

China Eye



**SACU: The Society which has promoted understanding
between the peoples of China and the UK since 1965**

Winter 2022

Number 76



Contents include:

Progress Report; Lee Kai Hung Gallery

Comparison of Chinese to Western Philosophy

Reading about China

Bringing People together

SACU Essay Competition

SACU 2022 AGM and Event

Chinese Laundries

My First SACU Event, Su Tong Interview

Hu Feng's Personality and Fate, part two

Sino File and China Eye Diary

CHINA EYE

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Front cover: Tibetan monastery in North Sichuan (WF)
Back cover; Festive Deer Painted by Anne Allan.

All photographs are by the authors except where stated.

Welcome Winter 2022

Two major developments; Chinese and British Exhibition at the British Library (Euston Road) from 18 November 2022 to 23 April 2023 and opening of the Lee Kai Hung Chinese Culture Gallery at the Manchester University Museum on 18th February 2023.

The anti-China rhetoric seems to be increasing. Liz Truss and Rishi Sunak competed to be 'hard on China'. Liz Truss has closed the China-GB Council (?) and Sunak said he would abolish the Confucius Institutes. Will he do this now that he is responsible for the UK's overall prosperity and welfare. Trade and foreign investment are needed.

A major event has just taken place (6/11/22) which has stunned many Western politicians. The German Chancellor has gone to Beijing to meet Xi Jinping. He took with him 12 German industry 'heavyweights' including the head of German banks and companies such as VW and Siemens. An unofficial report said that he asked the French president to go with him.

The intention of the US, UK and some other Western countries is to 'decouple' from China. In actual practise it will be difficult as China is involved with about 18% of world trade and is the main trading partner of 128 countries. The comment has been made that those that recommend 'decoupling' should suggest trade alternatives. James Cleverly, the UK's new Foreign Secretary says we need a 'healthy relationship with China'. Future judgements must be clear-headed and made on actual facts and not the rhetoric and misleading reports of some newspapers and alarming statements of senior government ministers.

William Hague in The Times wrote an interesting article on the 18th October commenting on the present state of the UK economy. It was entitled, 'Ideology is dead: **it competence** is what we need'. I found this surprising coming from him who has recently written some articles which are very critical of China's political system, which he believes lacks legitimacy. However, Eric Li, in his TED Talk's answer to legitimacy is, **competence**. Another word that has been used in the UK following the recent events in Downing Street is **stability**. This is what China has been promoting for decades.

China's Whole Process Peoples' Democracy

Democracy in China is being developed as a whole process democracy starting at grass-roots level. Deputies to county-level people's congresses were elected by 921 million voters (85.49% of those registered). Deputies to town-ship level people's congresses were elected by 623 million voters (85.53% of those registered). A multi-layered system has been built to connect with people at grass-roots level. The National People's Congress has set up 32 neighbourhood contact points covering the entire country. Cities and districts have also set up over 5,500 contact points. In addition, the Chinese People's Consultative Congress and eight other political parties advise and work with the Communist Party in formulating laws.

A Hindu friend once told me that all religions teach good behaviour and different religions are different paths to the same goal. Maybe the time will come when it will be accepted that good governance can come from different forms of democracy and not just the Western system of multi-party 'liberal democracy' with seemingly endless election campaigns.

20th National People's Congress, 16th October 2022

The emphasis of the 20th Congress was in modernisation of China in all aspects, improvement of efficiency and moving from quantity to quality. Economic growth will be high quality but balanced taking into consideration the environment, peoples 'well-being and putting people first. Efforts will be made to improve peoples' lives; their incomes will be raised and the middle class will expand. The legal system will be improved, but with Chinese characteristics. Traditional Chinese such as virtue, strong family ties will be encouraged to raise the intellect and moral standards of young people. The Party will continue to self-reform and party discipline will be strengthened.

Covid-19 in China

The Covid-19 experience is an example of China putting people first. The lockdowns are hurting the economy, but saving lives. The Times today (26/11/22) reports that since the pandemic started only 5,232 deaths have been reported in China. (Compared to well over a million in the US, which has less than 25% of China's population). According to official figures, in China the rate of Covid deaths is only 3 per million. In the US, the figure is 3,000, in the UK, the figure is 2,400. However, lockdowns are causing tensions.

Key messages that Western media may have missed (From China Daily Global Weekly (CDGW) 8-24/11/22)

In a side meeting between Joe Biden and Xi Jinping, at the recent **G20 conference in Bali**, Biden was reported to have said the following: *I hereby reaffirm that a stable and prosperous China is good for the world, and the US respects China's system, and does not seek to change it.*

The US does not seek a new cold war, does not seek to revitalise alliances against China, does not support 'Taiwan independence', does not support 'two Chinas' or one China, one Taiwan, has no intention to have a conflict with China and has no intention to seek 'decoupling' from China, to halt China's economic development, or to contain China.

Note; According to CDGW 25/11-1/12/22) the above did not appear in the Washington readout of the meeting.

At G20, President Xi met many world leaders including Biden, Macron and the presidents of Argentina, South Africa, Senegal, Netherlands, Spain and Australia but not Sunak. Is it because Sunak announced his intention to get tough on China during his election campaign? Australia's Albanese said that he is willing to narrow the differences with China. China-Australian relations are quiet low at present. Xi hoped that Macron would push the EU to continue to follow an independent and positive China policy.

Walter Fung

Can you contribute to SACU's Mission?

To promote friendship and mutual understanding between the peoples of Britain and China.

To provide facts and analysis about China – not uncritically but always from a firm basis of friendship.

To help the British people understand the meaning of China – past and present.

SACU Council strives to achieve these aims but needs the support of individual members. All SACU Council members are volunteers, nobody is paid. If you can help, please contact

Zoe Reed, SACU Chair, on 07768 207702

or email: chair@sacu.org.uk.

Membership

Membership is open to all who subscribe to SACU's aims. Membership applications and renewals can be made online by logging into SACU's online membership account from our website: <https://sacu.org/join.html>

Membership rates (from 1 October 2019):

Individual	£23
Retired/Unwaged	£18
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Institutions and Libraries	£27
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SACU Newsletter

We circulate a monthly email newsletter for members, which lists notices of forthcoming events, member news, and links to topical information that we consider will be of interest to SACU members. Members are invited to send items for inclusion to the SACU newsletter team.

The newsletter is emailed to all members. For your copy, please let the newsletter editor have your current email address by email: membership@sacu.org.uk
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SACU suspended 'live' events because of the coronavirus pandemic. We have since held our events, Council and Executive Committee meetings on Zoom, with a successful 'hybrid' AGM. SACU's membership is spread across the UK and beyond and Zoom has enabled us to reach more of our members and the public than we did when holding physical meetings. We will therefore continue to hold some online and some hybrid events.

We are making increased use of our newsletter, social media and website to post articles and online events which inform and educate our members and readers about China and help counteract the many negative arguments currently appearing in the western media. Please do check our digital communications channels for details of new SACU events as they become available.

SACU's three Working Groups meet by Zoom on SACU Council days to plan more events and activities. **The working groups would welcome more members to join: if you would like to be involved, please contact us.**

Ros Wong, membership@sacu.org.uk

Please note that Ros stood down as SACU membership secretary at the AGM. Jinzhao Li is the new membership secretary. Please see below.

SACU Notices Winter 2022

AGM Day 24 September 2022. Report by Ros Wong

SACU's AGM Day, held on Saturday 24th September 2022, was a great success. It was a hybrid event, both in person at the Wesley Conference Hotel, Euston Street, London, and online. SACU is very grateful to CGTN for providing all the technical equipment and work free of charge as partners to make the hybrid day of events happen. Formal business for members only took place in the morning, then members who attended in person stayed for lunch.

The afternoon session was open to the public, "SACU Bridge Builders and Heart in Two Homes." SACU was invited to be part of the CGTN Programme to mark the 50th anniversary of high-level diplomatic relations between the UK and China. Their Programme includes the **Bridge Builders Series** – these are people improving relations between China and the UK. SACU members Michael Wood OBE, SACU President, Dr Frances Wood, SACU Vice-President [no relation] and Zoë Reed, Chair, have featured.

For our AGM afternoon session, CGTN introduced their celebration Bridge Builders series with their film featuring the

wonderful **Guo Family**: influencers whose wisdom reaches around the world. This was followed by a lively in-person discussion with **Yi** and **Amanda Guo** and their son **Toto**.

Heart in Two Homes

The final afternoon section was a conversation between **Mary Ginsberg**, SACU member and Chinese art expert, and artists **Qu Leilei** and **Caroline Deane**. A selection of their work was on display in the meeting hall and Leilei and Caroline explained some of the features of their contents and styles.

Bridge Builders SACU x CGTN Europe trailer on SACU's YouTube Channel:

<https://www.youtube.com/watch?v=sGF9BeXhyR8>



The Wesley conference room, showing the zoom logistics

SACU (members only) AGM in person, joined us for lunch, and everyone who attended in person received a raffle ticket and collected their 'prize' before they left. All the prizes were donated by Zoë Reed. They were some of the gifts she has received over the years during her many SACU and business-related visits to China.

Zoë works in the NHS at a mental health trust, and they have had training links with Chinese hospitals.] She donated these as a fundraising opportunity for SACU so if any of you would like to make a voluntary contribution towards the cost of the lunch and/or the gift you received then here is the link to our donation page: <https://sacu.org/donate.html>



Left to right; Qu Leilei, Iris Yao, Mary Ginsberg, Caroline Deane and Zoe Reed



SACU has a new membership Secretary Jinzhou Li, seen here on the left with Ros Wong, outgoing membership secretary. Jinzhao had worked in education for over two decades. She was involved with founding the China Cambridge Centre in 2017.

Chinese Brush Painters' Society (Yorkshire)

This society provides a focus for all who are interested in Chinese Brush Painting. The society arranges workshops with Chinese and other experienced tutors and provides information and assistance to members on all aspects of the subject. Currently the group has over 140 members, who travel from Cumbria, Cheshire, Nottingham and Lancashire as well from all parts of Yorkshire to attend workshops. These workshops usually take place at a weekend and sometimes for two-days. They are suitable for beginners or experienced artists.

The group produces a regular monthly newsletter packed with information. Meetings are usually held every month at the Pool-in-Wharfedale Memorial Hall LS21 1LG (on the A659) at the bottom of Pool Bank, just off the A658 between Bradford and Harrogate). The venue has excellent facilities and car parking.

Further information from the Secretary: Anne Allan,
Tel: 01422 368482 or email: mail@anneallan.com
Website: www.cbpsyorks.co.uk

China Eye Diary

This year (2022) is the Year of the Tiger. Years are in a sequence of twelve animals: Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Goat, Monkey, Rooster, Dog and Pig.

2021; Year of the Ox
2022, Year of the Tiger
2023, Year of the Rabbit,
2024, Year of the Dragon

Next year 2023 is the Year of the Rabbit

22nd January, Chinese New Year (usually a full week holiday in China).

5 February, Lantern Festival

5 April, Qing Ming (Respecting Ancestors)

22 June, Dragon Boat Festival

22 August, Chinese Valentine's Day

1 October, National Day (usually a week-long holiday)

23 October, Chong Yang (Senior's Day)

Progress Report for Manchester Museum's Lee Kai Hung Chinese Culture Gallery

Bryan Sitch, Deputy Head of Collections and Lead Curator and Dr Fang Zong, Project Assistant, Lee Kai Hung Chinese Culture Gallery, Manchester Museum, University of Manchester.

Manchester Museum, part of the University of Manchester, has been undergoing its *hello future* development including a new Lee Kai Hung Chinese Culture Gallery, and will reopen to visitors on 18th February 2023

It seems like a very long time ago that this exciting new project was first announced but we are pleased to report that the Lee Kai Hung Chinese Culture Gallery has entered the busiest stage of its development schedule leading up to its reopening.



Visual Artwork showing the Lee Kai Hung Chinese Culture Gallery, by Imagemakers Design & Consultancy Ltd.
©Manchester Museum, University of Manchester

The gallery will highlight personal stories of migration, friendships and collaboration to inspire empathy and build understanding. Developed in partnership with the University of Manchester's Manchester China Institute, it will draw on historical and contemporary links between the UK and China. Showcasing rarely and never-displayed collections from cultural partners across the city, visitors will making meaningful connections through personal stories and objects. We are pleased to be working with designers, Imagemakers, who have considerable experience of working on high profile exhibition projects in China. The earlier phase of research was supported by a Fellowship generously supported by the Headley Trust with Art Fund. This uncovered several human-interest stories behind some of the objects in the collections. Empathy, the ability to stand in the shoes of another person or see life through the eyes of someone else, is crucial if we are to achieve the gallery's aim of building better understanding between different cultures.

The '*Movement and Migration*' section in the displays celebrates some of these lived experiences. For example, Manchester missionary, Alfred Bosshardt (1897-1993) was a prisoner of a Communist army in the early stages of the

Long March in China during the mid-1930s. Despite the difficult circumstances, Alfred and the Chinese general Xiao Ke respected one another, and Alfred was released after 18 months. Fifty years later he was living quietly in retirement in Manchester when Xiao Ke contacted him. They corresponded and exchanged gifts. If these two men divided by ideology, nationality and religion could regard one another as friends, doesn't that send a very powerful message to us today in this time of rising geopolitical tensions?

The '*Our Shared Environment*' section in the displays explores China's biodiversity and environmental themes. There are several thousand plant specimens from China and illustrations from the Museum's Herbarium. China is rightly celebrated as the 'Mother of Gardens' and many garden plants often assumed to be traditional British varieties originated in China, including peonies. We also highlight the dramatic transformation of China's Loess Plateau, a region the size of the Netherlands, from desert to green oasis, as a result of landscaping the valleys to control water run-off and changing farming practise.

This has also reduced the amount of silt entering major rivers and helped to reduce flooding. We also showcase China's 'Sponge Cities' initiative which is designed to absorb and slowly release rainwater in major cities such as Wuhan. In 2018, a delegation from Manchester visited Wuhan to learn from the Chinese experience and since then a small trial 'Sponge Cities' project has been launched at West Gorton in Manchester and the results are very promising.

In '*Caring and Healing*' we look at shared interest in healthy ageing in the UK and China. Chinese communities and newcomers to the city bring with them research expertise and philosophies of healthcare that complement western medicine, benefiting all the city's communities. As a city of active ageing Manchester can also learn from Chinese approach to longevity. Chinese cultural traditions are influenced by the Confucian value of harmony in family and society and the ideal of respect for the elderly. This is interwoven in society through Traditional Chinese Medicine and emphasizes gentle, regular, daily movement to improve mood and physical well-being.

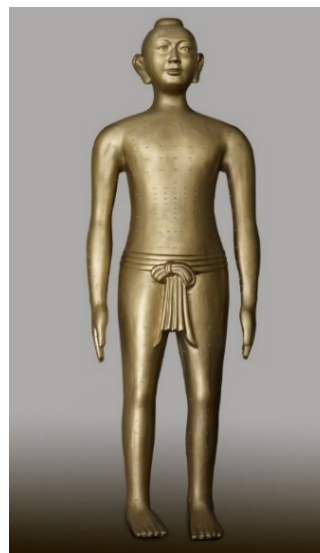
The '*Identity and Belonging*' section explores the contribution of Chinese communities to the rich ethnic and cultural diversity of the city of Manchester. We celebrate heart-warming stories such as the help given to Chinese newcomers to Manchester by Rosie and Doug Sadler. It is easy to forget how big a challenge it is moving to a busy city in a foreign country. Rosie and Douglas offered a warm welcome and help settling in. The couple had worked as missionaries with Chinese communities in Malaysia. Years later, they started helping Chinese people in the city.

They found them accommodation and furniture, ran English classes, and organised excursions. Chinese people showed their appreciation for the Sadler's kindness by bringing them gifts, some of which we will show in the new displays. The gallery also grapples with difficult and sometimes traumatic subjects, offering insights and perspectives

through objects and storytelling. For example, it includes the story of a Chinese waiter who gave his botany collection to Manchester Museum. He was sadly the victim of anti-social behaviour, driven by racism, when he set up a takeaway in Rochdale during the 1980s.

We also highlight the complexities of relationships. The gallery highlights the family history of American researcher Polly Shih Brandmeyer. Her great, great grandmother, Adela came from London and married a Chinese student Qian. She went to join her husband in Chengdu where Qian had a post in local government. The couple had four daughters. When Adela died, the two youngest were adopted by Captain Cornell Plant, the man who pioneered steamships on the Upper Yangtze. After the Captain and Mrs Plant passed away en route to Britain, the little girls were brought up by a missionary in China, not knowing their family story. Polly has very generously allowed the museum to share it.

The museum has recently taken delivery of a beautiful *Milu* deer taxidermy specimen, which complements the museum's zoology collections from China, and a life-size acupuncture model from a TCM (Traditional Chinese Medicine) practise in Didsbury, Manchester. We are also very excited to have the support of John Rylands Library which has a very important Chinese collection. We will display a scroll depicting the emperor Kangxi's birthday procession through the streets of Beijing in the early 18th century (Qing dynasty) from their collection. We have also completed a study of Manchester's Old Town Hall collection of diplomatic gifts from visiting dignitaries from all over the world, including China. We were delighted to discover a football signed by young Chinese players who visited the Northwest when their careers were just beginning. Several of them are now



A life-size acupuncture model. Photograph by Michael Pollard, ©Manchester Museum, University of Manchester

This builds on last year's very successful *Touching from a Distance* project involving artists Daisy Chen and Jan Bautista who produced complementary artworks celebrating the emergence from lockdown of Manchester and our Chinese twin city Wuhan. We will also show an imaginative bamboo installation by artist Gordon Cheung alongside bamboo loan objects, including a baby walker, a heater, a gift box and a travel case from the Chen Lyusheng Museum cluster in China.



A double-sided wooden desk screen, showing 120 longevity (寿) characters, and landscape scene with figures and longevity symbols. Photograph by Michael Pollard, ©Manchester Museum, University of Manchester



Milu deer. Photograph by Michael Pollard, ©Manchester Museum, University of Manchester

established professional players in the big leagues in China. The work of modern artists also features heavily in the new gallery. We have commissioned Dr Yan Wang Preston from University of Huddersfield to take photographs of members of the Chinese communities in Manchester. This will enable us to bring the stories we tell in the gallery very much up to date, reflecting people's lived experiences in the city.

We have collaborated with Chinese communities in Manchester throughout the development of the gallery and have had wonderful support from Manchester Chinese Association and Chinese students at the University of Manchester. We are now starting to plan an ambitious and impressive programme of public events for after the opening.

We very much hope that SACU members will visit the museum and see the Lee Kai Hung Chinese Culture Gallery when it reopens just after the Chinese Lantern Festival in February 2023.

Comparison between Chinese and Western Philosophy Part 2

Russell Berg

Russell is a food technologist who has had a life-long interest in philosophy. Part 1 of this article appeared in China Eye No 72, pages 12-15.

Mozi and Monotheism

A contemporary of Confucius and Socrates was Mozi. Mozi thought that people act in a way in which they believe to be right, but the problem is that everyone has a different opinion about what is right. Hence people need to be educated, so that they know what is morally right in any situation. This concurs with Socrates' view that people are not naturally evil, but ignorant, but once they know what is good, they will do what is good.

Mozi states that heaven is actually a personality; hence equivalent to a monotheistic deity. In this step he moves away from the pantheism of Taoism and the agnosticism of Confucius to a God which is interested in human affairs. In this Mozi was closer to the personal God of Islam, who is interested in mankind rather than the 'hands off' God of Aristotle and the stoics, who stood aloof of human affairs. However Mozi repudiated the concept of fighting for heaven, as that was not the way, but proffered pacifism, so was closer to the Egyptian monotheism of Akhnaten than Islam.

Mozi believed in a personal relationship to heaven, but the way to please heaven was by benevolence to all mankind, rather than one of ritual and sacrifice. Mozi believed in equal benevolence to everyone so was opposed to Confucius's hierarchy approach. According to Mozi, the problems of society are caused by selfishness, which he refers to as partiality, leading to chaos. War was caused by selfish states, wanting to expand at the expense of others. This led to suffering and poverty. Mozi claimed that states should work together for the benefit of all, rather than fight. Similarly when one family tries to advance at the expense of others, this causes conflict and chaos, thus weakening society as a whole. Selfishness by members of a family causes the breakdown of that family, creating misery.

Mozi, Ethics and Logic

Unlike Confucius, who favoured love of one's family (parents, children, ancestors and siblings), above that of outsiders, Mozi claimed that love should be extended to all parents, children and siblings. In this sense, he was closer to rule utilitarianism, about two thousand years later, than any contemporary western philosophy. Mozi's disciples introduced consequentialism in morality thousands of years before the utilitarians followed a similar path in the west. This stems from them stating that the right act is one that produces benefit and the wrong act is one that causes harm. As in act utilitarianism, good becomes a relative dependent on the consequences of the act. These disciples used this to temper Mozi's universality of love, by claiming that you can only benefit those that you interact with, hence the greater

benefit for family and friends is acceptable, due to greater interaction. Hence equal care is not equivalent to equal treatment.

Mozi believed in moderation in condemning waste and extravagance, for their effect on limited resources. His followers took this concept further by claiming that the only value of food is for nourishment and the home is only there for shelter. Mozi rejected music and culture as sheer vanity, which is divisive and most rituals as a waste of time, but some of them, including long mourning periods, as dangerous to society by preventing procreation for long periods. Mozi also rejected the fatalism implicit in the book of changes, as it deters people from striving to be virtuous and industrious. His approach to virtue ethics is similar to Aristotle's and both would concur that free will and an appropriate environment, including education, were pre-requisites. However, Mozi differed from Aristotle, who put the emphasis on reasoning and logic, by stating that growing in virtue was dependent on choosing, the right model (Fa). Mozi claimed that relying on Confucian ritual or superiors, such as parents, leaders or rulers, as a model, would not work, but the correct objective model was heaven (or in western terms God).

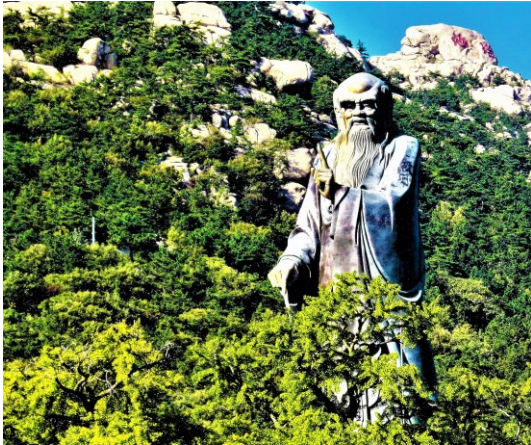
Mozi's followers developed the principle of non-contradiction, independently of Aristotle, in the sense that an object cannot have property x and non-x at the same time. Aristotle claimed that this principle is the foundation of logic. The Mohists used this principle for 'extending kinds' (tui lei) to include new cases, which could be used to determine if behaviour in a new circumstance is virtuous or not. However Mozi differs from Aristotle and western utilitarians, who believed that the role of the individual is primary but Mozi concurs with Confucius in believing that the role of community is primary.

Zhuangzi and Relativism

The first major critic of Mozi was the relativistic Taoist, Zhuangzi. Zhuangzi rejects the concept of objective morality as valuation is dependent on context, including our perspectives. Protagoras has reached a similar conclusion in Greece a hundred years earlier, when he claimed judging and knowing are dependent on the person knowing and judging. It was in response to Protagoras that led Plato to his forms in search of objective knowledge. Controversially Zhuangzi claimed that right or wrong cannot be determined through argument, which was a response to the rationality of the Ruists (followers of Confucius) and the Mohists. For Zhuangzi good is dependent on context, hence what is good for one person is not necessarily good for another. This concurs with Xenophon's Socrates, who claimed that good is fit for purpose.

Zhuangzi agrees with Lao Tse in claiming that the world of experience is constantly changing thus preferred spontaneous minimum action (Wu Wei) to following ritual or convention. However unlike Lao Tse, Zhuangzi was interested in the philosophy of language and came to the conclusion that language had meaning but the meaning of words is not an absolute but relative to the context of that word. The first Greek philosophers to examine language were Socrates and Plato. Neither of them would accept that

the meaning of words is relative to context, so Socrates claimed that he knew nothing as well as his interlocutors, as none could provide absolute meaning to words such as good, beauty or courage. Plato introduced his forms to resolve the problem and claimed that this world is imperfect, compared to the perfect world of forms, where relativistic meaning did not exist.



Lao Zi statue near Qingdao, Shandong

Mencius and the Concept of Value

Contemporary to Zhuangzi was Mencius (371 – 289BCE), but unlike Zhuangzi, Mencius who was a follower of Confucius. But Mencius differed from Confucius, in believing that people are born with the propensity for virtue, which only needs to be cultivated, like seeds with the potential to sprout and grow. Hence Mencius concluded everyone has the potential to become a sage. However in a poor environment this potential is lost or fails to develop, just as a seed fails to sprout or grow in adverse conditions. For Mencius the main purpose of education is to regain or develop this potential for virtue, just as for Plato the main purpose of education is to recall lost knowledge. Also Mencius, unlike Confucius, delved into economics with his division of land. Basically Mencius, proposed that a square of land, could be divided into nine squares, eight of which were given to families, to cultivate for their own benefit, whilst the middle square would be cultivated jointly by the eight families and the proceeds would go to the government. Mencius said that this would be a fair method of taxation, unlike the excessive taxes which were prevalent during the Warring States period.

Aristotle was the first western philosopher to discuss economics. In this he talks about the theory of value. According to him there are two types of value. The first type is value in use, such as using a plough, to till a field and the second type is value in exchange, such as bartering the plough for other goods. Unlike Mencius, Aristotle did not comment on the rate of taxation, but did claim that the state should hold a surplus of essential goods, such as food, in case of emergency.

Mencius states that the ruler should be compassionate and this should be extended to ensure that the people are well fed and free from fear of violence. Only then should the

people be instructed in socialisation by teaching the rituals and etiquette, dependent on their roles. Also Mencius believed that the natural extension of compassion leads to pacifism, so a kingdom should only expand into an empire, by consent of the neighbouring lands, rather than by military force.

Mencius was also critical of the philosophers, who opposed Confucius. Mencius criticised the Tiller School, epitomised by Xu Xing who believed in small communities, in which everyone, including the ruler, tilled his own land, by claiming that the division of labour is beneficial to society. When Xu Xing put forward the case for price fixing, Mencius argued that if a fine shoe and a poor shoe were the same price, no one would make the effort to produce fine shoes. Like Aristotle, Mencius takes the middle view, in this case between the Taoist philosopher Yang Zhu, who advocated selfishness and Mozi's extreme altruism to everybody. Mencius claimed Yang Zhu dispensing with a ruler and Mozi's denial of a father (by saying that strangers should be treated the same as family) reduces humans to animals.

Xunzi and Thales's Naturalism

Mencius was severely criticised by the Confucian disciple Xunzi, (310 – 220 BCE) who claimed that humans lack a moral compass and left to themselves would degenerate into disorder, thus human nature is basically bad. However goodness can be acquired through ritual and learning, Xunzi agrees with Mencius in that everyone is born with a similar nature and in this disagrees with Plato, who claimed that people were born with different natures from golden to base. Xunzi stated that the ability to overcome naturally bad tendencies through ritual and learning is what differentiates man from the beasts.

Xunzi had different concept of Tao to the Taoists as Xunzi refers to the way of man rather than the way of heaven. To Xunzi, heaven just is and has no sentience, so cannot act morally. In this he agrees with Thales that natural phenomena have natural causes, so Xunzi dispenses with the anthropomorphism of many previous philosophers as well as the personal God of Mozi. Hence heaven does not reward or punish. Knowledge, good decisions and diligence lead to a good harvest rather than a result of Heaven's favour. He rejects that pray affects natural phenomena. For example praying for rain makes no difference, whether it will rain or not. Ritual is important for psychological and social reasons rather than metaphysical ones.

Han Fei and Legalism

Xunzi's most influential disciple was Han Fei (280-233 BCE). Han Fei agreed with Xunzi about Heaven, so the Mandate of Heaven could not be used to legitimise power and human nature was intrinsically bad. However according to Han Fei, human nature could not be altered and attempts to do so by education and ritual was sheer folly. Thus Confucianism would not work, so to obtain social order the following legalist measures were required.

The first was a law code, which must be clearly written and readily available to everyone who is literate. Thus the

consequences of actions would be predictable. If actions violated the code, punishment would follow, whilst actions in accordance with the code would be rewarded. Han Fei claimed that the reward and punishment were the two handles of government. This was in accordance with his view of human nature as selfishness means that people act to obtain what they like (reward) and avoid what they dislike including personal harm (punishment). According Han Fei, virtuous people are harder to govern as they do not respond to reward and punishment, but they are very few in number.

Han Fei claimed that Confucius's references to earlier times were inappropriate as the relationship between resources and population was different. Then resources were ample so people, could afford to be more selfless and generous and with less technology the range of manufactured goods was less. With fewer wealth advantages the competition for power was less intense, so the ruler could be benevolent with little risk. However when Han Fei was writing, towards the end of the Warring States period, the population had risen and improved technology had increased the sophistication of goods but the resources including food and raw materials, had barely increased.

Interestingly Han Fei had reached a similar conclusion to Malthus about population about two thousand years earlier. Han Fei was similar to Draco (the law giver of Athens three centuries earlier who also believed that the law should be written, readily available and applied to everyone), in believing that punishment had to be severe to act as a deterrent, otherwise people would calculate that the risk of committing crime was worth it. However, Han Fei's punishments were not as severe as Draco's as Han Fei did not believe that minor offences such as stealing a cabbage, should carry the death sentence.

Han Fei and Governance



The First Emperor of China (in centre) used the philosophy of Han Fei to ruthlessly unite China. Li Si (on the left) his prime minister, was also an exponent of legalism. The third character is General Meng, who supervised the building of the Great Wall. This photograph was taken at the extreme eastern point of China in Shandong province. The emperor was here in his quest for immortality. (WF)

The second principle of Han Fei was that the ruler needs to take all necessary measures to stay in power so that no one could usurp his authority. This is similar to what Machiavelli advocated in the Prince over two thousand years later. However Han Fei stated that the ruler should only favour those who obey the law and not arbitrarily give favours to any one. To this end the ruler should not divulge his motivations and preferences. However to enforce the laws and govern the ruler needed a bureaucracy, but Han Fei agreed with Confucius and Plato, in that this should be based on merit, rather than status at birth. Whilst Han Fei believed in hierarchal structure but with a powerful ruler and weak aristocracy, Draco was a proponent of democracy and was influential in extending the franchise in Athens to all free men, who could afford military equipment.

Han Fei's third principle is that it is the position of the ruler that holds the power and awe, rather than any particular holder. This means that a leader lacking charisma and of average ability, will still be able to govern effectively by maintaining social stability.

Han Fei and Human Nature

Although Han Fei disagreed with Confucius and Mencius about human nature and how a state should be governed, Han Fei did use the concept of the rectification of names but in a slightly different way to Confucius. To Han Fei this concept is used by the ruler to define the roles of his subordinates. These ministers needed to do exactly what the ruler required and would be punished for under performing or exceeding the task. This concept then permeated down as the ministers had to ensure that their employees did not under perform or do too much.

Han Fei was influenced by Taoism but interpreted the Tao Te Ching in a political way which amazed more conventional Taoists. The way of man supplanted the way of nature but Han Fei claimed that human nature was as it is and going against it was one of the flaws of Confucius. Also, Han Fei uses the concept of Wu Wei in a different way in that the ruler should not have to do anything for the ministers and people to fear him. This is by staying aloof from everyone and ensuring that the ministers and officials cannot speak to each other, by using censors to accompany them. Order is maintained by ensuring that family members spy upon each other and reporting any violation of the law. In this way the legalist state is maintained with minimum action in accordance with Wu Wei.

Turmoil and Diversity

As seen above philosophy started, in both the west and China, in a time of strife and change. However, the turmoil was a spur to intellectual development, which led to more sophisticated answers to the fundamental questions concerning the nature of the world and how we should live our lives. Both ancient Greece and China produced answers which were radical or conservative; individualistic or communal; whilst in the west the emphasis was on idealism, whilst in China the emphasis was on what is practical.

Bring people together, Grow global citizens by Minji Xu

Minji Xu is a SACU member. She founded Creative Chinese Club to grow global citizens using Chinese as a medium. She also owns a business supporting English Language teachers around the world to grow global citizens using English as a medium.

This is a story of how people of different ages and backgrounds are connected through a common language – Chinese. It shows that we are different, but we are still the same. This story, continuing today, began with a very British character – Harry Potter.

It started with Harry Potter

My hobby in cultural tourism led me to curate virtual cultural events with a global community during Covid. One of my online experiences, Visit a Magic School in Britain, was inspired by Harry Potter. An online art teacher in Mexico suggested I deliver this virtual experience in Mandarin Chinese for her California-based students. These children, ages 4 to 10, are learning Spanish and Mandarin Chinese as foreign languages. An idea was thus born – why not curate a fun online program in Chinese for young language learners all over the world?

Bringing people together

The process of making this happen took much longer than I had expected. But the Chinese idiom ‘collecting wisdom expands benefits (集思广益) proves to be true.

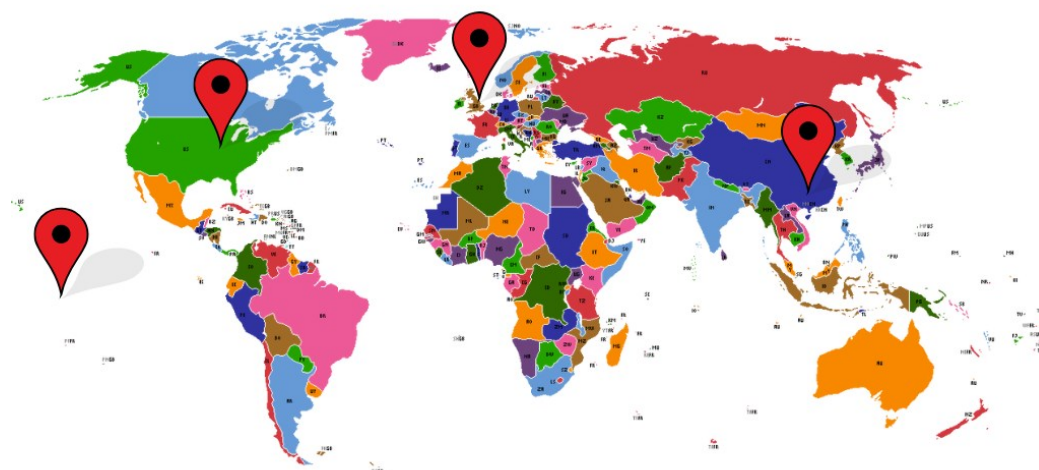


Illustration 1 – locations of people around the world who advised the program

Although I had a decade’s experience as an online learning designer and am a native Mandarin Chinese speaker, I faced two major challenges.

Lack of suitable resources

Compared to the children’s EFL (English as a Foreign Language) market, the children’s CFL (Chinese as a Foreign Language) market is rather young and limited in choices. EFL is flooded with age-appropriate curricula, children’s books, stories, songs, and language games. CFL does not have the same level of rich and creative content.

Need for learner empathy

To a learner, Chinese is a very different language from English or other Romance languages like French, Spanish, and Italian. For most words, even basic ones, the learner has no point of reference in their own language. On top of that, mastering its tones and reading/writing Chinese characters are new to learners. To gain true learner empathy with learners and insights from them will ensure an effective language program. Knowing I couldn’t do this alone, I reached out to experts for help.

Larry (Michigan, USA) and Theresa (Bath, UK) are both veteran Chinese language teachers and linguistic experts. Falling in love with the Chinese language, they went to live, study, and travel in China during 1970’s and 80’s. Their extensive teaching careers led them to write books and present at seminars about Chinese language teaching and learning. They generally shared their academic advice. Together we identified 15 child-centered topics for the program curriculum.



Illustration 2 – topic map for Creative Chinese Club program

The program's strategic adviser, Paulo, has lived in Hawaii, Europe, Continental US, and Asia and fully embraces multiculturalism. Working with him, we developed the mission of the program as 'Grow Global Citizens Using Chinese as a Medium'.

Finally, I am eternally grateful to parents and teachers in China. They encouraged their children and students to help their Western peers. These children and students make drawings for each topic to inspire Chinese language learners in the West. They record videos in Chinese for their Western peers, to mimic a native sound and tone.

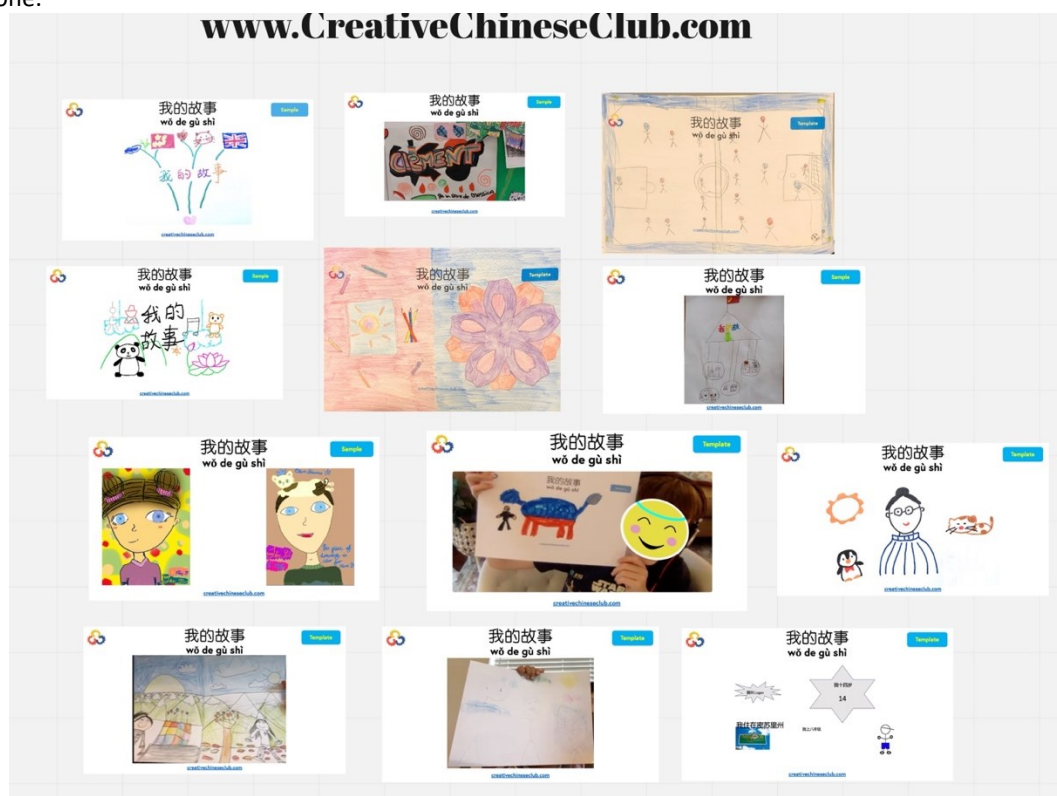


Illustration 3 – learners' drawings of a 'My story' book cover

I tried to give them a small payment as a token of appreciation but some of them refused to accept it. 'I am just happy I am able to help someone outside the country to learn Chinese', one student said to me.

We are different and we are the same

One key feature of our program is to provide cultural connections between students of different countries. These opportunities not only allow learners to practice the target language in an organic setting but also give them a glimpse into the other society and culture. This hopefully helps them to humanize the people on the other side of the world.

One American student in Missouri made a self-introduction video in Chinese from his home. His wall, decorated with deer heads, really surprised a Chinese student. She commented on the video writing ‘you only see animals in zoos in China’. Then their natural conversation kicked off. They talked about the hunting license in the US, and if it is allowed to drive dirt bikes in China. It amazed me to see the level of openness of these two students who are curious about life on the other side of the Atlantic Ocean.

If two teenagers who have never met each other can have such a candid conversation trying to understand each other, why can’t we grown-ups?



Illustration 4 – peer discussion between US and Chinese students

The more I teach and connect the children across borders, the more I discovered what we have in common. They all love pizza. Many have cat pets. They have the same stuff in their school bags. Recently I went back to Cambridge University for my MBA program’s reunion. The world has changed a lot since we graduated in 2012. We are facing a war in Europe, a fear of rising costs and energy crises. What our program director said really stayed with me at our reunion dinner. ‘It does not matter if you are British, Chinese, Russian, American, you want to give your children the best. You have this in common.’ This constantly reminds me to seek what we have in common beyond our differences. I very much hope we can say the same thing in our next reunion, demonstrated by our own work. What the Chinese character ‘love’ says

In Larry Herzberg’s book ‘SPEAK AND READ CHINESE: Fun Mnemonic Devices for Remembering Chinese Words and Their Tones’, he interprets the Chinese character love as “愛 The traditional character ‘love’ shows a hand on top reaching in for someone’s heart through a roof (the metaphoric barrier we all keep around our hearts, for fear of getting hurt), and the person’s whose love is being sought reciprocating by offering up their heart with both hands to the hand reaching in for love. We are all searching for love, after all. “There is no better sentence to complete my essay better than what Larry wrote.

Feel free to visit our website <http://creativechineseclub.com/>

How Hu Feng's Personality Contributed to his Fate (Part 1 was published in China Eye No 75, pages 19-21)

Michael Ingle

Why did Hu Feng find himself at the centre of a dispute that started with differences of views about literature but ended with a major political movement directed at him and the writers whose work he published? He was after all an early supporter of the Chinese Communist Party and had great respect for Mao Zedong. He worked closely over many years with Zhou Enlai and leading left-wing cultural figures. He was nonetheless later accused of being a 'counter Revolutionary'.

My view is that Hu Feng's fate (and that of the writers who were drawn into the case with him) was mainly determined by (i) aspects of his personality and political naivete and (ii) by Mao's Zedong's insecurity about the fate of his revolution that led him to launch a series of 'movements' aimed at consolidating his position. There are many references in the materials to Hu Feng's 'conscientiousness', 'persistence' and 'earnestness'. These would normally qualify as good characteristics, but in Hu Feng's case they are frequently described as 'excessive'. He also had very high standards when it came to choosing work for publication in his journals. One of the writers who contributed recollections to Xiao Feng's book "Hu Feng and I" was Ji Fang 冀方. Ji Fang relates that Hu Feng was not prepared to publish work that failed to meet his standards, even if it came from friends or well-established writers.

The fact that a writer submitted one good work did not mean the next work would merit publication. Ji says Hu Feng "paid an extremely high price for this; he disappointed distinguished writers and friends, to the extent of being seen as a person who flaunted his own independence, indulged in cliques and movements" (page 394). Another of the contributors to "Hu Feng and I" was Lu Ling (referred to above). He relates a conversation he had in 1940 with He Jianxun (何剑薰), an academic who later became the head of Chinese studies at Chongqing University and whose work had been published in the journal 'July'. He told Lu that "Hu Feng is somewhat isolated in literary circles and had not associated much with other people since his days in the League of Left-Wing Writers (of which Hu Feng had been the Secretary, a role from which he resigned in 1935).

He also said "Hu Feng does not cooperate with people and his journals are not open (kai fang/开放) to famous writers...he is also somewhat isolated and eccentric (gupi/孤僻) and could get into difficulties if he continues this way" (page 473). This description may seem at odds with other descriptions of Hu Feng stressing how much he enjoyed meeting writers and friends socially, but He Jianxun appears to have been focussing on the substance of Hu Feng's relations with 'the powers that be' in literary circles in China. This group clearly contained individuals like Zhao

Yang and Guo Moruo who could be dangerous if they felt they were slighted by Hu Feng.

It appears that Mao Zedong at some point in the early 1950s decided he could further shore up his own position by 'making an example' of Hu Feng. Wang comments in his book that if Mao Zedong and the 'Zhong Yang' had not selected Hu Feng as their target, then "against the background of that historical period, it is quite possible they would have identified a 'Zhang Feng' or a 'Li Feng' to criticise instead" (page 108). Mao explained some of his motivation in a foreword he wrote to a booklet of 'Materials in Relation to the Hu Feng Counter-Revolutionary Clique' that was published in June 1955, shortly after Hu Feng's arrest.

The 'materials' in question included private correspondence between Hu Feng and writers whose work he published, that was seized when Hu Feng and the writers were arrested. Mao said: "The reason why we are focussing on Hu Feng's case, is because we need to use this case to educate the broad mass of the people. We need in particular to educate the cadres who have reading ability and the members of the intelligentsia. ... These materials are very penetrating and clear-cut, and absolutely capture our attention. ... So long as the broad revolutionary people study the right things from these materials, this will inspire their revolutionary ardour and increase their ability to discriminate. We will then be able step by step to ferret out all the hidden counter-Revolutionary elements."

Hu Feng says a number of times in his Memoirs that he did not 'understand' ('不知'/'bu zhi') politics. Mei Zhi also had serious misgivings about his decision to write and submit the 'Three Hundred Thousand Character Letter' (of which she produced a fair copy, as she did for many of his writings), fearing that it could be used as a means of counter-attacking her husband, which eventually proved to be the case. Hu Feng's says in his Memoirs that he read Mao's 1942 speech at Yunnan in 1943. The impression he got from Mao's speech was that it "took realism as its starting point" and "strengthened confidence in a realist approach" (pages 420 to 424).

However, Hu Feng makes no mention of the parts of the speech that appeared to be clearly directed against aspects of his own literary theories. Hu Feng ultimately failed to adjust his literary views because he remained absolutely convinced that they were right. He could not see their relevance to politics and strongly believed the 'Zhong Yang' would agree with him if he could just explain himself directly to Mao and Zhou Enlai.

Many other Chinese writers and cultural figures adjusted their views and writing style in line with Mao's expectations. At meetings of the Chinese Literary Federation and the China Writers Association held in late 1954 and early 1955, resolutions criticising Hu Feng and his ideas about literature were supported by many of China's leading writers at the time, including Mao Dun (茅盾), Guo Moruo (郭沫若), Ding Ling (丁玲), Lao She (老舍), Ai Qing (艾青), Nie Gannu (聂绀弩) and Sha Ting (沙汀)

(Wang's book, pages 103 and 104). Wang Wenzheng explains that these writers voted to criticise Hu Feng out of concern for their own safety. He says "they could not but believe they were in peril themselves, the more they criticised the better for them, because this was an opportunity for them to make their position clear; in that kind of political atmosphere, to remain silent would be seen as expressing support for Hu Feng's position" (page 104). The famous novelist Ba Jin (巴金) also wrote a number of essays that were critical of Hu Feng and Lu Ling around this time. Wang points out that Ba Jin later expressed profound regret for his actions in an essay written near the end of his life and entitled 'Cherishing the Memory of Hu Feng' (page 105).

In this essay Ba Jin explained the pressures he was under at the time to join in the criticism of Hu Feng. He says: "I thought of the 'literary inquisitions' (文字狱) during the Qing Dynasty and shivered with fear; I did not dare to speak up. ... In those years, there was one movement after another; there were endless large meetings and small meetings, we all had to attend and get through the ordeal. Everybody was fending for themselves and had no time to look out for others." It is interesting that Mei Zhi says in her 'Unjust Case' book that she too was reminded of past literary inquisitions in China. I would note that it is clear from the materials I have read that Hu Feng later resumed friendly relations with Lao She (who himself committed suicide during the Cultural Revolution in 1966) and Nie Gannu.

Hu Feng as a Son, Father and Husband

Hu Feng does not give us a great deal of detail about his family background or his own early years in his Memoirs. He was born in Qichun County (蕪春县), in eastern Hubei Province, in an agricultural area that has long been famous for growing herbs and was once known in China as the 'County of Scholars', because more professors and doctors had been born there than in any other county. He says that his father started his working life as a maker and seller of bean curd, while his mother was the orphaned daughter of a farm labourer who was taken into Hu Feng's family when she was a child, as a future daughter-in-law (a 'tongyangxi'/'童养媳'). Hu Feng says that as a youth he worked in pasturing cattle, collecting firewood and similar activities.

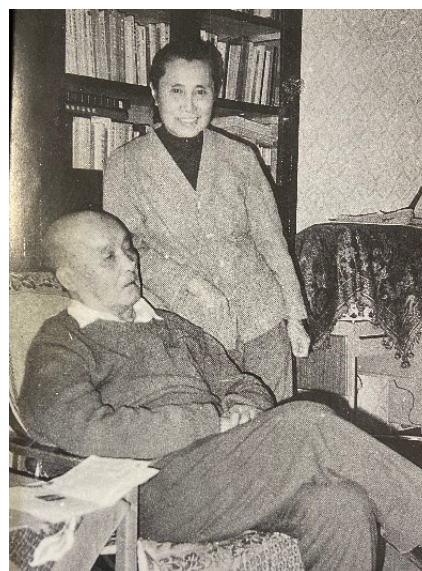
He also associated with the local 'hard working youths'. Over time the family acquired property and Hu Feng was able to go to school, funded by his father and older brothers. According to one of Hu Feng's Chinese biographers, Ma Tiji (马蹄疾), his father and brothers hoped Hu Feng would go on to become a public official, so that he could further help the family.

He started at the local village school at the age of 11, and then went on at the age of 17 to Wuchang (now part of Wuhan) where he attended a middle school. In 1923, at the age of 21, he moved on to the 'attached middle school' of Southwest University in Nanjing. He says in his Memoirs that it was there he was first influenced by 'revolutionary thought' and the 'behaviour and moral character of

revolutionaries'. He also says he participated in the May 30th Movement of 1925, which started in Shanghai but also included protests and boycotts in Nanjing. He later moved on to the preparatory school of Peking University, but he says that did not meet his expectations in terms of his 'search for idealism', so he moved on a year later to the English Department of Tsinghua University. He remained there for only a few months before returning to Qichun, where he says he experienced some 'twists and turns'. In the autumn of 1929 Hu Feng moved to Japan and became a student in the English Department of Keio University in Tokyo. He says however that he devoted his main energies in Japan to studying Marxism, the Japanese 'proletarian literature movement' and 'revolutionary activities'. He became friends with a number of Japanese 'proletarian' poets and writers including Kiyoshi Eguchi (1887-1975) and Takiji Kobayashi (1903-1933).

He published articles in two Japanese periodicals, 'Fine Arts Research' and 'Lectures on Proletarian Literature', with the aim of introducing China's 'revolutionary literature' to Japanese readers. He also joined the Japanese Communist Party and the Japanese Anti-War Alliance. In the spring of 1933, he was arrested by the Japanese police because of his involvement in organising 'left-wing anti-Japanese cultural groups' while in the country as a foreign student. He was expelled from Japan in July 1933 and then returned to Shanghai.

It appears that Hu Feng did not attend many lectures while he was a student in Japan. It is also unclear how much English he learned either in Japan or during his short time at Tsinghua University in Beijing. However, he did acquire the ability to speak and read Japanese fluently, as he later translated a number of Japanese books into Chinese and often associated with Japanese writers and political activists who moved to China.



Hu Feng and Mei Zhi in 1984

Hu Feng met his wife Mei Zhi in Shanghai in the early-1930s through their joint involvement in the League of Left-Wing Writers. They were married in late 1933 and had three children, two sons and one daughter. Hu Feng was

then 31 and Mei Zhi 19. Mei Zhi's mother was also an important member of their family until her death in the late 1950s. The family remained close despite the upheavals of the war years and the subsequent extended imprisonment of both Hu Feng and Mei Zhi. Life must have been a challenge for the children during the ongoing 'movements' of the late 1950s and then the Cultural Revolution; for example, Mei Zhi says in her book 'Unjust Case' that their younger son was pressured to break off relations with his father when he tried to join the Communist Youth League in 1965.

However, the children later worked together with their mother to achieve full pardons for their father. Both sons went on to become successful university professors and one is still publishing academic articles in his early 70s.

The best decision Hu Feng ever made was without doubt his decision to marry Mei Zhi. She stood by him and gave him her support from the beginning to the end, despite having misgivings at times about some of his actions (which she fully expressed to him). She was an extremely practical and adaptable woman, who was able to face up to all the challenges that came her way, even if she could not always overcome them. Mei Zhi died in 2004 at the age of 90.

Hu Feng maintained his basic trust in the Chinese Communist Party up to the end, though he was clearly very unhappy about his long imprisonment and much of the treatment he received during it.



Site of first meeting of Communist Party of China in Shanghai (WF)

“A Space Policy Bridge with Chinese Characteristics”.

Andrew Thomas

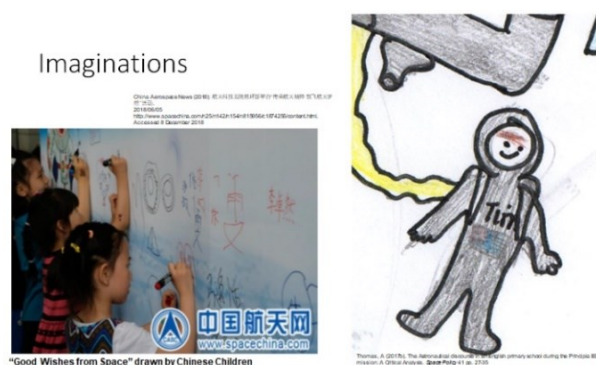
Andrew Thomas is also a Fellow of the British Interplanetary Society. He was awarded his MA in History for his thesis “Kul'tura Kosmosa: the Russian Popular Culture of Space Exploration”, and an M Phil in Politics for his thesis “The Chinese Space Programme in the Public Conversation about Space”, both available from the website dissertation.com.

SACU member Andrew Thomas recently proposed using Space Policy as a bridge between China and Europe (including the UK).

Presented at an international seminar called “**Business as Unusual: New Approaches to EU-China Relations**”, held at the School of Management ESSCA (École supérieure des sciences commerciales d'Angers) in France, the paper is both academic and empirical in nature.

The paper first reviews existing Western theories about the Chinese space programme, then sets out the academic “Frame theory” which has been used to describe European space policy. It proposes two frames for understanding space policy between Europe and China. The frames work together.

The first frame considers the Chinese space programme as a corporate whole, a single entity, and applies the language of



corporate business, including the Harvard Business Review. Consideration as a single entity is an innovation because China presents its programmes separately (crewed spacecraft, lunar exploration, etc).

Characteristic strengths and products of the Chinese programme are identified here, and some formal European initiatives with China's space agencies and programmes are described.

The second frame is called “ideology” and covers Chinese space “culture” 文 (Wén) and “ideology” 思想 (sīxiǎng). From examples in the Chinese press and on websites, some drivers of the Chinese space programme are identified.

This is a unique attempt to further understand the Chinese space programme, using Chinese sources.

Finally, the paper considers what joint initiatives could proceed with easy support in Europe, and which might be hard if not impossible for Europe to support.

The paper is on open access and may be downloaded for free from:

<https://www.academia.edu/s/24ab0bbd14>

SACU ESSAY COMPETITION

Chris Nash

Chris Nash took the English Tripos at Fitzwilliam College, Cambridge University. He worked in education in schools in London in challenging circumstances in the first part of his career, including 10 years as a Headteacher. In 2013 he relocated to Beijing to become the founding international Headteacher for the Beijing Xinxuedao company and since then has devoted himself to creating a hybrid Sino-British education which will enable Chinese young people to succeed in the UK's leading universities and on into international careers. He hopes that all of his students can be role models for dynamic partnerships between China and the UK.'

Xinxuedao Beijing International School is a unique institution in the international education landscape in China. The school was established in 2014 by two headteachers with extensive experience in the education field Hao Shaolin and Liang Yong. Over the last decade they have built a school which enables students to apply to the best international universities whilst at the same time developing a profound knowledge and understanding of Chinese culture, traditions and philosophies.

We believe that our educational mission is very closely aligned with that of the Society for Anglo-Chinese Understanding. The majority of our students chose Britain for their university destination. We believe that through history and culture there is the clear potential for the closest possible partnerships between the two nations. In both countries for example there is deep respect for the past and a determination that education should benefit the whole of society. All of our students graduating through British universities feel warmly welcomed and valued by the universities that they attend. We hope to develop with them, the foundations for strong understanding and friendships in the future.

In this context we are honoured to participate in the annual Essay Writing competition. The first thing we find is that the topics are extremely well chosen. The essay topics motivate students to research at university level the underlying continuities and discontinuities between our two countries. This year's focus on 'the environment' for example, supported a wealth of thinking about an area of genuine concern to a lot of students. Furthermore the direction from SACU to explore relevant and related issues in both countries is a platform that enables students to strive for an authentic international perspective where they can synthesise the best from both nations. This year, for example, students were able to find areas of environmental policy from Britain that could be shared with China and vice versa. In this way we believe that taking part in the competition is a rehearsal for the bridging roles between our two countries we hope these young

people will play in the future.

Developing the skills of writing for an audience is critical for bilingual learners of English as a Second Language. Most of our writing is done for Chinese audiences, therefore SACU participation is an invaluable opportunity to write for a British audience, prior to joining their British universities. We look at the profiles of SACU board members so that students have an appreciation of who they will be writing for. We know that Michael Wood will not be one of the judges, but we use the opportunity to introduce Michael as an inspirational example of how an academic can apply a love of learning to further popular understanding and a sense of connection.

We talk about empathy as an essential part of cultural intelligence, challenging students to explain aspects of China that are second nature to them, to an audience that has no first hand knowledge of them. We also treat this as an opportunity to challenge the lazy thinking of stereotypes. We know for example, that many in the UK are still relying on out of date images of pollution in China and will not know of the spectacular achievements in environmental strategies of the last decade. Our students hope that through their writing they are helping to put an end to such bias and misunderstandings.

Finally, and at the most profound level, taking part in the SACU competitions is a realisation of the Chinese contribution to universal values represented in the Confucian ideal of 君子 which is usually translated as 'noble character'. At Xinxuedao we interpret this as those who pursue knowledge and understanding in order to better serve humanity. We know that this is an intellectual and social tradition of British education too. The SACU competition is a highly welcome opportunity to demonstrate that these same humanitarian values are held by the members of an important international organisation in Britain and to involve our students in actively supporting these shared, deeply held beliefs in 美好的未来 - a better future together!



Chris with Teacher Ms Long and the Two wining students

My first SACU event “Open-Air Cinema: In conversation with Su Tong”

Fang Zong

Fang is currently a Curatorial Research Assistant for the Lee Kai Hung Chinese Culture Gallery at the Manchester Museum, University of Manchester, working on Chinese collection research and gallery content development, and establishing / maintaining relationships with local Chinese communities and museums in China. She graduated from Karolinska Institute, Sweden, with a PhD degree in Medical Sciences, previously worked as researcher in Biomed and Public Health in China, Sweden, and University of Manchester. She has been leaning museum practice, Chinese history and culture for many years.

Firstly, I thank Iris Yau 丘靜雯, SACU Council member and the event organiser, for encouraging me to share my reflection on attending my first SACU event “Open-Air Cinema: In conversation with Su Tong”.

I knew SACU (Society for Anglo-Chinese Understanding) for a long time, through my line manager Bryan Sitch, Deputy Head of Collections of the Manchester Museum, University of Manchester. We jointly published a research article entitled “An Umbrella of the Chinese Labour Corps in the Manchester Museum Collection” on China Eye in 2018. As we have been working together to develop a permanent Lee Kai Hung Chinese Culture Gallery at our museum, Bryan recently advised me to join SACU to draw inspiration from SACU’s events. How to tell a good story of China is the mission of our Chinese Culture Gallery.

Also, I learned that Michael Wood, Professor of Public History at the University of Manchester, is the current President of SACU. From his “The Story of China” both television series and book, I have been learning more about my own Chinese history, culture, and people from the eyes of a British historian.

Finally, I formally became a member of SACU on 4th July 2022, and I just regretted that I did not join SACU earlier. Meanwhile I was so glad that I joined SACU in time as I was able to join my first SACU event on 16th July 2022, and it was also an event which recalled my childhood wish, though very vague, to be a writer.

This cross-oceanic literary dialogue between the Chinese writer Su Tong 苏童 and the British sinologist Dr Frances Wood 吴芳思, was jointly held by the Chinese People's Literature Publishing House and the British Chase Publishing House. Through a video link, these two famous cultural masters discussed the creation of literature, and the translation, introduction, and dissemination of contemporary Chinese literature in the UK.

It is a hybrid event online and onsite organised by SACU. I joined on Zoom and soon found out so many pages of audience on my computer screen. Later I learned that the People's Literature Publishing House simultaneously broadcasted the event, which attracted nearly 30,000

domestic and foreign viewers to watch the live broadcast online in just one hour. Through screen I saw a huge numbers of live audience at the dialogue at China Exchange, Chinatown, London. I wish I could join in-person for my next SACU event.

Dr Frances Wood is a big name for a book worm and a museum professional now focusing on Chinese Culture. Whenever I visit the British Library and appreciate its Chinese exhibitions, I am thinking of the driving force and wisdom “behind the scenes”.



Su Tong interviewed by Frances Wood

Su Tong is one of China’s most acclaimed writers. I learned about Su Tong through watching the films *Raise the Red Lantern* by director Zhang Yimou, and *Rice*, both adapted from his books. This SACU event provided me with an opportunity to virtually “see” Su Tong, a successful writer who a very young Chinese girl once had a dream to be.

During the dialogue, Frances expressed her appreciation for Su Tong's works. From the perspective of British scholars and readers, she asked Su Tong many about his works. Su Tong specifically talked about the English version of “Open-Air Cinema” just published in the UK, because this is the first time that his collection of essays has been translated into English and published overseas. I have not read this book yet, though simply through the title I remembered my childhood experience of enjoying many open-air films in China. In my imagination each essay is like a slide show reflecting fragments of his memory about changes in China.



Also, Su Tong spent much time talking about his long novel “Shadow of the Hunter”, an English edition of which was published in May 2020. Its translator James Trapp, and

editor David Lammie, were also present at the event. This urged me to know more about this novel, and so I searched its Chinese version and was astonished to see its book cover design with the distinctive yellow Winter Jasmine drawing and elegant inscriptions for the book title in Chinese Seal Calligraphy. I thought they are so much like the artworks of my Chinese tutor, Prof Chen Lyusheng.

He is a senior art critic, curator, painter, calligrapher, photographer, collector, and a former Deputy Director of the National Museum of China. He is currently the Director of the Centre for Arts and Sciences, and Museum, of the University of Science and Technology of China, and a guest professor in art and museum study for many universities, including Nanjing Art Institute, Shanghai Academy of Fine Arts, the City University of Macau, and Taiwan Normal University. He also has close relationships with cultural institutions in the UK.



Professor Chen Lyusheng

I checked with Prof. Lyusheng about this book cover, and he admitted that it was his artwork which had been commissioned by the book publisher, Writer's Press. He admires SACU's mission and what we do and would like to collaborate with SACU. Later I attended SACU's China Connections/Chinese Heritage Working Group meeting on 23rd July 2022, and recommended him to the Working Group for future SACU events such as comparisons of museums and arts between UK and China etc.

SACU Working Group members were very interested in him and what he would bring to SACU. I would very much like to make the link between him and SACU, and to help to coordinate potential related events, to make my contribution to SACU as a new but dedicated member.

Shortly after my first SACU event, I was invited to a dinner meeting with some SACU members in Manchester Chinatown where I met Iris Yau (Council Member), Walter Fung (China Eye Editor), Cilla Hollman (Manchester Branch secretary), Jenny Clegg (Vice President), Hanxin Yang (President of Xinhua Chinese Association) and Kevan Nelson (Unison Northwest Regional Secretary).

Iris gave me a copy of her exhibition document "Opium, Silk and the Missionaries in China", Jenny kindly gave some China-related books to us, and Walter brought me several copies of China Eye magazine. All these will be beneficial to my work for the Chinese Culture Gallery. From these SACU members I learned more about SACU, its history, mission, and future. I was so moved by their long-term passion and dedication to carry out SACU's mission.

My first SACU event was a good kick start for my future journey with SACU and opened my eyes to a wider vision to promote understanding between the peoples of China and the UK.

Again, thanks to Iris Yau for organising this wonderful event and encouraging me to write down my personal experiences of it. Also, thanks to all other SACU members who helped to make this event so successful. Thanks SACU.

Views of Manchester



Manchester University, main buildings, Oxford Road. The Lee Kai Hung Chinese Culture Gallery will be in the building on the right-hand side. It is scheduled to open to the public in February 2023. It is about a mile south of the city centre.



The Chinese Arch in Manchester Chinatown. Erected in 1987 by craftsmen from Beijing. Manchester is twinned with Wuhan and has the largest Chinese population in the UK outside of London. Liverpool has the distinction of being the oldest Chinatown in Europe. (WF)

Reading About China by Walter Fung

‘Lost Horizon’ by James Hilton

I bought this paperback book, Pan Books 1971 from a charity shop in Kelso on 25 May 1986 on one of my then many trips to Scotland. I had seen the film about 14 years previously in Manchester and so I kept the book intending to read it. In a decluttering exercise a month ago, I decided to take it back to a charity shop, but at the last minute decided to read it. Once I got started, I could not put it down and finished reading in two days!



Street scene in Shangri-la (WF)

It is a fascinating and intriguing story of how four travellers arrived by ‘accident?’ in a remote part of Tibet. The plane had to come down in the middle of nowhere and they were taken to a Tibetan monastery. Here the way of life was initially boring, but eventually, isolated from the cares and frustrations of Western life, it became relaxing, refreshing and somehow fulfilling to three of them and they decided to stay, ‘for good’. They had reached Shangri-la.

A film was made in about 1971, based on the book by James Hilton. In the film, Chang, the monastery abbot’s Chinese messenger and spokesman was played by John Gielgud. I now see this as good example of ‘Yellowface’. Gielgud is a European, but he was made up to look Chinese! The film popularised the utopia of Shangri-la, with its clean air, wonderful scenery, unhurried pace of life, and a place conducive to peace of mind and inner satisfaction. Does it really exist?



Buddhist temple on a hilltop

There are remote valleys and isolated areas of outstanding beauty in Yunnan province in China and a decade or so ago, the Chinese authorities, selected an historic village called Zhongdian as ‘Shangri-la’. It had been unchanged for centuries and could well be taken for a Shangri-la. Part of it was later destroyed in a fire – many buildings were made of wood. However, it was rebuilt in the original style. Today, Shangri-la is on the tourist trail and some would say ‘it has become a commercial tourist trap’. However, it is still well worth a visit for the scenery, which takes your breath

away and for the historic value. There are Tibetan monasteries to visit and other historic sites. 香格里拉, pinyin: Xiānggélílā, It is in a Tibetan Autonomous Region of Yunnan, bordering on Sichuan province in South-west China.

‘The World War; Forgotten Soldiers of Empire’ by David Olusoga (Head of Zeus 2019)

The Chinese Labour Corps are mentioned in about 20 pages of this very well written 463-page book about the four million non-European men who participated in the Great War of 1914-1919. However, some information is included, which I have not seen before in other books. Olusoga’s book focusses on the human stories of the men; other books tend to mainly record the political aspects.

At the end of hostilities, most of the men from the combatant nations went home. However, a very large number of Chinese remained in Flanders for many months after the ceasefire. Six months after the end of the war 80,000 Chinese were still in Europe and 50,000 still waiting for transport home in the summer of 1919.

Many Chinese were kept on to fill in trenches, clear the battlefields of debris, unexploded shells and retrieve human remains, which had to be re-buried. This was a gruesome and unpleasant task. About a third of the 1.5 billion shells fired during the war failed to detonate. Included in this number were poison gas shells and there were abandoned firearms, grenades and stockpiles of ammunition. Many Chinese died in the clearing-up operations



The lady on the right’s grandfather survived the war, but died during the clearing-up operations (WF Flanders 2017)

It appears that the military police went home together with the troops and so before civilian police could be put in place, discipline broke down. Furthermore, the Chinese men’s living accommodation, supplies of food and other commodities were not as well organised as during the war. It seemed that the Chinese had to fend for themselves. They were living in tents and in poor housing conditions. During the winter they went in search of fuel and wood to burn to keep warm and they came into conflict with local civilians.

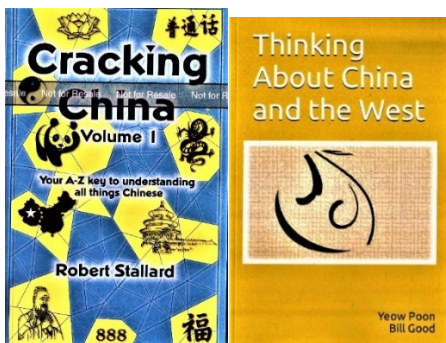
The huge painting for the Pantheon in Paris, to commemorate the war was mentioned. This was probably the largest painting ever made; 45 feet high and 402 feet long painted by 21 artists depicting 6,000 figures. However, it was largely completed before the Americans entered the war. Consequently, there was no room on the painting for the Americans, so the area occupied by the Chinese was painted over, thus excluding them. The painting hung in the Pantheon in Paris for a time, but afterwards in 1927 it was sent to the USA and exhibited in New York and Chicago. Then it was sent to the American World War One Museum in Kansas where it was broken up and the part with the Americans on was made central. Much of the rest, about 93% of it, was discarded.

Cracking China, Volume 1 by Rob Stallard

Rob, of course is a SACU Vice-president who amongst many other duties on the SACU committee set up the SACU website. This original website contained a wealth of information about China, which attracted many researchers, students and members of the general public. In a change of policy, the new existing website includes very little actual information on the history and culture of China, but focuses on current SACU affairs and activities.

Rob has set up his own website *chinasage.info*, which includes a very large collection of subjects on China. It has many colourful illustrations. As a sequel to this, Rob has written a book covering a wide section of China's history, culture and traditions in a new book, **'Cracking China'**. He has selected 60 carefully chosen subjects, arranged in alphabetical order, to 'unlock the secrets of this still mysterious civilisation.

Subjects, such as bamboo, yin and yang, festivals, acupuncture. Kung fu and dragons are explained in a clear and precise way together with illustrations. The book contains 161 pages in an attractive format and is available from Amazon.



Thinking about China and the West by Yeow Poon and Bill Good.

This book is a great contribution to Anglo Chinese Understanding. It presents China in a concise, balanced and easy to read manner. It shows perception and insight in explaining key differences between China and the West.

A fundamental difference possibly originated in geographical factors. China developed in a land area of wide plains where people learnt to cooperate together in a generally harmonious manner. The peoples of Europe, in contrast grew up in valleys separated by mountains which fostered individualism and independence from each other.

China's system of government differs from Western democracies. It works well in China but China has no interest in influencing the political system of other countries. China believes in non-interference and has never sent conquering forces overseas, a direct contrast to Western nations. China has one military base in Djibouti but there are 400 US military bases circling China, and so it is no wonder that China is strengthening its military. A military to ensure that China will never again be a victim of imperialism.

Much of China's policy is to provide a better life for its people. Big corporations in China must provide for the good of society and not just elite shareholders. The West hoped that as it developed, China would follow the West's model, of liberal democracy but China has chosen a different path. The type of democracy is best decided by a country's people themselves, influenced by culture and

history. In a rapidly changing world, liberal democracies may not have sufficient time to respond quickly. The future depends on the West's sharing of power with emerging nations, such as China to form a multipolar world. The West should not persist in its hegemony believing its values are superior to others.

East Meets West by Joan Chan (Appin Press)

This is a bilingual (English and Chinese) Trilogy which summarises 50 classical Chinese texts and compares them with equivalent Western writings. Starting with the creation myths, written by various authors in the Han and Tang Dynasties, and the Book of Changes, it includes the Arts of War, by Sun Zi and the 'Four Great Novels' of China: Romance of the Three Kingdoms, Water Margin, Outlaws of the Marsh and Dream of the Red Chamber.

Most of the other texts are unknown in the West. Introducing them to Western readers is one of the main objectives of this work. For Anglo Chinese Understanding, it is important to have the opportunity to read the literature that has influenced Chinese minds over many centuries. The reader should also benefit from knowledge of Chinese philosophy and attitudes to life, which can be extracted from these texts. For example, the story of Mulan, which has been made into a film. Mulan answers the emperor's call for a soldier from every family. Her father is aged and cannot go, so she dresses as a man and goes in his place. She fights bravely in the army for 12 years. At demobbing her fellow soldiers cannot believe that their comrade is a girl. To reward her bravery she is offered land, titles, money, but all she wants is a fast horse to go home to her parents.

Joan herself had a very varied life, having lived in Hong Kong, Canada, Ireland and the UK. She had experience in teaching, newspaper editing, helping to run a post office, a restaurant and in various forms of voluntary work. She was a member of SACU and promoted SACU along with her Trilogy at book fairs, including one in London and even one in Beijing. Together with other associates, I assisted Joan in producing the books.

I was first introduced to her by another SACU member, Professor Zheng Yaying. During a chance meeting, appropriately enough in Waterstones book shop, Yaying said that she had a friend, Joan Chan, who was well-read in both Chinese and English classical literature – such people are rare. Joan was writing a book on Chinese literature and comparing the items of literature with similar works in English literature. Joan was having some problems and would I help? It took about three years of drafting and improving the English grammar and the books were published in 2010. Joan had tremendous determination to see the work through. Several extracts of her work have appeared in China Eye.

Joan passed away on the 9th October of this year in Liverpool. He was 87 years old. This review of her Trilogy forms part of an appreciation of her life.



Sino File Winter 2022

Queen Elizabeth II and China.

Like most citizens of the UK and indeed the world, I was saddened to hear the news of HM the Queen's death. I can remember the death of King George VI and the new Queen's Coronation.

HM Queen Elizabeth II met nearly all of the most senior Chinese leaders in recent years. She visited China in 1986 at the invitation of Deng Xiaoping and she clearly enjoyed her visit. She was seen taking her own personal photographs on the Great Wall with her Leica camera.

The Times of 15/10/86 records that a 300 yard walk on the Great Wall was arranged for her, but the Queen walked on for a further 100 yards up an exceptionally steep portion and reached an altitude of 3,500 feet above sea level. She was not at all tired by the effort.

She met all the top leaders at that time in 1986: Hu Yaobang, Zhao Ziyang as well as Deng Xiaoping, who greeted her, 'beaming mightily'. Deng thanked her for coming to see an old man such as he. In conversation, Deng mentioned that he had visited Paris and climbed to the top of the Eiffel Tower, from where he was told England could be seen. The Queen explained that it was not possible, because England is quite a way from there.

The Daily Mail of 17/10/86 reported the Duke of Edinburgh's inappropriate remarks, including those about Chinese 'slitty eyes,' but it also mentioned that 16 British firms had signed trade deals worth hundreds of millions of pounds during the tour.

In later years, Chinese Presidents Jiang Zemin, Hu Jintao and Xi Jinping have all visited the UK and met the Queen.

On September 12th Chinese Vice-President Wang Qishan visited the British Embassy in Beijing, signed the condolences book and stood in silence in front of a portrait of the Queen. He made the trip to London for the Queen's funeral and despite some protests, he was permitted to pay his respects in Westminster Hall. The Chinese Ambassador to the UK however was not allowed into the Houses of Parliament which includes Westminster Hall. Xi Jinping sent a message of condolence on the Queen's death on the 8th September and two days later and one of congratulations to King Charles III.



From China Daily Global Weekly 16-22 Sept. 2022

The first senior leader of the PRC to come to the UK, was Hua Guofeng, the man who succeeded Mao, who is alleged to have said to Hua. 'With you in charge, I am at ease'. Hua was displaced by Deng Xiaoping not long after. However, Hua did get rid of the Gang of Four.

Hua arrived in the UK on 28th October 1979. Met at Heathrow by Margaret Thatcher, he had lunch with the Queen and stayed at Claridge's Hotel.

He had already spent a week each in France and Germany. The main reason for coming to the UK was to visit Rolls Royce to see the RB211. Then he visited the British Rail technical centre to see the UK's Advanced Train. We were train technology leaders then! Both companies were in Derby.

I was working in Derby at that time and the local officials were over the moon, because 'he could have gone anywhere in the world, but he chose to come to Derby!'. Later Hua went to Wallingford to visit a farm and then to Oxford University. Several trade deals were signed and Chinese airlines given the right to fly to the UK.

From the British press

UK phone firms given more time to strip out Huawei

BT and others have been given another year to remove Huawei equipment from core 5G networks. This is to avoid disruption. The extra exposure to security is outweighed by the risk of disruption and impact on customers. The deadline has been put back to December 2023 from the end of January 2023. The overall deadline to remove all Huawei equipment remains at the end of December 2027. Under the Telecommunications Security Act last year, Huawei is classified as 'high risk' to national security. The ban follows US pressure and sanctions. Huawei was one of BT's largest suppliers. BT estimates that the rules will cost £500 million, will be time-consuming and will be a setback to the rollout of 5G in the UK. (From The Times 14/10/22).

Scholz alarms the West, 'selling out to China'

Olaf Scholz, the German Chancellor has sent his senior policy official to the US to allay fears that his trip to Beijing could hand Xi Jinping a 'propaganda coup.' Scholz will be the first leader of a major Western country to visit Beijing since the pandemic. The German envoy sent to Washington will inform Biden that Scholz will raise the issues of Taiwan, Xinjiang and Ukraine with Mr Xi. Scholz is being accompanied to Beijing by senior trade officials including those of Siemens and BASF. These companies are going ahead with multibillion euro investments in China. This follows last week's approval of a Chinese stake in one of the shipping terminals at Hamburg, despite misgivings from some German ministers. In addition, it seems likely that the Germans will allow a Swedish subsidiary of a Chinese company to buy Elmos, a microchip manufacturer in Dortmund.

China is Germany's largest trade partner and Germany depends heavily on China as an export market and also as a source of rare earth metals and renewable energy technology. Despite negative feelings on the part of some

German politicians and the German public, German industry does not want to upset dealings with Beijing, especially in 'these difficult times.' *(From The Times 2/11/22)*

Lang Lang

Lang Lang is a global superstar. He was the first Chinese pianist to work at the Berlin Philharmonic, the Vienna Philharmonic and in the US. He has said that he wants to use the piano to tell the China story and to convey the China voice. His new album celebrates Disney music. *(From Culture Sunday Times Magazine 18/9/22)*

Rio Tinto and China Baowu joint venture

Rio Tinto and its biggest customer, China Baowu are to invest \$2 billion in developing a new iron ore mine in the Pilbara region of Western Australia. The new mine is expected to produce 25 million tonnes of iron ore each year. Construction of the mine will start next year and production is to start in 2025. Rio Tinto shipped more than 322 million tonnes of the product last year from this region, where it has 17 mines, four port terminals and a large rail network. Australia is the world's largest producer of iron ore and China is its biggest customer. *(From The Times 15/9/22)*

Chinese university for the elderly

President Xi has launched a National University for the Aged. It is set up within the state-run Open University of China, which will offer online and offline courses. The move comes a month after Xi demanded a national strategy to actively cope with ageing. China has 267 million people over the age of 65. Courses are offered include medicine, nutrition, fitness, civil law, painting, cooking and computer skills. There are 30 provincial-level universities for the aged. Policymakers believe the aged can contribute to society and have launched a jobs website for them. They say education of the elderly will lead to job opportunities. *(From The Times 21/11/22)*

Qing Dynasty ship to be raised from river bed

A month-long project has begun to raise a 150-year-old shipwreck from the mouth of the Yangtze River. The ship is filled with Qing Dynasty porcelain and other artefacts and is believed to have been the largest wooden trading vessel at that time. The discovery is near Shanghai and is said to be part of a drive to retell China's history as an international trading nation. Chinese archaeologists say it is important because it adds to the history of Shanghai as an international trading hub. Qing Dynasty porcelain has fetched millions at auctions; preliminary excavations of the wreck have already uncovered 600 pieces of porcelain and other pottery. The wreck is being pulled out of the sea by specialist salvage boats. A purpose-built museum is being prepared for it on the banks of the Huangpu River. *(From The Times 14/9/22)*

Security fears as British academics work with Chinese

British academics have collaborated on thousands of research papers with Chinese military scientists, according to a government-funded report that universities sought to suppress. The paper, a summary of which was published yesterday by the Henry Jackson Society, detailed publications in which British academics had partnered with those at 'very high-risk' universities in China. It also detailed links to universities in Russia and Iran with military

ties. The research by the foreign policy and national security think tank claims to have uncovered 13,415 collaborative partnerships. It is alleged that 11,611 of these were between British and Chinese academics. *(From The Telegraph on-line October 2022)*

Newcastle to 'de-twin' Taiyuan

The City of Newcastle, twinned with Taiyuan in Shanxi since 1985, is to decouple from the Chinese city, following a unanimous council decision. The motion was brought by a Liberal Democrat councillor and was supported by Newcastle Stands with Hong Kong, a student-led group with chapters in other UK universities. It was also supported by a letter from Jo Smith Finley, a reader in Chinese studies at Newcastle University who was sanctioned by China for spreading, what Beijing called, 'lies and disinformation'. Wakefield and Newport councils have also taken steps to end twinning relationships with Chinese cities. *(From The Times 4/11/22)*

UK academics fail to break links with China

British academics have continued to work with US-sanctioned Chinese companies despite their universities saying that formal research collaborations have ceased. Concerns have been raised because, it is alleged, some research can have military applications and could have an impact on UK security. This comes as the Truss administration has signalled a shift to treating China more as an adversary. A source told the Sun that China would be defined as an 'acute threat' similar to Russia. An academic at Strathclyde University has continued to work on space technology with a US-sanctioned Chinese defence contractor. The University of Nottingham has continued to work with AIVC, a company that supplies the Chinese military with fighter jets. However, that university has said that all agreements are in line with UK legislation and are subject to rigorous internal checks. *(From The Times 17/10/22)*

BMW to relocate electric Mini to China

The Cowley factory on the outskirts of Oxford is not up to the challenge of creating electric vehicles, says the Mini boss.

BMW is to axe all UK production of the award-winning electric Mini and relocate it to China, dealing a major blow to hopes that Britain could be a global hub for zero-emission vehicle manufacture. BMW makes 40,000 electric Minis per year at its Cowley factory on the outskirts of Oxford.

The move is a further blow to the UK's ambition to become a leader in global electric car manufacturing, following Honda's decision to quit Britain in 2016. BMW's joint venture with Great Wall Motors means their hatchback and small SUV models will now be made in east China, as will the next generation zero-emission Mini Aceman. *(From The Guardian on-line 15/10/22)*

First Chinese electric car to come to Britain

The first of a wave of Chinese electric cars to shake up the UK market will go on sale next month. Great Wall Motor will unveil the Ora Funky Cat hatchback at the Paris Motor Show. It will undercut European and Korean models with a price of £31,900. Over 8,000 have already been ordered. It

competes with the VW ID3, the Seat Cupra and the Hyundai Kona. The Chinese car has a range of 193 miles on a single charge and is rechargeable to 80% capacity in 42 minutes. In the UK, it will be sold by Lookers in Essex and the West Midlands and Peter Vardy in Scotland. The Great Wall company is one of China's top 10 carmakers and is about the same size as Land Rover with annual revenues of 136 billion yuan- (£17 billion). *(From The Times 17/10/22)*

China's Mars rover finds possible evidence of floods

The rover has uncovered signs that could indicate floods that would have submerged part of Mars under water more than 1.6 billion years ago. The Chinese Zhurong rover landed last year in a large crater known as Utopia Planitia. This area of northern Mars is widely believed to have been the site of an ancient ocean. The rover is equipped with a ground-penetrating radar system, which can provide clues as to what lies beneath the planet's surface to a depth of about 250 ft. These latest results were published in the science journal Nature this week. The NASA rover Perseverance is exploring a region near the Martian equator which is thought to have been - the site of a river delta 3.5 billion years ago. Rock samples have been gathered which NASA says contain 'intriguing organic compounds'. These have been sealed in 30 containers which it is hoped can be brought to Earth by 2033. *(From The Times 29/9/22)*

Efforts to preserve Manchu language

The rulers of the Qing Dynasty, which produced the last emperor of China, were Manchus from the north-east of China. Today, there are 10 million Manchus in China, but only about 100 people speak the Manchu dialect. It is in danger of becoming an extinct language. Wang Di of the provincial academy of social sciences in Heilongjiang is calling for more effort to preserve it, including the use of artificial intelligence to identify and synthesise the sounds. Researchers are especially concerned that China may at some stage not have enough people with knowledge of the language to decode the huge volume of documents from the Qing Dynasty. The 'alarm' was first sounded in 2007. *(From The Times 16/11/22)*

From the Chinese press

Hong Kong Palace Museum

The Palace Museum in Beijing hopes to hold a joint exhibition with its counterpart in Taipei. Wang Xudong, the director of the new Hong Kong Palace Museum, which is also known as the Forbidden City, expressed this wish at a news conference on 20th October. He said that both sides are of the same blood and share the same roots. After the civil war in the late 1940s some of the collections from Beijing were taken to Taipei and housed in the museum there, which was built in 1962. *(From CDGW 28/10-3/11/22)*

Agricultural breakthrough

In the Yuwang Wetland in Weifang, on the coast in Shandong, salt-affected soil has been put to farm use and wheat, rice and other crops have been grown. After three years of work to manage the salt-affected soil and to cultivate salt-tolerant seeds, the once barren land has been transformed into a productive area for salt-affected rice. China has 100 million hectares of salt-affected soil, which is

about the area of Egypt. It is thought that a third of this area could be turned into productive land. *(From CDGW 4-10/11/22)*

Chinese academics and scholars leave the US

The 'China Initiative' launched by President Trump and continued by Present Biden has created a hostile environment for Chinese people in the US. Trump claimed that it was necessary to catch and punish Chinese scholars engaging in espionage. Since 2018, 150 investigations have been carried out, but only 6% have revealed wrongdoing.

Many Chinese scholars and researchers do not feel comfortable and large numbers have gone home to China. A report from the Asian American Scholar Forum (AASF) indicates that 35% of respondents of Chinese origin feel unwelcome in the US and 72% do not feel safe as an academic researcher. In the year 2021 more than 1,400 Chinese teachers and researchers returned home to China. More are expected to follow,

The contribution of Chinese-born researchers in the US benefits the US and the world. Their loss is likely to be felt. Between 2018 and 2020, 27.2% of the world's top 1% of most frequently cited papers came from China. *(From Beijing Review 20/10/22)*

Lecture from space station

The third live class from China's space station took place on October 12th. It was delivered by the three members of the crew of Shenzhou-14 to students on Earth. Lecture content included a capillary effect experiment, the vibration of liquid and liquid-solid mixtures and drinking water through a super-long straw. These illustrated the effects of a microgravity environment. This particular lecture was delivered from the Wentian laboratory module. The first two lectures were delivered from other parts of the space station. An additional module, the Mengtian laboratory will be launched soon. *(From Beijing Review 20/10/22)*

LONDON, Sept. 21 (Xinhua) -- The British Fashion

Council (BFC) is striving for ethnic diversity and more representation of designers and models from China to change the industry for good. 'London Fashion Week' is the platform to reach a global audience. It's also an opportunity for us to talk about the progress we're making in the areas of diversity and inclusion, British Fashion Council CEO Caroline Rush told Xinhua in a recent interview.

Rush stressed she hopes more Chinese designers and fashion models move into the spotlight. 'We have to represent the society that we live in. London is a city which is one of the most diverse cities in the world. There's a large Chinese community here, and so it's really important their force is represented. However, fashion businesses are still not adequately prioritizing diversity and inclusion, according to the BFC's Diversity & Inclusion in the Fashion Industry report published in 2022.

Multistorey pig farms in China

A project started in China two years ago involves multistorey pig farms up to 26 storeys high. China is the largest producer of pork and is also its biggest consumer.

The multistorey farms have air conditioning, humidity, temperature and air quality controlled and there are also maternity facilities and automated control points for feeding. Guangdong province has 170 of these farms. They take up less than a fifth of the land of ordinary pig farms. *(From The Times 3/11/22)*

China centred organisations set to expand

The BRICS nations organisation (Brazil, Russia, India, China and South Africa) is likely to expand in the near future. The 2022 summit meeting, chaired by China had several other countries as observers. Applications for membership submitted by Iran and Argentina are already being considered, while Saudi Arabia, Turkey, and Egypt have applied to join. In addition, it is understood that Algeria, Bangladesh, Indonesia, Kazakhstan, Mexico, Nigeria, Pakistan, Sudan, Syria, the UAE and Venezuela have expressed interest in joining. *(From CDGW 16-22/9/22)*

The Shanghai Cooperative Organisation was founded by China, Russia, Kazakhstan, Uzbekistan initially for security reasons. It has since expanded to include, India and Pakistan. Eight nations are full members with four others as observers and a further six dialogue partners. Next year, Iran will become a full member.

Chinese airlines to increase international flights

China Eastern Airlines will resume some international flights from the end of October; including Shanghai to Bangkok, Hangzhou and Tokyo, Qingdao and Seoul and between Qingdao and Dubai. In the near future the airline hopes to fly 108 scheduled international flights along 42 routes every week.

China Southern will resume scheduled international flights from the end of this month. At present 71 flights operate every week and this will increase to 86 flights per week. *(From CDGW 21-27/10/22)*

China Rail (CTGN) website 6 October 2022

China has the world's longest high-speed rail network, reaching over 40,000 kilometres, with some newly built lines with a speed of 350 kilometres per hour (217 mph). That length can circle the entire equator. China is exporting its high-speed rail technology to other countries and the world's first international standard for high-speed railway construction, published by the International Union of Railways, was drafted by China.

China's grain storage's new high

Grain output reached a record 683 million metric tons last year and the grain reserve network was further improved to ensure food security. This was announced on October 17th at the outgoing 20th National Congress of the CPC. National warehouses have a storage capacity of 700 million tons that can be tapped into during major natural disasters or emergencies. The per capita grain for China reached 483.5 kg which is far above the warning level of 400 kg. set by the Food and Agricultural Organisation of the UN. *(From CDGW 21-27/10/22)*

Inner Mongolia sets renewable energy plan

This autonomous region, a large coal producer, has unveiled a plan to peak its carbon emissions before 2030 and vows to generate more renewable energy than coal-fired power stations before 2030. This will contribute to China's overall plan to realise carbon neutrality before 2060. *(From CDGW 25/11-1/12/22)*

China leads the world in patent applications

The World Intellectual Property Organisation data show that 3.4 million patent applications were filed worldwide in 2021. China's IP offices received 1.59 million. This was equivalent to the total of the next 12 ranked countries. China also saw growth in other IP sectors such as trademarks, industrial designs, plant varieties and geographical indications. *From CBGW 25/11-1/12/22)*

Computer chips issues

Following the US ban and sanctions on the supply of advanced computer chips to Chinese companies. China has the world's largest number of STEM (science, technology, engineering and mathematics) PhDs in the world. China is hiring foreign engineers and managers who have advanced chip manufacturing experience. In addition, the US actions might strengthen Beijing's resolve to make their own advanced chips. This mindset has worked for China in nuclear research, space, AI, quantum computing, advanced weaponry and hypersonic technology in which China is now amongst the world leaders. This could well happen with computer chips. *(From a report in CDGW 13/10/22.)*

N B. This reminds one of the Macartney and Amherst missions to China about 200 years ago. They called in at St Helena and met Napoleon. He warned against fighting China, saying that without doubt you would succeed at first but you are only telling them what they must do. They will go away and do whatever is necessary, come back and defeat you. This view is also implied in the following report in the Financial Times.

The Financial Times of 25/10/22, includes a heading stating that the US chip maker curbs (announced on 13/10/22) will slow China's march, but it will be far from arresting it. Without access to US technology, China will struggle to maintain its fast expansion in AI, supercomputers and cloud computing, but this curb will turbocharge the Chinese home-grown chip industry.

NB. Many US companies list China as their biggest market; Applied Materials, 33%; Intel 27% and Lam Research, 31%. (It would be thought that not supplying China would cause unemployment and seriously reduce the turnover of these companies?)

Elephant sanctuary; People's Daily, China 15/8/22

Sixteen Asian elephants were treated to a buffet of fruits and vegetables artistically laid out at the Wild Elephant Valley in the Xishuangbanna national nature reserve in Yunnan. Asian elephants, a protected species mostly found in Yunnan, have seen their wild population in the province increase from 293 in 2018 to approximately 360 by 2022.

NB. CDGW = China Daily Global Weekly

Chinese Laundries by Walter Fung

With the British Chinese Exhibition at the British Library and elsewhere, there seems to be an interest in Chinese laundries which provided the livelihood of many of the early Chinese in England and Wales during the first part of the 20th century. This article is based on research carried out mainly on laundries in the Liverpool area, which had by far the highest number in the UK.

Why did they come? Throughout the late 19th and early 20th century China was in turmoil with warlords, civil wars and bandits. Apart from sailors, most of the Chinese who came to the UK at that time were from an area about 50 miles west of Hong Kong, the Four Counties. Known as See Yep in Cantonese, Siyi in Mandarin. The four counties are Toisan, Hoiping, Sunwei and Yanping in Cantonese. Names in Mandarin are Taishan, Kaiping, Xinhui and Enping. The most prominent county was Toisan, which in addition to the other problems, suffered a conflict between, the local born Toisanese and the Hakka, a group of relative newcomers to the area. Between 1854 and 1867, about 200,000 people died in the fighting. Toisan was overcrowded, with poverty, floods, and famine resulting in significant emigration.

One of the main towns in Toisan where Liverpool Chinese came from was Kwonghoi, (Guanghai) which, suffered 73 bandit raids between 1917 and 1926 involving 3,214 households. Families with relations abroad were especial targets for bandits and kidnappers and so fortified dwelling houses with look-out towers were built in the See Yep area.

Why did they open laundries? I believe it is because many of the early Chinese arrivals had connections with relatives or acquaintances in North America where tens of thousands of Chinese had gone to work in the gold mines and later to build the railways. These two occupations were dominated by males and perhaps the Chinese were willing to do work Caucasian men were reluctant to do i.e., cooking and washing? Many Chinese later opened laundries across North America. There were hundreds in many cities such as New York (over 2,000), Chicago (700), San Francisco (500+) and Montreal (358). The men operating these laundries were mainly from the same Four Counties area of China.

Many of the Liverpool migrants had family or contacts already here, who helped them settle and open laundries. There were self-help organisations such as the See Yep Association formed by men from this area in 1906. Loyalty and relationship between family and community are very strong in Chinese culture. Most were farmers but there were also some professional people; my grandfather was a school teacher. However, because of language difficulties they had to do whatever work they could find. By opening laundries, the Chinese did not compete with the host population for jobs and they could be set up with the minimum of equipment, indeed much of the work was done by hand. As business built up, machines would be purchased, but the work entailed very long hours. Many laundry men worked 18 hours or more each day six days a week.

Benton and Gomez's book quotes a Chinese source, stating that at the turn of the 20th Century, a Toisanese man called Mei Xuan Li (Moy Hin Li in Cantonese) moved from America to Liverpool and introduced the first Chinese laundries into England. However, a commercial directory, lists the first Chinese laundry in Liverpool as Chin Yee in 1888, at 29 Newington (near Central Station).

In 1901 there were only eight Chinese laundries listed, out of a total number of 372 laundries in the Liverpool district. This number increased to 42 Chinese out of a total of 520 listed in 1905. By 1912, the number had grown to 67 Chinese, out of a total of about 546 laundries in total. By 1940, there were 119 Chinese out

of a total of 250 laundry companies (not including receiving offices). There were some protests from local women laundry operators who resented the competition. Complaints about unsanitary conditions in Chinese laundries and their being a façade for brothels and opium smoking dens were investigated by the police but these were not regarded as a cause for too much concern. Chinese were generally regarded as law-abiding. There was a certain amount of hostility in Liverpool, but nothing like the situation in Cardiff when 30 Chinese laundries were wrecked in one night during 1911, in a dispute over the employment of Chinese sailors.

I examined 25 separate years, of Kellys directories, spanning the period 1888 to 1970. I recorded a total of 313 laundry addresses in the City of Liverpool and surrounding districts, such as Birkenhead, Wallasey, Bootle, Litherland and Crosby. The 1930s were the heyday for laundries in Liverpool. The greatest number of Chinese laundries listed in any one year, was 136 in 1930 followed by 1935 with 126. The number declined steadily with only 92 listed in 1946, but there were still 57 in 1966.

Listing Chinese names was not always straight forward. There was no standard way of writing down Chinese names in English. Thus, the name Chou could appear as Chow, Jou etc. Local dialects added to the problem and also Chinese generally put the surname first but not always. To be absolutely certain of a Chinese surname it is necessary to see the name in Chinese characters. The name Lee appears very frequently making historians conclude that Lee clansmen dominated the Chinese laundries. However, there was not an especially large number of men with the Lee surname in England. The reason is almost certainly because the sound 'lee' in Chinese means 'profit'. There were a disproportionate number of Lee Chinese laundries in other cities and towns in Britain.

Many laundries changed hands frequently and I recorded the names of 583 individuals in Liverpool. These lists however may not be complete, because some laundrymen did not submit their business details. It seems that apart from families many laundrymen did not stay in one place for a long period of time. Many moved away, maybe back to China or to the US, Canada or Australia, where some had relations. The early Chinese did not intend to settle in the UK. The aim was to make money to send home to support their families in China and eventually retire to China. They have been called the 'sojourning' Chinese who had no interest in assimilation.



A laundry in New Ferry, Wirral. Courtesy of Pang Family

The early Chinese community was almost entirely male and so many men married English girls. Other men paid short visits to China to visit relations and to find a partner from his ancestral village to bring to England. However, travel to China was expensive and the relations would expect expensive gifts. People in China believed that it was easy to succeed and make money in England. Going home empty handed was unthinkable for some and some never went home. Evidence for this, is the Chinese section in Anfield cemetery in Liverpool.

Whilst in England, the laundrymen tried hard to retain their heritage and culture, encouraging their children to attend Chinese Sunday school to learn the Chinese language. Some sent their sons, but not their daughters, 'back' to China when they were in their mid-teens. They were sent to meet their relations, to learn the Chinese language and culture and to acquire a Chinese bride to bring back to England. They missed out on secondary education and on their return could only work in the Chinese community.

Laundry work began by receiving and sorting. My father used to write laundry lists in Chinese using a brush-pen. White and light-coloured items had to be segregated from coloured and heavily soiled items. The laundry was boiled, washed and rinsed. Boiling was carried out in a large metal vessel heated by a coke fire. After boiling, the laundry was transferred by hand to the washing machine. Hot water was transferred to the washing machine using buckets from the boiler. If the proprietor could afford it, a steam boiler was purchased, enabling the laundry to be washed hot in the washing machine.

After washing the laundry was rinsed, hydro extracted and hung up to dry in the 'drying room', on a series of wires strung about a foot below the ceiling. A stove heated the room and dried the clothes. Shirts were ironed by hand, which required patience and perseverance, because hundreds may have had to be processed each week. Before ironing, the shirts had to be dampened in a controlled manner. The irons were made from solid iron weighing up to nine or ten pounds (4-4.5kg.). They were heated on the stove in the drying room.

Before 1960, many shirts had separate collars and the collars were washed as separate items. Chinese laundries were noted for the quality of laundering shirts and collars. The collars could be either starched or not starched. Collars were ironed with a hot roller and then 'turned' into a circle by hand ironing requiring some skill. Sheets, tablecloths and handkerchiefs were ironed on a calendar. Chinese laundries were judged 'best' for shirts and starched collars, especially formal dress shirts.

The laundryman worked under the constant stress that his customers would be calling to collect their laundry at the weekend. The work had to be ready and in busy times the laundryman worked harder and longer hours, well into the night, to get the work ready on time. More often than not, the laundrymen's wife and family helped, children just older than toddlers could fold handkerchiefs!

The laundry, provided the family with accommodation as well as a livelihood. The laundry stove was central to both work and living accommodation. It dried the clothes, heated the irons, heated the living area and could even be used for cooking. The family lived 'over the shop', and the 'drying room' was the dining room and living room. Some laundries were ordinary terrace houses.

Several other cities and towns had varying numbers of Chinese laundries. The 1931 census states that there was a total of over 500 throughout Britain, but I believe this is too high. Liverpool had the most, 136 in any one year. Manchester was second with 29; other notable cities or towns were: Cardiff with 26, Stoke area with 20, Sheffield with 13 and York with 8. Others were Darlington, Newcastle-upon-Tyne, Bristol, Southampton, Leicester, Newport and Leeds. There were surprising few in major cities such as Birmingham and Nottingham. However, research is on-going.

There were very few Chinese laundries listed in London. Presumably some were not listed in commercial directories, but even so the number was surprisingly small. I could find only about 10 listed in Kellys directories, but some accounts quote 30, mainly in the East End.



The stove, central to work and home life in the laundry. My father's laundry in Bootle had a stove identical to this. (Photographed in the Museum of Liverpool)

I found none in Northern Ireland and none in Scotland. There were odd ones in the Isle of Man and small villages such as Buxton, Oswestry and in the Welsh valleys.

In the mid-1950s, self-service launderettes were introduced and shortly after in the 1960s, home washing machines were on sale. These developments dramatically reduced the business of laundries. As businesses dwindled, some laundrymen clubbed together and set up the first Chinese restaurants in city and town centres. There were always a few restaurants catering mainly for Chinese people, but in the 1960s there was a mini boom for Chinese restaurants in city centres. In Liverpool, the Chanticleer, New Chanticleer and Ocean, were set up by laundrymen.

This article has focussed on the laundries themselves. Much could be written about the vast subject areas of social and Chinese cultural experiences in a foreign land, identity and outlook of Chinese young people growing up in laundries and the racism many Chinese laundrymen had to endure.



Monument to all Chinese who have died in Great Britain. Erected by the Chinese Freemasons of Liverpool in 1950.

Selected further reading

- 1) Siu Paul CP, *The Chinese Laundryman*, New York University Press, New York, 1987
- 2) Jung John, *Chinese Laundries*, Yin and Yang Press, 2007
- 3) Fung Walter, 'The Chinese Presence in Liverpool', Liverpool History Society Journal No 21 2022. p91-109.
- 4) Benton Gregor and Gomez Edmund Terence Gomez, *The Chinese in Britain, 1800-Present; Economy, Transnationalism, Identity*, Palgrave Macmillan Basingstoke 2008

The Society for Anglo-Chinese Understanding



A fallow deer painted in the Gongbi Style by Anne Allan of the Yorkshire Chinese Brush Painter's Society. The deer is a symbol of longevity and prosperity. This deer appears in a festive mood complete with red nose. Anne is a SACU member. Her seal represents peace, an, her name.

