new CAAM logo. The group shared a delicious meal prepared by the staff at Tea House, a cake made by Bravo on Grand, and Japanese jelly treats made by Ledford.

In addition to participating in annual events such as Festival of Nations, Passage to China and Dragon Festival, CAAM will be holding other types of activities such as a lion dance-drumming clinic that was recently held in St. Paul. The clinic was conducted by sifu (master) Choy Leow who entertained and informed a group of about 25 who gathered to learn drumming. Leow explained that the lion dance without drumming is boring, that drumming adds to the dance. Then he struck the large flower drum with a barrage of strikes – the excitement spiked the very air in the room and the lion's heart beat was felt by all. From a toddler previously more interested in a nearby water fountain to an old man on his iPhone, everyone paid attention and enjoyed the show. What was advertised as a drumming training was actually a very entertaining show, from Leow's artful strikes to the



Lion dance drumming trainees provided entertainment at the event

youngest student's joyful pounding.

Leow had adults, youth and children gathered around, each with a drum. He explained the many different types of drums present: hand drums, lor gu, flower drum (fa gu), and the Malay tambourine-like kompang. Ledford even joined Leow in an impromptu "session" on the kompang.

Two flower drums, one very large and one medium size, were the center of attention. Two groups of students gathered around the drums and Leow worked with each group, teaching basic striking technique, rhythm, various drumming sequences, and a bit of showmanship as well.

CAAM will be holding its annual recognition banquet on Dec. 2. Visit www.caam.org to learn how to buy tickets or become a member or donor. ♦

CSCS holds 33rd annual dinner banquet

The Chinese Senior Citizens Society (CSCS) celebrated its 33rd anniversary by hosting a banquet dinner at Peking Garden Restaurant in Saint Paul. The event was attended by more than 200 guests, young and old, who enjoyed a great meal of 12 delectable courses. The evening included presentation of several awards, musical performance and karaoke.

CSCS board members kicked off the evening with greetings. The highlight of the evening, however, was the drawing for door prizes that were generously donated by businesses (recruited by David Fong) so there was a 50 percent chance of winning something for each attendee!

Follow CSCS at www.cscsmn.org to learn of their next event. ♦



Attendees enjoyed an evening of dinner, awards, and entertainment at the CSCS annual banquet.



Chinese Senior Citizens Society	明州安老協會
33rd Anniversary Celebration	三十三週年誌慶
Special Thanks to the following entities for their kind donations:	特別鳴謝下列團體人士慷慨贊助
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Culver's (Mr. Donald Fong)	
Chinese Senior Citizens Society	
Mr. & Mrs. David Fong	
Ms Yee Tin Wang	
Mr & Mrs Perry Wang	



Chinese Heritage Foundation holds 14th annual open house

By Greg Hugh

The Community Room of Grammercy Park in Richfield, Minnesota, was filled to capacity when Chinese Heritage Foundation (CHF) recently held its 14th annual open house. The CHF was established in 2004 by members of the local Chinese community to preserve and promote the understanding of Chinese history, culture and tradition among all Minnesotans. In 2008, the CHF Friends (CHFF) was established separately to support the mission of CHF through educational and cultural activities, community outreach programs and fund-raising projects.

Prior to the start of the program, Margaret Wong, CHFF Board chair, welcomed the gathering and encouraged everyone to register and mingle with each other. Also, as is custom of most CHFF functions, guests were treated to a luncheon put together by Yin Simpson, event planner extraordinaire and CHFF Board member. Evidently, this was a very popular part of the open house since the gathering devoured the tasty offerings, which prevented most of the volunteers an opportunity to partake of the food prepared by a few CHFF board members and other volunteers.



Yin Simpson

Wong introduced Carol Barnett, composer of "Mother," which was sung by mezzo-soprano Clara Osowsky, to make a few comments.

Representatives from previous CHFF grant and fellowship recipients were then introduced to provide remarks. These included Source Song Festival, History Theatre, Theater Mu, Minnesota Historical Society, St. Paul-Changsha China Friendship Garden and the Department of History at the University of Minnesota.



Ming Tchou with Will Ahern, Volunteer of the Year

Ken Lau, CHFF board member, introduced and recognized Will Ahern as Volunteer of the Year. Lau said, "At our Foundation, Will is our go-to techie and the mastermind behind all our digital capabili-

ties. In all our ventures together, Will has always been prompt, courteous, cheerful, patient and accommodating. He is the super-administrator of our website, guiding us through migrating from various hosts and platforms as these availabilities came and went. He patiently taught us how to rebuild our website when that became necessary, and he figured out how to accomplish the tedious task of moving our 3,000-plus photos in the process. This is very important to us: our photos constitute the single most visited section of our website: there have been to date close to 700,000 hits for our 3,200 photos."

Pearl Bergad, CHFF board member, then concluded the recognition awards by announcing that David Fong has been chosen to be honored as Minnesotan of Note. This recognition was likely the reason for the standing-room-only gathering, which reflects the degree he is respected by the community.



David and Helen Fong

The following statement was part of the tribute Bergad included in her remarks. "Today we are here not to celebrate David's financial success, or for being among the first to be inducted into the Minnesota Restaurant of Fame, but for being the model citizen that he has become. He is grateful for the many opportunities available to him in Minnesota, particularly in Bloomington, and has taken his civic duties seriously. He has cheerfully offered free space at his restaurant for the meetings of many nonprofits, including the Bloomington Lions Club and VEAP (Volunteers

Enlisted to Assist People), and hosted many of their fundraising events. Throughout the decades, all local community fundraisers that support schools, churches, youth sports and other charities have found a receptive ear in David.

Bergad also acknowledge that Fong was very active in the Chinese community. "Within our community, David's influence is equally wide-ranging. In 1970, David was president of CAAM (Chinese American Association of Minnesota) and under his leadership our community built the famous Chinese arch that graced Nicollet Mall during the Aquatennial Parade. The arch was later moved to the State Fair Grounds. During this same period David and [wife] Helen helped start the first Chinese Language School at Westminster Presbyterian Church

in downtown Minneapolis. Helen was also a founding member of the Chinese Senior Citizens Society. In the ensuing decades both she and David have remained active in this organization. There are always extra box lunches for outings or extra prizes at annual events..."

Over the years, China Insight has extensively reported on the achievements of David Fong and family, who attended the event in full force in honor of the family patriarch. (These articles are available at www.chinainstight.info, enter "David Fong" in the search box.)

The open house concluded with comments from Ida Lano, CHFF board member, about upcoming CHFF events, details of which are available at www.chineseheritagefoundation.org. ♦



The Fong family

Excerpts from “No Third Person: Rewriting the Hong Kong Story” by Christine Loh and Richard Cullen

British Hong Kong had a good story in the run-up to 1997. Its people worked hard and had an indomitable spirit. China had its own story about Hong Kong: after reunification, the city would prosper as never before due to China’s wise and pragmatic “one country, two systems” policy.

Hong Kong people and the world bought those stories. But now it is clear that the British version of the Hong Kong story no longer holds while Hong Kong people are not so sure about themselves and their future seems less bright. The city and its people are stuck — they have no compelling narrative that joins the past and the future.

This book is based on the authors’ thoughts of what a new Hong Kong story might be: a story about “us” and “you,” the people who care about Hong Kong, not an impersonal “he/she/it” story—a story, moreover, to be worked out between Hong Kong and mainland China and no one else.

Excerpts

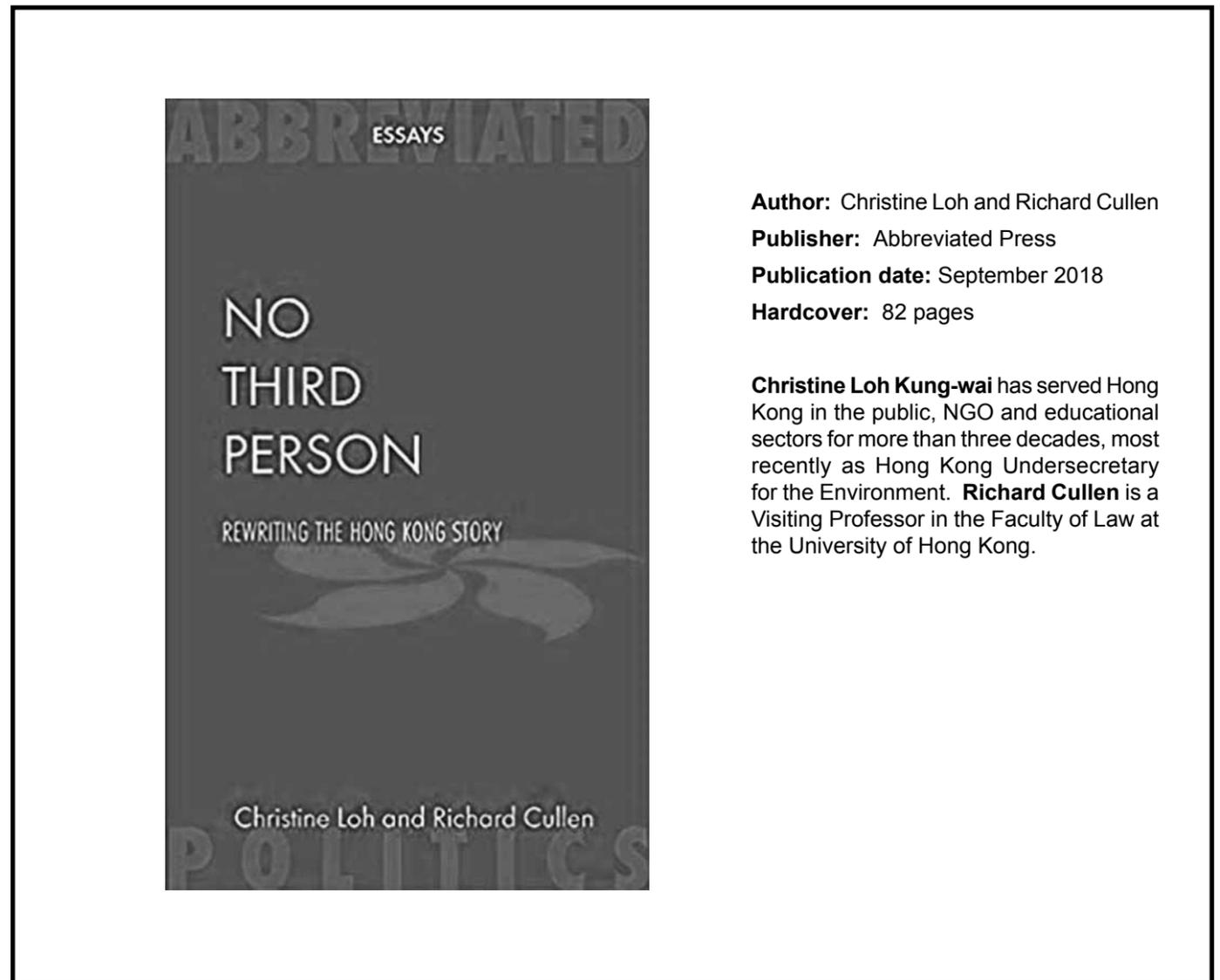
Stories with a grand narrative can join the past and the future. They can motivate a community to believe and act. A good story can even persuade others that someone or something is special and, even though they may not have a direct stake in the outcome, they would nevertheless wish the protagonists well.

Hong Kong had a good story in the run-up to 1997. Its people worked hard, and they had an indomitable spirit — they would surely triumph even under Chinese rule because they were well-governed. Hong Kong people were free to do what they wanted, especially in the pursuit of business under a capitalist-liberal environment, protected by a common law-based legal system. That story was the creation of the British, the former colonial master.

The People’s Republic of China had its own story about Hong Kong. Britain snatched it from a weak China in the 19th century and the reunification of Hong Kong with the motherland in 1997 ended more than a century of national humiliation. Hong Kong would enjoy a “high degree of autonomy” as a “special administrative region” in China; it would be just as politically stable and economic prosperous as before due to China’s wise and pragmatic “one country, two systems” policy.

Hong Kong people and the world bought those stories. The British version was what the international media focussed upon. Besides, China was modernising, and with economic advancement, the Chinese would become more “capitalistic.” Economic reform would lead to democratic change and China could well follow a “liberal democratic” path, as western powers sought to bring it into the global fold. The Tiananmen crackdown in 1989 was just a blip — the trend was for liberal democratic systems to win out in the end. Hong Kong’s freedoms would best be maintained and yearning for democracy fulfilled when China itself became free and democratic.

Forty years on from when China started its modernisation in the post-Mao Zedong era and twenty years after the reunification, the British version of the Hong Kong story no longer holds. Hong Kong people are not so sure about themselves and their future



Author: Christine Loh and Richard Cullen

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Christine Loh Kung-wai has served Hong Kong in the public, NGO and educational sectors for more than three decades, most recently as Hong Kong Undersecretary for the Environment. **Richard Cullen** is a Visiting Professor in the Faculty of Law at the University of Hong Kong.

seems less bright. The outside world also seems to find Hong Kong less interesting. Hong Kong has yet to create a new story that can inspire. The city and its people are stuck — they have no compelling narrative that joins the past and the future.

Indeed, Britain’s story about Hong Kong is over. Beijing’s story about Hong Kong has its own perspective. Only Hong Kong can create its own story that can make sense of its past, explain the present and give a believable yet inspirational picture of the future that can command broad popular support.

It is for Hong Kong to make sense of its perceived trials and tribulations to enable its own people and others to understand the amazing journey the protagonist is on. It should be a story with universal appeal that weaves in the uniqueness of the place, its people, their experiences and culture, their institutions — no longer within the simplistic dichotomy of “capitalism good” and “socialism bad” but against the backdrop of shifting global geopolitics in which China is a rising power, and western powers are questioning the global architecture they constructed post World War II.

To put it simply and bluntly — Hong Kong must first and foremost accept the People’s Republic for what it is today and work towards national betterment in good as well as difficult times. Hong Kong is a patriotic part of China. With loyalty made clear, Hong Kong’s conspicuous leeway to contribute to national betterment and to lobby for the HKSAR, is fortified.

The past has bequeathed Hong Kong many advantages: its status as a leading

commercial and financial centre, its institutions, respect for the rule of law, an international outlook, and facility with English. But the past is a foundation, not a destination. Hong Kong must release itself from that unspoken aspect of the old British Hong Kong story tied to a sense that it should have become a liberal democracy along Western lines by now.

Today’s Hong Kong has evolved as a “second system”—with an emerging new constitutionality within China and under the Basic Law. The HKSAR has many features that are more progressive than in pre-1997 days, while economically, it is first in line to benefit from the mainland’s continued economic development and the further opening of its markets.

A lot has been invested in the thinking that Hong Kong needed to defend itself against “China” post-1997. Persistent political confrontation with the HKSAR administration as a proxy for challenging Beijing has not helped to advance democracy, implement better policies or improve local governance. Along this path lies continuing self-absorption, self-flagellation and the toxic politics that collectively propel young people towards concluding that the “one country, two systems” rubric cannot work, combined with either apathy or misplaced romanticism regarding “independence” or “self-determination”.

The perfect has too often been made the enemy of the good. Hong Kong’s political experience before and since 1997 offers insights for the future. Beijing has shown willingness to compromise (for example reforms agreed for the 2012 legislature

election and the proposed but not enacted reforms for the chief executive election of 2017) but it will want not unreasonable assurances that Hong Kong will reject using its liberties to allow the HKSAR to become an “anti-Beijing-anti-China” base. An “all or nothing” approach has, on balance, plainly been counter-productive. Hong Kong made a grave error in rejecting Beijing’s offer in 2015 allowing candidates, however they might have been selected, to compete in a direct election to choose the chief executive in 2017.

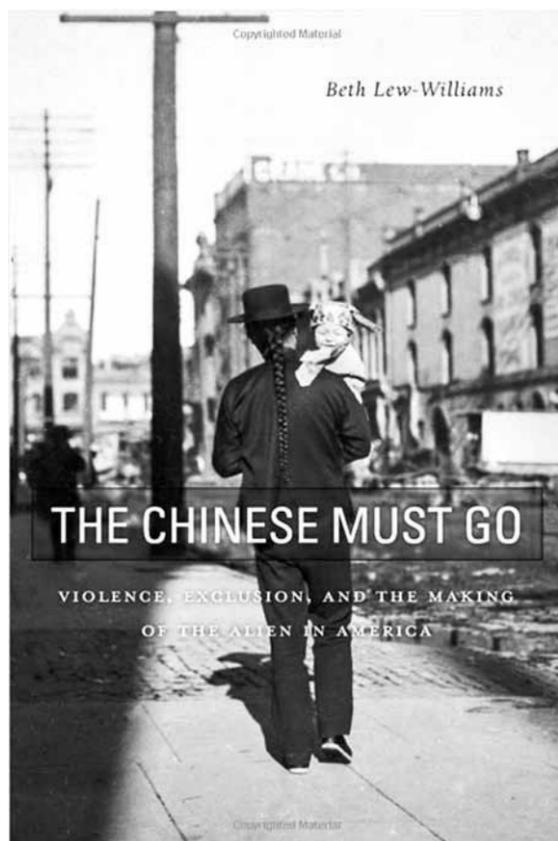
The new Hong Kong story is part of the core narrative of the city’s zeitgeist. It relates to history, affiliations, emotions, nationalism, partisan distinctions, class and the emerging global future. Our primary aim is to advance the construction of this story. We hope it rings true. There is no shame in a patriotism that loves a flawed nation and wanting to contribute to its betterment.

Hong Kong needs its own affirmative story. Nobody from outside can construct that story for Hong Kong. Above all, Hong Kong must avoid trapping itself within a narrow framework which is tied to a view that the best times are over.

The old British Hong Kong story can inform — but certainly should not constrain — the development the new Hong Kong story, which has to pivot on a constructive vision of the present and future. Hong Kong people must seize the moment — as they had done before — to build a robust future as a part of the People’s Republic and to contribute to the betterment of the nation.♦

“The Chinese Must Go: Violence, Exclusion, and the Making of the Alien in America,” by Beth Lew-Williams

Reviewed by *Andréa Worden, Asian Review of Books, Aug. 20, 2018*



Author: Beth Lew-Williams

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Lew-Williams is a historian of race and migration in the United States, specializing in Asian American history. She is an assistant professor of history and Princeton University.

She earned her Ph.D. in history from Stanford University and before going to Princeton, had been an ACLS New Faculty Fellow at Northwestern University appointed in History and Asian American Studies.

Lew-Williams calls herself biracial. Her Chinese great-great-grandfather came to the U.S. around the turn of the century at a time when it was illegal to immigrate to the U.S. as a Chinese - the only nationality singled out and labeled illegal. Her family stories drew her into the larger question of why Chinese migrant workers were kept out.

In her skillful retelling of the history of white workers' violence against Chinese immigrants and the formulation of laws to first restrict, and then exclude, Chinese laborers from the United States in the mid-late 19th century, Professor Lew-Williams weaves a story of racial discrimination and nativism that continues to resonate today. She focuses on the interplay of local violence, national level politics, and U.S. treaty obligations in arguing that racial violence against the Chinese played a critical role in the creation of the “modern American alien,” for whom citizenship would always prove elusive. Lew-Williams persuasively argues that “the cascading effects of anti-Chinese violence” reveal how “entangled relations of power,” comprised of “racial boundaries, national borders and imperial relations,” intersected at multiple scales to push “the Chinese to the margins of American society and American memory.”

Lew-Williams uses what she terms a “transcalar” approach to map the interconnectedness of the different scales that comprise the story. Vigilantes at the local scale in the American West, whose rallying cry was “The Chinese Must Go!” prompted legislative efforts at the national scale to control the flow of Chinese labor into the U.S. These events had repercussions at an international scale; as the federal government proved unable to effectively protect Chinese workers from mob violence, tensions arose, not surprisingly, in the U.S.-China diplomatic relationship.

The 1868 Burlingame Treaty with China was premised on the notion of a “cooperative open door,” which included free, unrestricted migration and the granting of “most favored nation” status to China. The U.S. was interested in friendly relations with

China; the potential for vast profits from “the China Trade” beckoned, as did the prospect of the spread of Christianity in China. Although they were initially welcomed, Chinese laborers came to be viewed by the white working class as a threat to their jobs, and to colonial settlers in the U.S. West as a threat to their vision of establishing a white American society in the West. Anti-Chinese vigilante violence ensued, and the federal government proved unable to do stop it or protect the Chinese workers.

Negotiations with China resulted in a new treaty that permitted reasonable restrictions on the migration of Chinese laborers. This, in turn, led to battles in Congress where regional and economic divides manifested themselves in the debate over “The Chinese Question.” Congress eventually passed a series of laws (in 1882, 1888, 1892, and 1904) to restrict first, and then exclude, Chinese labor migration. The first of these laws, the Chinese Restriction Act of 1882 (which is still widely referred to —Lew-Williams argues, incorrectly—as “The Chinese Exclusion Act”) launched a period of experimentation in border control. The laws became progressively stricter as the loopholes and unenforceability of the Chinese Restriction Act became increasingly apparent, and there appeared to be no reduction in the number of Chinese finding their way into the U.S. The failure to implement national laws effectively at the local level led to more vigilante violence.

Despite regional differences — with members of Congress from Northeastern and Atlantic states intent on expanding “the China Trade” and in preserving a good relationship with China, and those from the Western states interested in harsher measures to halt the “Chinese invasion”

and thus stem the violence — there was a consensus that “the Chinaman,” could never become American. Because he was “uncivilized” and “heathen” and possessed “non-amalgamating habits,” he would never assimilate.

Lew-Williams complements her “transcalar” analysis of the interplay of the local, national and international spheres with a detailed look at the primary method of violence inflicted on the Chinese in the West: expulsions. In 1885 and 1886, Chinese were expelled from at least 168 communities across the American West. Some white Westerners were stunned by what was happening: as a minister in Tacoma, Washington Territory watched the 300 Chinese in his community driven out of their homes by vigilantes in driving rain on a November morning in 1885, he turned to a friend who was with him and asked, “My God, is this America? Why do we stand and do nothing?”

As the U.S. grapples with a reemergence of nativism and xenophobia today, one of the most enduring legacies of Chinese exclusion is the “plenary power doctrine,” which emerged from challenges to the Chinese Exclusion Act of 1888.

In rejecting the petition of Chae Chan Ping, a Chinese laborer who was barred from re-entering the U.S. under the 1888 law after his return from a visit to China, the Supreme Court held that the federal government had essentially unlimited power and discretion to decide who could enter the United States at its borders. The Exclusion Act cases have never been overruled, and the plenary power doctrine continues to wield its force today. ♦

About the reviewer

Andréa Worden is a researcher, human rights activist, writer, translator and educator based in Washington, DC. She had lived and taught in China and has a Ph.D. in Chinese history from Stanford University.

Do we really need a trade war with China?

Continues from page 5

president's trade policies and their potential seismic consequences affecting the relations between the two largest world economies. Media pundits' coverage is unsatisfactory.

It is time for us in Minnesota to rise above the din and let our true north be our guide. Some questions for us to contemplate:

Is the world not big enough for us to share?

Is it not reasonable for a country to aspire to advance technologically after it has successfully industrialized?

Can we not find compassionate ways through our own domestic policies to help those who are left behind in a fast-changing world? ♦

Dating practices of Dong youth

By Le Guobin and Bu Aihua, The Center for Hunan Cultural Heritage at Huaihua University, contributors



Note: This is the 11th article in the series on the Dong ethnic group by The Center for Hunan Cultural Heritage as U.S.-China cultural and educational exchange and research. The Center for Hunan Cultural Heritage is located in Huaihua University, southwest Hunan Province, China. It is a provincial translation institute dedicated to the preservation and development of Hunan's diverse ethnic communities and shared with the global community. This month's article features the young Dong people's dating.

He Guihua is PhD on translation and cross-cultural communication and associate professor in Foreign Languages School of Huaihua University. This article is financed by the Philosophy and Social Sciences Fund Project of Hunan Province, Fund Project of Hunan Intangible Folklore Research Centre, Foreign Language Teaching and Research Project of National Universities, as well as Fund Project of The Center for Hunan Cultural Heritage.

Professor Bu is the dean and professor in Foreign Languages School of Huaihua University. Her major research interests cover comparative education, biculturalism and bicultural active living lifestyle with a special focus on the Hmong youth in western Hunan Province and the state of Minnesota. She is also the vice director of the Hunan Cultural Heritage Center. This article is supported by 2018 key project of the Philosophy and Social Sciences Fund Project of Huaihua Municipality.

In Tongdao County of Hunan Province, young Dong men and girls date in various special ways. The typical ways are described this month.

1. Conveying the romantic love around the fire pit

In Dong villages, when night falls, Dong girls are spinning threads, weaving cloth, or doing needlework in their wooden houses; Dong boys would walk slowly to the houses from afar playing Dong flute, lute or cow leg harp.



The Dong cow leg harp gets its name from its shape, is a stringed instrument played that accompanies Dong folk dance or songs —photo from <http://p.d1xz.net>

Hearing the melody of the musical instruments, the girls would shut the doors quietly on purpose. Seeing the door being closed, which indicates the girls are at home, the boys would approach the door singing love songs to plead the girls inside to open the door. The girls would not open the door until they are impressed by the boys' songs. After entering the house, the boys usually offer cigarettes to the elderly people inside and chat with them for a while. Then, the elders would leave the room on excuse to let the young people enjoy being together singing in antiphonal songs to their hearts' content. The girls' mother would usually make youcha for them as a night snack.



Youcha—photo from <http://image.so.com/>

Youcha is, a special thick soup. The Dongs usually offer it as a special treat to welcome their guests. The ingredients include green tea, puffed rice, crisp soybeans, fried peanuts, pig offal and green onions etc. A Dong fire pit is a one-meter-square soil pit surrounded by a wall of bricks. In the

past, people piled three large stones in the pit to make wood fire for cooking or heating. Later, the stones were replaced by an iron tripod for convenience. Customarily, the fire has been on in the main fire pit of a family all year round where its owners cook food or warm themselves in winter. For the Dongs, the fire pit is a very important place in their lives. They get together around the fire pit to communicate with each other, or worship their ancestors to pray for the safety and health of their family members, etc.



Dong fire pits are gathering spots for families and their guests —photo from <http://image.so.com/>

2. Climbing windows to woo the young girls

In Dong villages like Malong, Tuantou and Diyangping in Tongdao County, the boys perform a distinctively ancient way of courtship — climbing windows at night to woo the girls. This way of courtship is locally known as “the stars circling around the moon.” The stars are the boys, while the moon to the girl.

In the stillness of the night, suddenly, when the sweet music of lute, cow leg harp or flute from below the building windows, girls will know young admirers have arrived. Hearing the inviting music, the girls in the boudoir would peep through the grid windows to see whether their beloved ones are among the group, or they would intentionally open a very small part of the window to indicate their interest in the courtship. Then, the boys downstairs would sing love songs to express their adoration for the girls. They would sing:

*Tonight's moon is round and bright,
I am waiting at your windows, my honey.
If you are in the boudoir,
Please, open the window and reply to me.*

If the girls don't make any response, the boys would keep singing until they get a response from the girls:

*I am playing harp outside the window,
You are listening to me attentively inside.
Don't let time go in vain,
Our hearts should not be separated by the window.*

If the girls finally sing back to invite their boys to sing by the window, the boys

would climb up to the window and stand on the ladder singing songs together with the girls inside humorously and joyfully. At this time, the boys would sing:

*You stand inside the room and me outside,
I can't see your face blocked by the window.
If I were a cat jumping around your window,
Would you like to further our relationship?*

There are other boys wooing girls differently. They would climb up to the windows quietly by a wooden ladder, and try all means to please the girls inside by sweet words and songs. Knocking gently at the window, they hope to tug the girls' heartstring for an intimate conversation. Hard work eventually wins the heart of their beloved girls. The boys, finally, standing on the ladder, get the chance to exchange their mutual emotions in romantic words or sweet love songs with the girls by the window.

During the dating of “climbing windows to woo girls,” the boys are not allowed to enter the girls' room no matter how long they have waited outside or how bad the weather is. What's worse, the girls may neither get out of the room, nor respond anymore. The intense dating usually takes several hours and sometimes it doesn't end until the dawn of the next day. Upon parting, neither girls nor boys are willing to part with each other. To express their reluctance, the girls would say goodbye by singing songs in a roundabout way to suggest to clinch a hot date next time. For example, the boys would sing:

*Bye, honey.
Our hearts are together although we are parted.
You are the bright moon in the clouds,
The more you are here and faraway, the more I become attracted to you.
Keep secret about tonight's dating,
I will climb to your window for more sweet chats on another day.*

In the beginning, boys would woo three to four girls after his own heart. As long as a boy finds the right one, he would keep going after her wholeheartedly. If the girl has the same fancy for the boy, her family members to pull the lad up to the window with a rope twisted by cloth for an intimate talk. As their relationship deepens, the girl would secretly give her Mr. Right a hand-made flower belt as a token of love. The flower belt is usually exquisitely cross-stitched with colorful yarn and silk thread, two to three centimeters wide and two meters long. The flowers and birds on the belt are vivid, pretty and varied. A flower belt is usually a token of love a Dong girl often gives to her beloved Mr. Right. In return, the boy would give to the

girl he loves a gift such as a jade bracelet, a silver ring, or a carved comb.

3. Gathering at the shelter pavilions



Dong flower belts are symbols of love — photo from <https://image.baidu.com>

Another popular dating point among Dong youth in the Dong villages of Furong, Jindian, etc. in Tongdao County is to get together at the local shelter pavilions. Generally speaking, each Dong village has its own fixed shelter pavilion for their young people's gathering and dating. Customarily, it is forbidden to have dating or sing songs at night at girls' house, so Dong people built those shelter pavilions to provide more opportunities for their young people to communicate and develop relationships.



A local Dong shelter pavilion—photo from <http://image.so.com/>

4. Getting together at the Community House

Getting together at the Community House is a very impressive and unique way for young Dong people to develop their romance. It is mainly prevalent in the Dong villages of Matou, Dihui and Shekou in Tongdao County, which usually takes place during the slack farm season. “Community House” is a shabby building collectively built by the local village or funded by the women's families in the village. In general, the construction of the Community House includes three steps: first, making a shelf with six sticks of cedar; second, covering the shelf with cedar bark; third, enclosing its surroundings with wooden boards. The Community House is usually 10 to 20 square meters in size. In the middle of the house, there exists a fire pit with benches or slats around it.

Generally, those who organize the gathering at the Community House are one or

Radical Machines: Chinese in the Information Age

Location: Museum of Chinese in America, 215 Centre St, New York

Date: Through March 24, 2019



Painting of Typist with Double Pigeon-brand typewriter

“**Radical Machines: Chinese in the Information Age**” explores the historical significance and technological innovation behind the Chinese typewriter, and the role it played in the survival of the Chinese language into the information age. Drawing from archives and collections across 15 countries, the exhibition will feature typewriters and word processors built throughout the past century from San Francisco’s Chinatown to Shanghai, including never before exhibited typewriters from MOCA’s Collections.

The exhibition examines the seemingly impossible Chinese typewriter – a machine that inputs a language with no alphabet, yet has more than 70,000 characters. For centuries, written Chinese has presented fascinating puzzles for engineers, linguists, and entrepreneurs. With help from the global community, China solved these puzzles, and

Chinese became one of the world’s most successful languages in the information age.

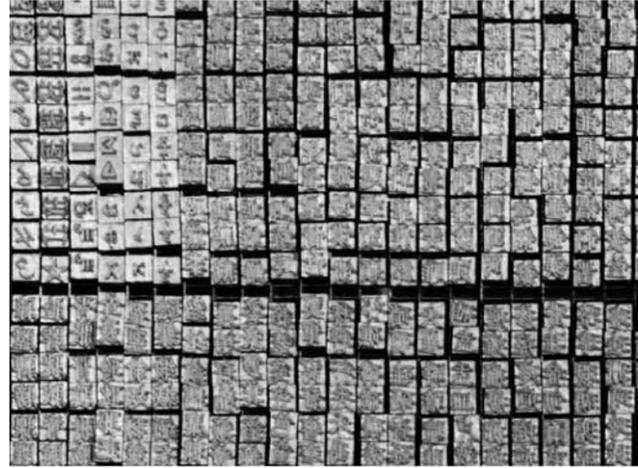
Originated at Stanford University, the exhibition is curated by Dr. Tom Mullaney, Stanford historian, and comprises items from his personal collection, which is the largest Chinese and Pan-Asian typewriter and IT collection in the world. MOCA’s presentation of “**Radical Machines**” will be the exhibition’s first appearance on the East Coast.

Through the display of rare typewriters and computers — and an array of historic photographs, telegraph code books, typing manuals, ephemera, propaganda post-



Keyboard from a Chinese typewriter

ers, and more — visitors to MOCA will gain unprecedented insight into the still-transforming history of the world’s oldest living language. Objects from MOCA’s Collections that will be exhibited include the oldest known Chinese typewriter in the western hemisphere, typewriter slugs, a movable type cabinet, advertising stamps for newspapers, and Chinese American newspapers.



Character slugs from a Chinese typewriter

“MOCA is proud to exhibit ‘**Radical Machines: Chinese in the Information Age**,’” said Nancy Yao Maasbach, president of MOCA. “This exhibition enables us to combine the depth of our own

collection of Chinese typewriter-related artifacts with the largest modern Chinese information-technology collection in the world to tell the untold story of how the best minds came together in the spirit of Chinese-American cross-cultural exchange to solve the linguistic and engineering puzzle that is the Chinese typewriter.”

“The machines and artifacts on display are in many ways quintessentially Chinese-American,” said Mullaney. “They were the

culmination of cross-cultural exchange between Chinese students studying at American institutions, like NYU; Chinese inventors partnering with American corporations, like IBM; American inventors of non-Chinese descent thinking about the Chinese script; and the pioneering work of Chinese-American linguists and technologists.”

About the curator

Thomas S. Mullaney is Associate Professor of

Chinese History at Stanford University. He is the author of “The Chinese Typewriter: A History and Coming to Terms with the Nation: Ethnic Classification in Modern China.” His writings have appeared in the *Journal of Asian Studies*, *Technology & Culture*, *Aeon*, *Foreign Affairs*, and *Foreign Policy*, and his work has been featured in the *LA Times*, *The Atlantic*, the *BBC*, and in invited lectures at Google, Microsoft, Adobe, and more. He holds a PhD from Columbia University.

About MOCA

The Museum of Chinese in America (MOCA) aims to engage audiences in an ongoing and historical dialogue, in which people of all backgrounds are able to see American history through a critical perspective, to reflect on their own experiences, and to make meaningful connections between: the past and the present, the global and the local, themselves and others. ♦

Dating practices of Dong youth

Continues from page 12



Young Dong people’s gathering at the Community House —photo by Lin Liangbin

two elder girls ready to get married in the village. They usually invite several other girls of the village to help make fire in the fire pit in the Community House. As the fire burns, they make Youcha or bake sticky rice cakes over the fire to welcome the young men from the neighboring villages. Among the visitors, only one or two are the leading roles while the rest are just in “along for the ride.” The young girls and young men sit together around the fire pit. The former on the left and the latter on the right. At the beginning, the girls offer the young men youcha and sticky rice cakes. After the joyful welcome snacking and drinking,

both sides begin to sing antiphonal songs. Meanwhile the girls may ask the young men several questions when they sing to test whether they are clever and smart enough. Usually, those who sing well and respond quick-wittedly and fluently attract more girls. If both of the young girl and young man are falling in love with each other, and willing to further their relationship, the girl would gift a bracelet or an embroidered handkerchief to her lucky one as “a token of love.” In return, the young man will gift their chosen girl also. The Dong girls enjoy the same freedom as the young Dong men in terms of dating different people at the Community House. It is customarily accepted that even those married Dong women could join the gathering at the Community House during their first three to five years of marriage when they still live with their parents.

5. Being guests to visit the other Dong villages

Being guests to visit other Dong villages is a very popular convention among

Dong people in northwest areas of Tongdao County. The young men and women travel together to other Dong villages to visit relatives and friends as guests. Customarily, when the young men visit, the young women in that visited village take care of the gathering reception and vice versa. During the gathering, both guests and hosts dance and sing together, sometimes even lasting for several days and nights. A special stage is often set for the competition of singing among the young group. During the day and before midnight, people in the village, regardless of age and gender, would come to the competition stage to watch the performances. When midnight falls, the elders and kids would go home. The young men and women remain to court via antiphonal singing of love songs. When the dawn comes, they part with each other with a reunion song.

During the visiting, both the young men and young women could invite their sweethearts to their family dinner. Through such contacts, they get to know each other’s family. The parents may also take the opportunity to observe and get to know more about their future daughter- or son-in-law. ♦



A local Dong competition stage—photo from Hunan Daily

Celebrated photographer Wing Young Huie book launch at Minnesota Historical Center

By Greg Hugh

Wing Young Huie, a noted local photographer and 2018 McKnight Foundation Artist, shares his exploration of issues around identity and his process and inspirations for the photos in his just-released book, "Chinese-ness: The Meanings of identity and the Nature of Belonging" at the Minnesota Historical Center in Saint Paul.

Huie said he was the youngest of six children and the only one born in the United States.

He grew up in Duluth, Minnesota, where images of pop culture fed, formed and confused him. At times, his own parents seemed foreign and exotic. His visit to China in 2010 compounded the confusion: his American-ness made him as visible there as his Chinese-ness did in Minnesota.

During his talk, Huie used photos to illustrate the cultural riddle of his identity as



Wing Young Huie

a Minnesotan of Chinese descent. He also invited a few of the subjects who appeared in his book to share their own thoughts regarding their Chinese-ness.

The presentation ended with a Q&A session, followed by a book signing.

Books may be ordered at <http://www.mnhs.org/mnhspress/books/chinese-ness>. ♦

Jennie Hsiao honored at National Philanthropy Day

Continues from page 1

Shaw-Lundquist Associates, Inc., the largest minority-owned construction firm in the Midwest, where until recently, Jennie served as a director.

"Like many Chinese-Americans, Jennie's early giving reflected her desire to enhance the understanding and appreciation of Chinese culture – first for American-raised children and then for her community.

"Jennie has broadened her passion for philanthropy through many gifts to a diverse group of Chinese-American cultural and social organizations to enhance understanding of Chinese culture. She has also been generous of her time in support of the University of Minnesota, promoting the Chinese garden and the many wonderful programs offered to students and the public about Chinese language, culture and society.

"Jennie has been a generous donor to the University of Minnesota, including the Minnesota Landscape Arboretum, China Center, Confucius Institute, and Gopher Athletics. Jennie provided the lead gift for a Chinese Garden at the Minnesota Landscape Arboretum. In 2001, she and Fred established the Hsiao Scholarship and in 2005

the Hsiao-Shaw Lundquist Fellowship at the China Center, benefiting more than 100 students to date.

"Jennie's passionate support for students through the scholarships she and Fred established through Minnesota China Center from donors in the Chinese-American, University, and Minnesota communities."

Videos showcasing each honoree's contributions were shown, followed by comments from the honorees. All of them spoke candidly about their call to philanthropy. Hsiao proved to be an excellent example of how the Chinese American community could be a more active participant to encourage and advance philanthropy in our community.

Hsiao was nominated by Joan Brzezinski, University of Minnesota China Center, Sherri Gerbert Fuller, Minnesota Historical Society, Peter Moe, Minnesota Landscape Arboretum, and Susan Hommes, University of Minnesota Foundation and selected by an AFP committee to be an honoree.

To learn more about AFP, visit www.afpminnesota.org. ♦

UM China Center and Confucius Institute events



Watching live webcast with former Secretary of State Condoleezza Rice

CHINA Town Hall 2018

On Oct. 9, the University of Minnesota China Center and Global Minnesota served as the local hosts for the 2018 CHINA Town Hall, a project of the National Committee on U.S.-China Relations that took place at over 100 venues across the United States and China. More than 80 guests gathered at the Pinnacle Ballroom at the Graduate Hotel for a reception, followed by a live webcast featuring the Honorable Condoleezza Rice, former Secretary of State and National Security Advisor, as the national webcast speaker. Secretary Rice was interviewed by National Committee President Stephen A. Orlins, who selected questions submitted by viewers—including a question from Minnesota!

After the webcast, local speaker Andy Rothman, an investment strategist at Matthews Asia, presented a lecture titled, "Trade War, What Is It Good For?" Rothman delivered an engaging talk about the relationship between the Chinese and American economies, and the need for cooperation between the two countries, followed by a Q-and-A session.

CHINA Town Hall is a national conversation about China that provides Americans across the U.S. and beyond the opportunity to discuss issues in the relationship with leading experts.

(Note: See Kaimay Yuen Terry's "Do we really need a trade war with China?" on p. 5 regarding Andy Rothman's presentation.)

Confucius Institute hosts 7th Annual Proficiency Awards ceremony



Group photo of the students who received the Minnesota World Language Proficiency Certificate

Nearly 600 students, teachers and parents gathered at Ted Mann Concert Hall on Oct. 6 to recognize student achievements in Mandarin Chinese at the Chinese Proficiency Award Ceremony and Reception.

The event, co-hosted by the Confucius Institute at the University of Minnesota and the Minnesota Department of Education celebrated successful performances by more than 15 students on the 2017 Youth Chinese Test and HSK Chinese proficiency tests, Assessment of Performance toward Proficiency in Languages (AAPPL), Advanced Placement (AP), International Baccalaureate (IB), and STAMP proficiency

assessment.

The ceremony opened with remarks from Consul Jin Lei, visiting from the Consulate of the People's Republic of China in Chicago, and Joan Brzezinski, executive director of Confucius Institute. During the ceremony, students received certificates or medals, and received high-fives from Brzezinski, Consul Jin Lei and Consul Chen Min.

After the ceremony, students and their families enjoyed cookies and punch and socialized with other families of Chinese language learners in the Ted Mann Concert Hall Lobby. ♦

Read **CHINA**INSIGHT online
www.chinainsight.info

Community

Chinese Americans gather to strengthen the community

Approximately 500 Chinese Americans gathered in Washington, D.C., Sept. 27-29 for United Chinese Americans' (美国华人联合会 ucausa.org) second Chinese American Convention. The theme for the event was "Strengthening Our Community, Embracing a Pluralistic Society."

UCA is one of the largest Chinese American community organizations dedicated to civic engagement and political participation in America. Incorporated in 2007, UCA has seven chapters in the country. The convention attendees hailed from 32 states, as well as Canada and the Greater China region.

The undertone of the event was concern that the Chinese American community may become collateral damage as a result of the worsening U.S.-China relation. Four keynote speakers: Ambassador Gary Locke, Federal judge Theodore Chuang, former Deputy Secretary of Labor Chris Lu, and University of Maryland-College

Park president Wallace Loh shared their personal stories, views on current affairs in America, and how Chinese Americans can be more civically and politically engaged in American life.

Another highlight of the convention was the unveiling of the UCA "Interactive Chinese American Heritage Map," (China Insight, May 2018, p.10) a first of its kind tool for anyone who wants to find information online about Chinese American history.

The UCA acknowledged this is a trying time as well as a very promising time for Chinese Americans. It said the 2018 Chinese American Convention has reinvigorated UCA's mission to serve, lead and inspire our community; it has strengthened our community in its preparedness for an uncertain future.

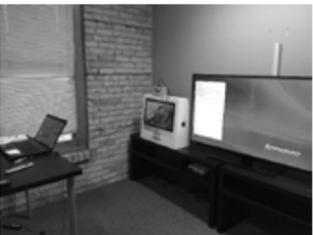
For a complete playlist of convention sessions, visit <https://ucausa.org/2018-convention-videos/>. ♦

**Chinese New Year
February 5, 2019**

*Is your group hosting an event to celebrate the
Year of the Pig?*

*Send details of your group's Chinese New Year
event by December 15, 2018 for inclusion in the
January 2019 issue of China Insight to
articles@chinainsight.info*

Wanted:
ONLINE
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Would you like to help Chinese students in grades 6-12 polish their spoken and written English skills (and, occasionally, history and literature)? We are hiring native English-speaking teachers to teach ESL (different levels) or high school U.S. history or literature.

Teach from our Twin Cities cloud-classroom setup or your home office. Teaching will usually take place in the evenings (6-10 p.m.), early mornings (6-8 a.m.), or weekends. Number of hours are flexible. Rates are from \$15 to \$40 per hour based on the course requirements and the teacher's experience.

Teaching experience is required. Teaching license is preferred, but not necessary.

If interested, please contact Richard at 612-987-6540 or rhe@chinainsight.info.



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USCPFA-Minnesota Chapter
will celebrate the
~2019 Year of the Pig ~
~Chinese New Year ~

Sunday, February 10, 2019
at Peking Garden
St. Paul, Minnesota

Watch for more information!



St. Paul-Changsha China Friendship Garden of Whispering Willows and Flowing Waters progress update

By Linda Mealey-Lohmann, president and co-founder of the MN China Friendship Garden Society(MCFGS)

Much has been happening at Phalen Park this summer and the public is invited to come and see the progress first hand.

Construction of the Xiang Jiang Pavilion officially began in early August following the arrival of the long-awaited fifth and final shipping container from Changsha. The first structure to be completed, the pink granite carved Hmong Heritage Wall sculpture, was installed in August. Following the departure of the 13 Changsha artisans at the end of August, construction continued with the St. Paul construction team. The Changsha artisans had taught them how to finish installing the green glazed roofing tiles and the decorative artwork adorning the inside beams of the Xiang Jiang Pavilion. By October's end, the installation of the granite pavers and granite railings at the pavilion are complete, as are the pavers in the plaza surrounding the pavilion. Nearly 150 tons of beautiful limestone rocks are currently being set in place for the landscaping around the site.

The Minnesota China Friendship Garden Society has sole responsibility for funding the sister-city project and has made tremendous progress with fundraising. We held the GROUNDBREAKERS capital campaign for two months (December 2017 and January 2018) to raise the minimum \$700,000 required in order for the St. Paul Parks & Recreation Department to begin the project. This figure was based on initial estimates for the construction of the Xiang Jiang Pavilion and plaza, Hmong Heritage Wall, the West Entrance Archway, and surrounding landscaping.

Due to unforeseen circumstances, the actual costs for construction have been significantly higher than those initial estimates. First, due to time constraints, the 2017 estimated construction costs were based on conceptual level drawings, rather than detailed designs. Second, the bids initially received through the City's bid process were exorbitantly high and were rejected. It is now understood that the reason for the higher-than-expected bids was because of the garden is located on an island, which makes construction access difficult and costlier to perform. Parks & Rec determined that given the short time frame before the shipping containers would arrive, it was necessary to use one of the state-approved contractors on a time-and-materials contract basis. This means that actual expenses were not known until various stages of the construction are completed. Third, it was initially understood that the Changsha artisans would provide the labor for installation of the Xiang Jiang Pavilion as part of the gift from Changsha. However, visa limitations necessitated St. Paul to hire local labor for assembly of the structures, under the guidance of the Changsha artisans. Fourth, additional costs were incurred when five shipping containers were detained by the U.S. Department of Agriculture and Customs and Border Protection when entering the U.S. at North Dakota from Canada. The largest and most important of these containers was detained three weeks before it was finally released, holding up construction until Aug. 3. Fifth, during the course of the summer it became clear to Parks & Rec and the China Garden

Society that additional items were desirable that had not been included in the earlier estimates, such as electricity, water, security camera, anti-graffiti coating, donor wall, signage, etc.

As a result, the estimated budget for the 2018 construction went from \$700,000 (initial amount required to start the project) in late 2017, to \$900,000 in mid-2018, to the current estimated budget of \$1.2 million. To date, the Minnesota China Friendship Garden Society has successfully raised more than \$1 million. The China Garden Society has begun its GROUNDBREAKERS II capital campaign and has applied for a Cultural STAR grant. It should be noted that none of the money raised has been used for any salary or travel expenses for any China Garden Society Board member.

The China Garden Society is an all-volunteer organization with no paid staff. It takes its fiduciary duty seriously and has worked with Parks & Rec to monitor all expenses. The primary expenses are as follows:

- Design costs for Hmong Heritage Wall, West Entrance Archway, and landscaping: \$55,000
- Fabrication and shipping costs for the Hmong Heritage Wall and West Entrance Archway: \$112,500
- Construction costs for the Xiang Jiang Pavilion, Hmong Heritage Wall, West Entrance Archway: \$525,000
- Landscaping costs (estimated): \$225,000
- Miscellaneous other costs: \$175,000

We are so grateful to the City of Changsha and Changsha Yanghu Wetlands Park for their generous donation of the Xiang Jiang Pavilion: design, construction, deconstruction, packing, and shipping from Changsha to Minnesota at their expense. We also are grateful to Changsha and Yanghu Wetlands park for covering the costs for travel, housing, and living expenses of the 13 artisans who were in St. Paul for 48 days to supervise the reconstruction of the Pavilion.

We also recognize the inestimable gifts of time and energy that were donated by generous and dedicated Minnesota China Friendship Garden Society leadership volunteers who were active in negotiations, planning and designing, involving the community on the phone and at the worksite for hours, turning into days, turning into weeks, turning into months.

On Nov. 3, the public had an opportunity to see the beautiful and magnificent structures and limestone landscaping at the garden's open house.

As tribute to her late father Dr. C.C. Hsiao, co-founder of the Chinese garden committee and her mother, Joyce C.Y. Yuan Hsiao, MCFGS vice president, Caroline Hsiao Van, a MCFGS advisor, contributed a haiku to celebrate the pavilion's open house.

Liu Ming Yuan rises
with her stunning Xiang Jiang Ting!
Let friendships flourish.

"More beautiful than in the dreams of my late father, now on the shores of Lake Phalen rises a powerful prize for all Minnesotans and global visitors to enjoy," said Hsiao Van.

Visit www.mnchinagarden.org for garden updates and fundraising efforts. ♦



Visitors and planning committee pose at pavilion on Nov. 3 open house

