

JUNE 2018

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Empathy
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Introducing some of our contributors, editors & designers

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JUNE 2018

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

贺福是我们杂志的编辑和音乐评论员，在过去的30年里一直从事电台主持和电台制片的工作。在中国有近24年的媒体工作经验。工作期间他曾经四次获得过纽约传媒艺术节大奖，分别是世界前40强节目奖，最佳编辑奖，最佳导演奖以及最佳文化艺术奖。

As an Australian journalist living in Nanjing for many years, Renée Gray has a background in research, print and online publishing, taking great pleasure in discovering more about Nanjing with every article. 作为在南京居住多年的澳大利亚新闻工作者，Renee Gray有着调研以及印刷品和线上出版物的工作背景。她总是乐于在每篇文章里发现关于南京的内容。

Matthew Stedman has spent years living and working in China. He has sold Chinese tea in the UK, and loves discussing the miraculous leaf with new (and suspicious) audiences. He however never feels happier than when researching the product here in beautiful South China.

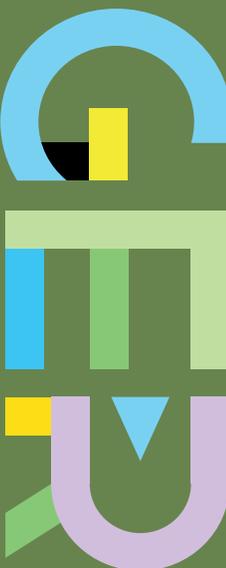
Matthew Stedman在中国生活工作了多年。多年在中英两国从事茶叶贸易的他，喜欢和新读者讨论神奇的东方树叶(虽然有时他的读者保持怀疑态度)。没什么比在美丽的江南走访品尝各种茶叶更让他开心的事了。

Legal columnist Carlo D'Andrea is Chair of the Legal & Competition Working group of the European Union Chamber of Commerce in China; Shanghai Chapter, Coordinator of the Nanjing Working Group of the Italian Chamber of Commerce in China and has taught Chinese law (commercial and contractual) at Rome 3 University.

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Roy Ingram has over 25 years experience working as an artist and Creative Director. His early career was with agencies in London but for the past eight years he has lived and worked in Nanjing.

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



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“Empathy”

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My Shame

Please

Do not stare at me.

I do not want to feel your pain,

How ten thousand individuals pass you by

Trying not to let you even catch their eye-

Even if it means I get to share

The sense of gratitude as one stops

.Not just long enough to drop

A ten spot in your bowl

But enough to talk

With you...

...enough to care.

By Maitiu Brallaghan '18

EDITORIAL

Wearing the Inside Out

First up, congratulations to the city of Nanjing, on the opening of its tenth metro line, on 26th May.

The new line, S7, is shown in detail on The Nanjinger's Metro Map, on p.35. Note that this is the only map of the Nanjing Metro that includes first and last train times for every station on the network, essential for planning an early morning dash to the train station, or a return home late after a night out!

Hence to this issue. Many might contend that the Chinese are not well known for an ability to walk in the shoes of others

(p.10 & p.12). Yet, that would be to deny another important aspect to that of face saving. Witness it being rare in China to see an employee scolded in front of his or her colleagues.

We also may be quick to think of how local people may treat us, the foreigners. In this issue, new contributor April Jin turns the tables to share some of her experience as a Chinese living in the UK (p.14).

Welcome to "Empathy" from The Nanjinger.

Ed.

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This magazine is part of a family of English publications that together reach a large proportion of the foreign population living in Nanjing, along with a good dash of locals, comprising:

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BEERS FROM AROUND THE WORLD



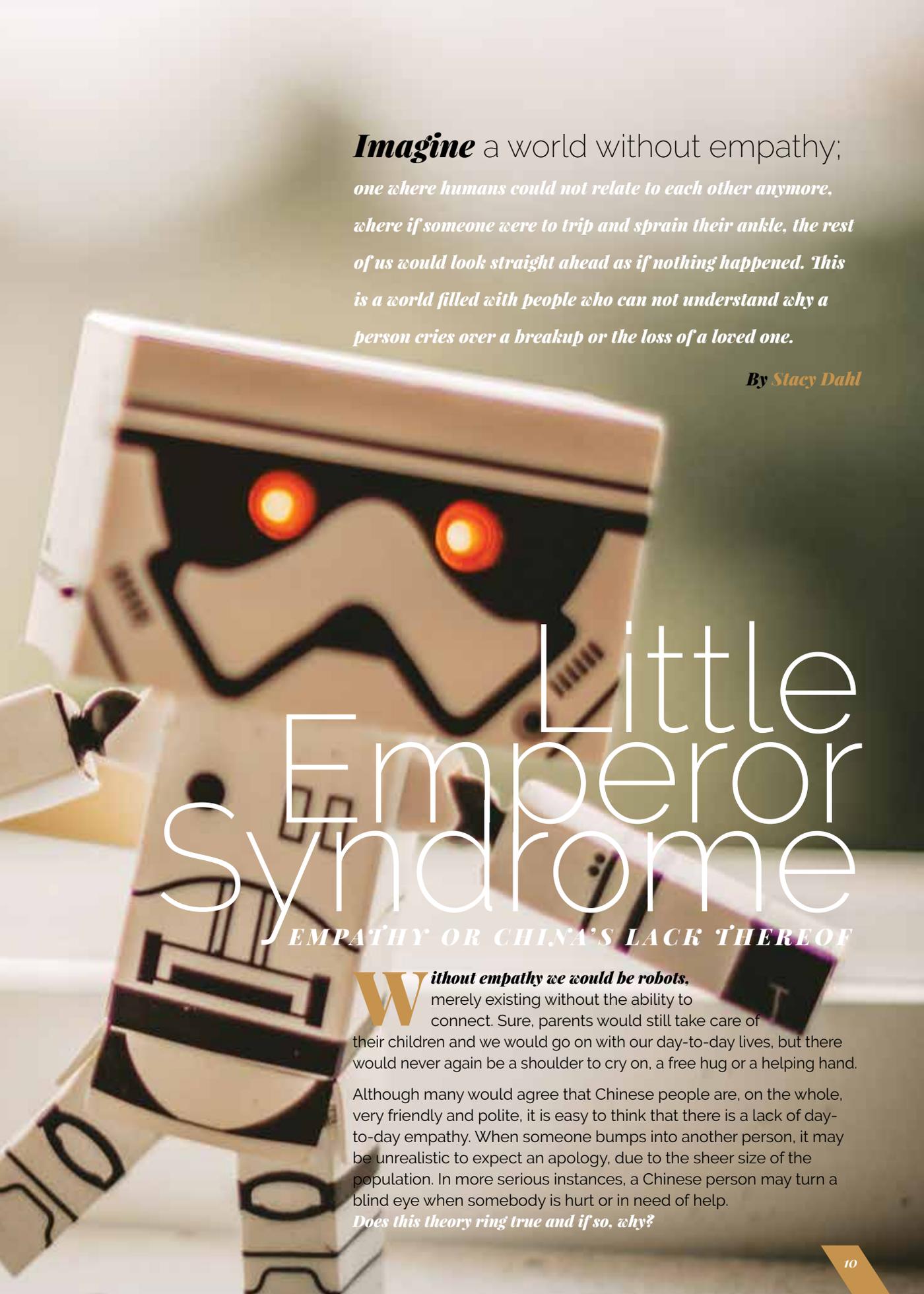
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KITCHEN OPEN DAILY UNTIL MIDNIGHT

A cardboard robot with glowing orange eyes is the central focus of the page. The robot is constructed from various pieces of cardboard, with its head being a large rectangular piece. It has two bright orange circular lights for eyes, set against a black mask-like shape. The robot's body is also made of cardboard, with some pieces having black markings. The background is a soft, out-of-focus green and white.

Imagine a world without empathy; one where humans could not relate to each other anymore, where if someone were to trip and sprain their ankle, the rest of us would look straight ahead as if nothing happened. This is a world filled with people who can not understand why a person cries over a breakup or the loss of a loved one.

By Stacy Dahl

Little Emperor Syndrome

EMPATHY OR CHINA'S LACK THEREOF

Without empathy we would be robots, merely existing without the ability to connect. Sure, parents would still take care of their children and we would go on with our day-to-day lives, but there would never again be a shoulder to cry on, a free hug or a helping hand.

Although many would agree that Chinese people are, on the whole, very friendly and polite, it is easy to think that there is a lack of day-to-day empathy. When someone bumps into another person, it may be unrealistic to expect an apology, due to the sheer size of the population. In more serious instances, a Chinese person may turn a blind eye when somebody is hurt or in need of help.

Does this theory ring true and if so, why?

Vicky Chen is a local Nanjing actress. When The Nanjinger asked about China's apparent lack of public empathy, Vicky referred to the Peng Yu case that happened in Nanjing in 2006, also referenced in our article ***"A Walk in Their Shoes; China and the World's Empathy Paradox"*** (p12). Xu Shoulan, an elderly lady, fell as she was getting off the city bus. During her fall, she broke her femur. A man named Peng Yu assisted Xu to the local hospital. When Xu learned that she would need surgery for her broken femur, she accused Peng of being the cause of her fall. The case went to court where Peng was found to be liable and had to pay damages.

"Unfortunately this is not the first or last case in which the 'good guys' are framed. It is difficult to simply bask in the joy of doing something nice for others around here. We always need to worry about what the consequences will be", Vicky said.

Over on the expat side, Jessica Travis is British and has been living in Nanjing for over 10 years. During her time in Nanjing, Travis was hit by a taxi, whereby she rolled onto the bonnet, got thrown into the air and landed on the ground. Instead of offering to call the police or an ambulance, the taxi driver suggested to take her to the hospital himself. Fearing his driving skills, Travis refused to get into his car. Instead, the taxi driver gave her ¥200 and drove off.

Could this apparent lack of empathy in China be a result of how the Chinese view money? As these questions kept surfacing, The Nanjinger researched an interesting development that came in the form of a paper written by Dr. Stephen F. Myler. Originally from the UK, but living and working in China for 15 years, he currently resides in Shanghai where he treats patients with mental issues. His aforementioned paper looks at the situation where a single child who lives among six adults (mother, father, grandparents on both sides), experiences a world where any situation yields the answer, "yes".

"When a child is constantly being told the word 'yes', this means that they don't learn very much about what other people need ahead of themselves. In the West, we would view this as being spoiled. But that is not the Chinese way of looking at things. The parents and grandparents see the child as special; especially boys. Later on they have trouble understanding what people want, because they're only ever had to put their own needs first", Dr. Myler told The Nanjinger.

The Doctor continued; when we grow up in larger

families we tend to see examples of empathy all the time. We learn a lot about empathy through play, through disappointment, and by not getting what we want, as well as understanding that other people's needs might have to come before our own. This includes our parents, brothers and sisters.

"[In China] when there is an accident or somebody falls off a bike, people look blankly on and wonder more about how it happened and if there is money involved, rather than whether or not the person got hurt. This is often because money in China has become the sense of purpose in a person's life. It isn't what they do with the money, it's simply what the money can do for them", Dr. Myler explained.

It is important to keep in mind that different cultures view empathy in different ways, and not to make judgements. There will always be people who have more or less empathy than others, and so it remains that we should not generalise China as a whole. We also need keep in mind that Westerners tend to come with higher expectations with regards to empathy. As someone who was born and raised in the USA, I can speak from personal experience and say that Westerners tend to expect people to understand why they feel a certain way. But back to China, there is also Dr. Myler's theory, that a lack of empathy, in this country particularly, could be due to the one-child policy. Since there is no scientific evidence to prove whether or not this theory is true, we can only view it on a case-by-case basis. However, if this theory does hold true, then it also holds true in every country outside of China and to any child that is born into a family as an "only child".

We therefore should not hold the view of Chinese people as less empathetic; they are (again), merely different. Asian cultures, on the whole, are more modest in how they show empathy or affection. For many Chinese people, there is the modern day fear that if they help somebody who is hurt, they will be held financially liable. But one common theme that keeps coming up is money. In China it is relatively common to hear people say, "I do not worship a God, I worship money". Money is a powerful tool, but one that has also created fear; a fear so powerful that many people turn their heads when others are in need of help.

The phrase "保护弱者" (*baohu ruozhe*) means "Protect the Weak". The law is determined in a way to protect the weak and injured. But the question remains, is this set up really working? People are afraid to help each other for fear of being held liable, because in China, money is everything. 🇨🇳

Imagine it's Sunday afternoon, you exit Suguo with your week's worth of groceries dangling off your arms. You stand at the intersection watching the faded red man within the traffic light. The numbers beneath him decrease, then he is replaced by an equally little green man. The universal green man, he transcends languages and cultures, everyone knows it means walk.

WALK IN THEIR SHOES

By Felicity Crook

So that's exactly what you do. You step off the curb, and start walking with the zebra crossing underneath your feet. You make it a quarter of the way, when you feel an inkling to look left. Everything slows down, your eyes lock with the oncoming driver and you realise you're going to get hit and there is nothing you can do about it. As the second law of physics dictates, no two objects can occupy the same place at one time. Between two tons of metal hurling towards you and yourself a sack of flesh and bone, one of you will go flying.

You don't feel the impact initially, you flip over the dashboard and feel the shards of glass cut your face. Your body's momentum keeps you going; you fly over the roof. You and the driver each failed one of the two traffic laws of China. You fail the don't get

hit aspect, and he failed the don't hit anything part. You come crashing down behind the car. Your head bounces against the pavement, finally stopping after the 5th bounce. Your eyes are open but they aren't registering anything. Your bare face sizzles against the hot asphalt. Despite your ears ringing, you still hear dozens of car horns. Then as your eyes clear you realise they are honking at you. You're disgusted, you're in such a weakened state and all they care about is their next destination.

You watch a bystander run up to you panic stricken. Then they lay down next to you. They mimick your movements as you wince in pain, then turn to you and whisper "I feel your pain."

That is the absurdity of empathy. How can you pretend to feel the emotions of another?

A WALK IN THEIR SHOES

all me pessimistic, but we as humans are egotistic emotional parasites. We feed off of each other's hardships to validate ourselves through empathy. Empathy is often explained through the idiom of "walk a mile in their shoes" or, as Atticus Finch in "To Kill a Mockingbird" put it, "climb inside of his skin and walk around in it". As people, we believe that each and every one of us is of individual significance, and when we become insecure we feel the need to display our morals ostentatiously. We react much like an older sibling, when the new baby is getting all the attention, with "significance envy". We steal from the misfortune of others and dub their pain as our own.

Chinese philosopher Zhuang Zhou, often known as Zhuangzi, realised the paradox of empathy in 4 BCE. In his book, named after himself, he wrote an anecdote called "The Debate on the Joy of Fish".

Zhuangzi and Huizi were enjoying themselves on the bridge over the Hao River. **Zhuangzi said, "The minnows are darling about free and easy! This is how fish are happy."**

Huizi replied, "You are not a fish. How do you know that the fish are happy?"

Zhuangzi said, "You are not I. How do you know that I do not know that the fish are happy?"

Huizi said, "I am not you, to be sure, so of course I don't know about you. But you obviously are not a fish; so the case is complete that you do not know that the fish are happy."

Zhuangzi said, "Let's go back to the beginning of this. You said, How do you know that the fish are happy; but in asking me this, you already knew that I know it. I know it right here above the Hao."

This shows the impossibility of empathy. Zhuangzi claims that Huizi cannot know that he does not understand the happiness of the fish, but Zhuangzi is making a proclamation on how Huizi feels. If you pretend to know another's emotion, all sense of individuality is lost. How can assumptions be made that others will feel the same way as oneself in identical circumstances?

In the Western hierarchy of acceptable human

emotions, empathy is placed at the top. It is not always displayed, but it's considered a reputable characteristic. Chinese opinions of empathy vary substantially, as empathy does not appear in the hierarchy at all. This is seen in the infamous Peng Yu case in 2006, where a man was sued for medical expenses after helping an elderly woman and taking her to the hospital. **The case is referenced in more detail in our article "Little Emperor Syndrome: Empathy or China's Lack Thereof" (p10).**

Many Westerners living in China are fortunate enough to have been able to travel to other Asian countries. We are the prime target for empathy manipulation. When travelling in poorer regions, the sight of child beggars might appall you. The first inclination is to pull out your wallet. It hurts deep down to resist giving them money, but that may be the reason they are on the street. Crime syndicates kidnap and maim children. They give them minimal amounts of food to keep them emaciated, so you'll fork over some cash.

This is the lure of empathy. It does more harm than good despite seeming altruistic. There are babies drugged to sleep into their "mother's" arms. Women and children are portrayed as the most vulnerable members of society. The victimisation of them is further perpetuated by us. We give them money because it makes us feel good. But by giving, over the long term we make the world an even worse place.

Countries such as Cambodia have a booming tourist industry, in which a flourishing attraction is orphanage tourism. Well-meaning visitors are in fact helping to force the separation of children and parents, keep them out of school, and violate children's rights. Helping out as part of our travel itineraries is no better than elephant rides. Our heart strings are tugged at by children and animals. Our minds are clouded by empathy and they fog up all rational reasoning of how to do good.

We believe our desire to help and the emotions we feel about other people's stories are our innate good. But we are drawn to stories, where we can help and show that we've helped. We seek out visible struggles such as penguins covered in oil, rather than the millions of silently suffering child brides. We broadcast our good deeds for the world to see. **Empathy evokes us to act but ultimately, it is only for our own good.** 

No Empathy nor Sympathy in Foreign Cultures

By April Jin

A satirical play was performed live in Nanjing, during the month of May. Alleged to be the first cross-cultural and bilingual play ever performed on stage in the Yangtze Delta area. It consists of two main parts that overarches the theme of being forever an outsider in other cultures. **Read all about it in Our Space on p28.**

Act I opens with a typical China expat scene at a bar where, Lucy, the no-nonsense Chinese bartender, sells mediocre beer in a take-it-or-leave-it tone to an American expat and an inveterate drunk, who complains about warm beer being the norm in China. Later, as the plot proverbially thickens, more expats converge, each a satirical stereotype.

The conflict in Part I remains unsolved and is concluded with a heartfelt monologue, performed by an unexpected character, a stereotypical American cheerleader who confesses her disappointment with her China adventure. Running away from her problems at home, she came here looking for thrills, respect, and love, but all she got was womanizing creeps and a nasty boss.

Such disappointment is quite recognisable for expats who run away on the pretext of adventure. Running away myself from school bullies and the Chinese milieu to the UK at the age of 17, I could actually hear the aching beneath every sentence of the monologue and could relate to the frustration. But unlike our cheerleader who hangs out exclusively with white people and flaunts her American way of life, the disappointment with my own experience was quite different.

For the 7 years and 4 months I lived, laughed, and cried in the UK, I consciously cut off all my connections with other Chinese expats in order to integrate fully. I didn't

eat Chinese food unless my British "friends" wanted takeout that was mainly chicken chunks drowning in grease, which they call "Chinese". They would scowl a smile when I rumbled a begrudging "yum".

I read and wrote only in English as I desperately tried to erase my Chinese-ness. I kept trying until the last moment when I was kicked out-of-the country thanks to Teresa Dismay's immigration policy, that ensures all student visas expire shortly after graduation.

As if that is not enough, the policy imposes on British companies a quota for the hiring of British citizens while the bulk of businesses maintain a firing spree. To hell with a Masters of Arts; I couldn't even get an interview with Burger King! When I boarded my last flight home with my one-way ticket, it dawned on me that never has there been a day I was truly accepted; only moments of illusion, where I was probably remembered as the weird Chinese girl who wants to forget where she was from, but...c'mon, really?

But I guess the Chinese should take some of the blame too. It is us who take selfies of white laowai as if they are all Jonny Depp or Nicole Kidman. It is us who skip background checks and fool ourselves that a pretty face like that won't lie. It is us who have created so unfair a system that it exploits each young Chinese member of the lower and middle classes, making them resort to marrying a mightier passport that facilitates their final escape.

Despite the nature we all share, the effectiveness of communication remains a joke. We learn about ethos, pathos, and logos from school and the art of persuasion but never how to listen. At the end of the day, the more we know, the more we refuse to know. 



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#MeToo

By Tara Tadlock

BREAKING CHINA'S GENDER GLASS CEILING

Westerners are likely aware that pay discrepancies are just one of the many gender issues that are currently in the spotlight.

In Australia, for example, women take home on average A\$26,000 less than men per year. As Hollywood big-leagues put producers in the hot seat for paying women less than their male counterparts, and each year more and more women make a stand for equal pay, how does all this fair here in China? *Herein, see if and where our Eastern sisters face gender inequality in the workplace.*

It is extraordinary, really. China pulled herself through revolution after revolution, and war after war, to become a manufacturing powerhouse that has somehow flourished through it all. And while there's no doubting the country's step onto the world stage has been nothing short of an economic miracle, not everyone can agree that widespread job opportunities have indeed manifested modernistic thought, especially with regards to gender equality. Has China's new economy created a potential glass ceiling?

Under Mao, women were made to work for equal pay alongside men. It is one of the many arguments for communism: equality across the gender plane. Writer for the New York Times, Helen Gao, recalls her grandmother's feelings about women during the Mao era, "The Communists did many terrible things... but they made women's lives much better". After the cultural revolution, when leadership changed, women's roles in the workplace changed too; they became more complicated. For the first time since the revolution, women have had to compete with their male counterparts for employment and often face harsh discrimination.

Western news claims that while China saw a time of progress from 2006-2016 in terms of gender equality in the workplace, 2017 saw a regression.

Furthermore, **Human Rights Watch claims that China has just had the worst year its seen in a decade with regards to gender parity.** One bad year out of ten doesn't sound that disheartening, until you pair that fact with the 2017 Global Gender Gap Report, which ranks China 100 out of 144 nations for equal treatment of women across four categories, one of which includes work culture.

"Sometimes I've felt patronised by my boss when he told me I shouldn't do certain things because I'm a woman...like lifting boxes...when, frankly, my gender doesn't mean I am any less capable than my male counterparts", says Joyce, who works in the textile industry. This mindset, that women are somehow less capable than men in the workplace, plays a role in statistics that hurts China's case for gender equality. For instance, only 16.8 percent of women in the Chinese workforce are in managerial positions, according to Business Insider.

Of course, media from within the mainland says just the opposite. They claim that China has been a leader in gender equality, as a part of the United Nation's Sustainable Development Goals, the same way its made large, leading steps in the fight against climate change. A Chinese woman's monthly income is lower than a Chinese man's by a reported 22 percent, an improvement from the 30 percent statistics reported the previous year by China Daily. Most of the women The Nanjinger interviewed seemed to agree that, at least in their offices and industries, China is not a bad place to be a working female.

Coco, a local English teacher, fully believes her male coworkers make the same base salary as she. Ultimately, however, there is no easy way to determine what people in China actually earn, given the many bonuses companies hand out and a history of under-the-table salary add-ons, Amy Yu, also a teacher in Nanjing, says that in her household she's the one that makes all money-related decisions. **"I'm better with mathematics. In our house, my decisions on what we spend our money on for our family gives me power and makes me feel more equal to my husband"**.

Contradictory reports in work culture for women is

not the only item up for debate. A controversial theory exists that last year's setback in gender equality for China, could have been caused by none other than the repeal of the one-child policy. The argument is that girls born during the one-child policy period did not have to fight with siblings, particularly brothers, for family resources or attention. Their single child status almost insured their university attendance.

In this way, women began to quietly crack away at workplace disparities by becoming qualified for roles that required secondary degrees. The Harvard Review reported that the one-child policy coincided with an increase in female student enrolment on Chinese campuses. Not only were women more likely to attend university under the one-child policy, but this same Harvard study suggested they performed better.

Perhaps women felt more pressure to do well in university exams to make up for their family's disappointment in them not being male? Or, perhaps, with no divide in attention or money, these women were given every opportunity to excel in their studies by way of extra tutoring, private lessons and full parental encouragement.

Sociologists predicted the end of the one-child legislature would result in a baby boom, but they may have gotten it all wrong. Every Chinese woman The Nanjinger spoke with seemed to agree that they felt pressure to have a child and a house; two very costly life stages. The cost of raising a child in China is apparently enough of a reason to only have one; no government regulation required. **"In China, you are supposed to give your child everything. No one wants to seem like they can't afford the best things for their baby. But everything in China costs a lot of money and living in Nanjing is getting more expensive. If everyone earned the same money, it would be easier"**, Yu says.

Whether China is a leader or a lagger when it comes to an even-keeled workplace is difficult to say. While The Nanjinger was denied an interview on the subject by a local company, Roseann Lake, author of "Leftover in China", believes that what's lacking globally is empathy for working women. A change in attitude about women in managerial roles, a more forgiving timeline for marriage and motherhood, and companies making it more possible for those who want both a family and a fulfilling career. 

From End to Beginning

A Roundup
of NUA's
Degree Show

If there is one nation of people who can spectacularly whip up magnificence out of mess, carnival out of chaos, all in a teeth-clenching last minute manner, then you have to give it to the Chinese. As a proponent of the let's-make-a-plan-and-stick-to-it theory, I have learnt plenty about the art of spontaneity and the spontaneity of art from living in China.

At Nanjing University of the Arts the summer graduate show is not simply called a "degree show" instead it's called a "carnival", and deservingly so. In one hell of a Sunday the university miraculously put on almost 100 exhibitions, stages, screens, auctions and installations in an eye-popping spectacle that saw every nook and cranny of the university smothered in creativity.

While it was not humanly possible to see everything in just one day, it is even more challenging to capture the scale and diversity in less than six hundred words. The best I can do is point out what to me stood out.

One overriding (and perhaps predictable) theme in the main art gallery of the university was technology. In a collaborative work by Wu Nansi, Zhu Yuxiang and Wang Ziming from the School of Media a Chinese handscroll painting was brought to life by digitally animated figures and features that skipped across the surface. But rather than simply projecting one image onto another, the animation was first reflected into a mirror then onto a pane of glass, creating a multidimensional surface full of illusionary appeal.

In the Humanities Department was a room full of painting and ceramic restoration, a discipline all too often ignored, but one to which museums are deeply indebted. Next to each finished piece was a photograph of the fragmented scraps that each student had painstakingly pieced together, filling in the gaps with individual fibres and touching up painting with seamless expertise. It's a reminder of the living nature of art objects, a reminder that what we

see as ancient may very well have traces of today's craftsmen.

A stone's throw from Humanities I'm not too sure if what I'm faced with is art or zoo. Can you name another university in the world that builds a peacock pen, complete with eight peacocks, for graduation? I thought not.

I wonder what the peacocks thought of the wafts of biryani and pulse of African drums that resonated from the usual marketplace of culture brought by the international students. On the stage behind rows of tents directors Amir Frik and Anna Tarasenko, together with their talented multicultural group, brought us a contemporary dance performance called Savitri based on an ancient Indian legend. Each character so wildly different in appearance and movement mingled and communicated tremendously while a voice over chanting an assortment of different languages implied depth of meaning yet preserving a sense of mystery.

Before I've even had the chance to delve into the wonderful sculpture, industrial design or calligraphy, I must mention the highly anticipated fashion show, which this year was rather over policed in comparison to the sprawling excitement of 2017. Suo Feiya's colourful cocoons were pieced together from panels which seemed to make use of every bit of ribbon, thread and glitter from the craft drawer, while fluffy purple pompoms made a comforting contrast to ripples of gauze in Nunu's purple outfits. I won't dwell on the model dressed as a rather more fashionable black plague doctor, but I will applaud her graceful stamina.

It puzzles me why such a wealth of artistic talent must be squashed into such short time, yet the vibrancy of this feat of organisation was infectious, making a spectacular finale to what marks for many the start of a new chapter.

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Chomping Thru China

With Renée Gray Beaumont

The Great Debate: Noodles or Pasta Which Came First?

Xi'an, meaning “**Western Peace**”, the first of China’s four great capitals and what remains the country’s noodle mecca. Known as Chang’an during the Tang Dynasty, it became the gateway for travellers of the Silk Road, whom came bearing foreign objects for trade with the Chinese, returning through the Middle East and finally to Europe, where the much-sought-after Eastern valuables were sold.

Examples of traded goods brought to China from the west included exotic fruits such as watermelon, which became “xi gua” (西瓜), literally meaning “Western melon”. Traded out of China at the time typically were silk, and among many other products, porcelain, which became known as... China. However, historians seem undecided as to the origins of the Eastern and Western much-loved stringy carbohydrate known as noodles and pasta. Foodies on both sides insist the noodle or pasta was indeed invented by them.

The word “noodle” comes from the German word “nudel”, but in Chinese it is “mian” (面); where and when the English-cum-German adaptation of the word came about, we do not know. In Europe the word “pasta” is derived from the Greek “pastos”, meaning dough sprinkled with salt.

The Marco Polo legend that he brought pasta to Rome from China does not ring true, as he supposedly came to China in 1295, but as early as 1279, dried pasta had already been recorded by a Genoese soldier as stock on one of his ships. With Turkey as the gateway to Europe from the East, food such as eggplant reached the Mediterranean; people argue this is also how pasta comes in the form of Middle Eastern noodles.

“Middle Eastern noodles, which developed after the fifth century, most likely influenced Europe”, said Chinese-American food writer Lin Liu, originally quoted in a 2017 article for Australian broadcaster SBS, who travelled for 6 months from China to Italy in her quest to answer this very question.

“Based on my journey, it seems that Chinese noodles made their way throughout Asia, Korea and Japan, all through Central Asia and then through to Turkey. It makes sense as that was the way migration patterns moved and trading routes went.”

Polo writes, in his Macaroni Journal, that he witnessed something during his time in the Chinese kingdom that resembled Lasgana, which during his time was Sicily’s 1st Century “fine sheets of fried dough”. Furthermore, a major discovery in Lajia, in China’s Northwestern Qinghai province, revealed a 4,000 year-old bowl of noodles buried at an archeological site.

It seems the simple answer is that, while the earliest findings of noodles were indeed in China, it remains unknown whether or not the Italians ipso facto created the same thing at the same time, on the other side of the world. Whether it migrated from China, was adapted in the Middle East and ended up flourishing in Italy, we will probably never know.

While now found in dishes all over the world, in China it there are virtually no limits to the types of noodles we can find. Since this style of fashioning flour and water has been evolving in China over the past 4,000 years, the sheer quantity of its varieties is hardly surprising. Mainly hailing from the north, the Chinese will eat noodles for breakfast and lunch, and as a filler at dinner or if they have a stomach ache!

The following is a handful of the most common types of noodles to be found here in China today:



Tang Mian (汤面): Soup Noodles
Chao Mian (炒面): Fried Noodles
La Mian (拉面): Pulled Noodles
Chao Ma Shi (炒麻食): fried gnocchi-like Noodles
Mi Xian (米线): Rice Noodles
Fen-Si (粉丝面): Glass Noodles
Bo Cai Mian (菠菜面): Spinach Noodles



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It is both fitting and ironic that the canola oil fields surrounding Nanjing's "Slow City" in Gaochun district are also home to a recently completed facility that is quite the very opposite of slow. For this is the new **Ford Nanjing Test Centre (NTC)**, where vehicle prototypes, for both China and abroad, are put through their paces, tweaked, and then put through their paces again, under the watchful eye of the son of a former canola oil farmer from Australia.

If NTC Test Operations Supervisor Matthew Young and his brother can give the auto giant a few more years of their precious time, their family shall have collectively knocked up a century working for Ford. Young's involvement in the Test Centre project since its initial preparation phase back in 2012 when he first moved to China, until becoming a living, operating entity, shall make for a fitting cap to 100 years of service, of which the family can be rightfully proud.

FORD'S NANJING TEST CENTRE

Fast Laps Personal Milestones



By Frank Hossack

The Nanjinger would love to say that *we were the first media in China to be invited this May for a spin around the track in the new Ford Mustang.* As true as the statement nevertheless is, the situation was, in actual fact, more of a happy coincidence; our visit being scheduled for a time just before an official media launch and away from some top secret testing of early vehicle prototypes. While we will never know for sure, a safe bet might be that one of those vehicles be the Ford Taurus which is soon to be launched in China.

As our tour of the facility commenced, with Young introducing the prototype under its camouflage skin that hides its true shape through optical illusion and the possibility of that Mustang joyride on the horizon, The Nanjinger started out feeling pretty elated.

The car buff among us was also fascinated. And so we were taken through the entire complex by Young himself, who made no effort to hide his enthusiasm for each and every part of the testing process, to the degree that he made himself generously late for his next appointment.

In the Squeak and Rattle 4 post road simulator, many months of driving on bumpy roads can be simulated in just a couple of weeks. Over in the Noise, Vibration & Harshness Lab, its flagship is a vast sound proofed and acoustically dead vehicle semi anechoic chamber that would, with its doors four feet thick, be the envy of any world-class recording studio. Herein, more mics are pointed at test vehicles than the president might receive when addressing the nation.

Recordings obtained here and also on the track outside can then be made available in the Listening room, where jurors (both audio experts and ordinary car owners) don headphones to perform their own very personal kind of analysis that may even include defining the degree to which a particular sound can be termed annoying.

With a knack for drama and the tour complete, Young indicated it was next time to see the track itself, nonchalantly adding, "I'll just go find some drivers" over his shoulder. Then the doors were flung open and standing before us, in the blazing sunshine, were three brand new model, bright orange Ford Mustangs. A sight to behold indeed.

The bends of a Constant Speed Track are excessively cambered to permit it to be thus. Yet, this first timer still found it slightly unnerving to go into such a sharp corner at 110 km/h, even with the Mustang logo on the dashboard as a pleasant distraction. Then it was onto the various simulated surfaces available, one of which reminding this correspondent of the cobbled streets of his country's capital Edinburgh.

A welcome break for lunch in the Ford NTC canteen revealed Young's farming background and a resultant enthusiasm for the local farming community. On the legacy of the NTC that he will eventually leave behind, he told The Nanjinger a little of his many memories, obviously, but that it is the Chinese capability for teamwork that has perhaps left him most impressed.

"I'm very proud of our talented NTC team; during the project they banded together when the most challenging problems arose and the hard work galvanized their friendships which has carried over to life after work", he said.

With goodbyes and our best wishes said, and The Nanjinger in no way permitted behind the Mustang's wheel, it was left to more qualified Ford employees to show us the car's capabilities going through the twists and turns of the Precision Steering Track.

In safe hands were we, with **Vince Gong** (Test Track Team Leader), **Kris Shen** (Track Safety Co-ordinator) and **Veruca Xu** (Track Office Management) stretching the cars' legs, and the two of us, together with **Kris Zhu** (Corporate Communications Manager) very much frozen into the passenger seats.



STRAINER



By *Matthew Stedman*

Too Good to Drink?

It's much easier to get maple syrup these days. Canadian president Justin Trudeau just announced the construction of a new pipeline to export it to the rest of the world (...or was that another liquid commodity?)

Anyway, when I was a child, our family received a bottle of this treasured syrup. Before that day, we had only known the “simulated” stuff. We then waited months before opening this bottle of “the real thing”; no moment seemed important enough, no pancake perfect enough.

And then we did open it, only to find the syrup had grown hairs.

Were I the head of the household now, I would scrape off the mould and drink what remains. But the head of the household was my father. And, as he condemned the bottle to the bin, my dear father reminded us all to learn from this lesson. Seize the day; consume consumables according to our appetites, not ceremonies.

Obsessive sanitation, perhaps, followed by some good advice. Foods and drinks lose flavours over time, as well as accumulating microbes and fur. Tea is no exception.

And now I find myself in danger of making the same mistake with this Li Shan tea (梨山茶). It was brought over from across the Strait by a colleague who doesn't know when her next chance will come.

Everything about this tea, from the beautiful red cuboid tin to the embossed yellow seal on the lid, says “once in a lifetime”. To my shame, it has stayed beside my desk for 2 years now, most sachets unopened.

And, oh no! The individually-signed stamp on the black base confirms my fears. Best Before January 2018. I am the dog in Aesop's manger. Time to open a pack and remind myself why I rate this tea so highly.

Immediately it takes me back to my first taste of a formosa oolong, in a tiny cup served by the enthusiastic Scottish proprietor of a London tea bar. As I said last month, there's something of the sweetcorn-boiling water to it. Let's add some parsnips (防风草) to that, too. The pale yellow colour of the liquor aids that impression.

Sweetcorn water seriously undersells that which is happening here, but how can I mention piña colada without making this sound kitsch? Anyway, that's it; the coconut AND the pineapple! There's even something analogous to the rum; a perfumed quality that only exists in oolongs of this type, and not always reliably.

I'm stinging the leaves harder to chase the perfume now. But, alas, it's only just here. 2 years ago, I know, it was more virulent. Oh, what a fool I am; an idiot for squatting on this gold, an ungrateful friend.

But, you know what, even without that winey-perfume tang, this is still the best tea in the world. It still coats the tongue with that delightful caramel sensation; no, butterscotch; which stays there, comforting, long after swallowing.

And that's the magic of Li Shan oolong; it is a voluptuous, gloopy syrup which somehow sneaks around like a mere slip of tea.

Shout Out

TO ALL



NANJINGERS

The Nanjinger is much much more than just a magazine. Once upon a time, we were just that; the expat's staple magazine guide to this beloved city. Well, now we'll have you know that recently we've stepped up our act, and it's time to tell you all about it. First, a little housekeeping to inform you of some of the changes we have been making that you might not have noticed.

Note that much of this information refers to our Official WeChat account. If you are not already following us, do so now via the QR code on this page.

1 EVENTS CALENDAR: That's right, we now offer a monthly up-to-date guide to the goings on about town. We endeavour to keep this as up-to-date as we possibly can. EVENTS is your interactive pocket guide to social happenings. Dates, times, locations and event descriptions are all available at the click of a button. Interactive? We invite you to add your own community event into the calendar, FREE of charge, and for the whole community to see. Simply refer to the Guide to Events under the EVENTS section at the bottom of our official subscription page.

2 GUIDE 250: Our comprehensive city guide answers your questions regarding city listings by bringing together 250 of Nanjing's essential dining & dining, business & education, tourism, sport & leisure, services and shopping. All of this information is now bundled together in an easy to access guide.

3 FREE PDF: While our feature and column stories appear weekly on our WeChat page, every monthly magazine is accessible for free by downloading the free PDF under the Magazine section on our subscription page.

4 DISTRIBUTION: Where can I get a copy of the Nanjinger?? Is something we at The Nanjinger hear all to often. Well, a handy list of all our distribution points for physical copies of the magazine around the city is now available under the magazine section of our WeChat subscription page.

5 METRO MAP: As Nanjing's underground veins spread swimmingly about the city, we have designed the cities most up-to-date English Metro Map for your use. What makes our map unique is that it not only includes all of the latest and soon-to-open lines, but it also the first and last train times for every station on the network. Very handy.

6 SOCIAL MEDIA & WEBSITE: The Nanjinger now maintains a strong presence on Facebook, Twitter, WeChat & Weibo. The Nanjinger website not only displays all that we have to offer but more, including daily Nanjing, regional and national news stories, local reviews and the handy Nanjing guides.

7 PUBLIC RELATIONS ACTIVITY: Not only do we strive to offer our community current affairs news, culturally bridging features, monthly columns and local reviews, but we also offer event services too. Drop us a line to ask about event marketing packages that assist in helping promote your business to Nanjing's greater international community.

So there you have it! Now you have no excuse not to know what's going on about town, not to be fully informed of local news and not to know how to get from A to B, because we have you covered. If you find this informative, please help us by sharing this article! In turn it helps us to keep providing you with free Nanjing services and stories.

We would also like to take this opportunity to thank you for your outstanding support and loyalty!

OUR SPACE

GASTRONOMY By Tara Tadlock

Walter White Whisky Wows Nanjing

Not far from Hunan Lu, in a residential alleyway, lies The Hermit, a two-floor bar and restaurant of which you've likely never heard. Living up to its name, The Hermit is hidden away from the main road in what looks like a contemporary house. Even the entrance proved a bit obscure, as one must press a button resembling a doorbell that enables a sliding panel revealing the interior. Awaiting therein is delicious food and a creative cocktail menu which pays subtle homage to television, movies and literary favourites.

The details of The Hermit are thoughtfully crafted, if not a bit quirky. The ground floor, referred to as "Hermit Kitchen" unexpectedly offers a "Breaking Bad" inspired bar with all alcohol sitting in chemistry beakers atop dimly lit shelves. Little round tables provide seating for small groups rather than large, rowdy crowds. Up a flight of candlelit stairs sit cozy leather chairs and exposed brick walls, high ceilings with wooden beams and an oak bar filled with every variety of whisky and bourbon one could desire.

Everything we ordered off the menu was beautifully presented. The Avocado and Shrimp Bruschetta, Pork Shoulder served



with Lime and Chili Sauce, Argentinian Jumbo Shrimp Platter, Cream Cheese and Salted Peanuts spread with Crostini and the Meatballs in Spicy Marinara; every menu item looked almost too pretty to eat.

The Nanjinger washed all the food down with two of The Hermit's signature cocktails, sticking with the sly pop culture references, the bartender started us off with a Golden Monkey, carefully stirred so that the tonic, saffron, and Monkey 47 German Dry Gin was perfectly balanced. We were next served a "Tyrant" in a Game of Thrones goblet. The blend of smokey single-malt Scotch whisky and a homemade ginger liquor was strong but smooth.

Andrew, the bar's co-owner, hopes The Hermit will provide a quiet place for customers to escape the hustle and bustle of downtown Nanjing, and he accomplishes exactly that. The high menu prices match the high-end service offered by Andrew's staff and the elusive setting of The Hermit makes it the epitome of "a hidden gem".

The Hermit is located at 49 Qingyun Lane, next to The Hong Kang Gallery, Xuanwu Gate, Gulou District 青云巷49号-1鸿康艺术馆隔壁. Tel: 58812953.

GASTRONOMY By Renée Gray Beaumont

Whisky Wizard Raises the Bar for Nanjing

Move over Shanghai, Nanjing's got a new guy in town and he's raising the bar; the city's whisky lounge scene just went up to an exciting new level! Keeping true to its name, the Bee's Knees is run by cocktail wizard and whisky connoisseur, Ryan, who learned his trade at Shanghai's The Union Trading Co., that, he alleges, has been in the top 10 of the Best 50 Bars in Asia for last 3 years.

The Bee's Knees is located downtown near popular eat street Shizi Qiao, at the bottom of Nanjing's powerhouse of Chinese publishing, the Phoenix building. "I chose the location because it's still rather central and I think it's easy for people to come and go", said Ryan, while he poured the Nanjinger two crystal glasses of homemade Smoking Monkey sloe whisky. Slushing out of its glass bottle, the burgundy coloured liquor crept gently over the ice cube. The chink of our glasses signalled the beginning of our evening of cocktail bliss.

"Are you ok with egg white?" the bartender enquired as she expertly whipped up my "F****ing Delicious Sour", which by the way was divine. "And for you sir, we recommend our signature 'Suffering Bast****', which came tall, bold and bitter; just what the doctor had ordered.

"We have four wooden barrels behind the bar, which we use to create our own whisky", Ryan continued, "All of them are a mixture of top grade whisky from around the world, various dried fruit, honey, cherry and malt liquor; the one your drinking now is 8 months old".



Feeling rather peckish as the clock struck 8pm, we sampled the bar's snack menu. Opting for beef tapas, crispy tacos and (at the request of the owner) Sichuan pepper flavoured pigs trotters, you can imagine the latter was not much to our liking. Yet, that did not matter, for the tacos and tapas kicked the ball out of the park, in terms of portion, flavour and quality.

"Before you go, please sample two more cocktails. For you, lady, I recommend our 'Great Harvest', which features blueberry butter, and for you, sir, I'll prepare a 'Bee's Bishop'". Hands down the Nanjinger enjoyed Great Harvest the best, however, one gets the feeling that at this is the kind of place where pretty much every cocktail and malt whisky will be very hard to turn away.

Amy Winehouse in the background, oak furnishings and soft lighting gave the bar a lovely atmosphere. "Why Bee's Knees?" we enquired. "During the prohibition in America, bartenders used to create cocktails inside bathtubs hidden away from the authorities, one of the most famous cocktails that was produced was called the 'Bee's Knees'".

Ryan expressed his wish is for his customers to feel this is a place that will not only create fabulous food and drink, but will do anything to serve them, just like the bartenders of the early 1800's. And so there you have it, this Nanjing nightlife tonic is the Bee's Knees.

The Bees Knees is located at Shop 1-18, Phoenix Plaza, Xuanwu Gate, Gulou District 南京市鼓楼区玄武门凤凰广场 1-18铺(罗森便利店). Tel: 18217181330. 📍

THEATRE By Emily Holder

Falling for China Hook, Line & Sinker

With soles in foreign lands, comes the friction of souls in unchartered relationships, where tension, joy, frustration, compromise and victory all intermingle. "The Willing Take the Bait", a two-part play performed at the Nanjing Winart Theatre in Xinjiekou from 3-12 May, attempted to portray just that: cross-cultural living and relationships.

The cast made efforts to hook the audience into the storyline of Part I, which began with the working relationship between a Chinese native and an expat. Between a composed business woman and care-free foreigner, mistakes were made by the expat, which garnered much laughter from the unfortunate mishaps and misunderstandings that resulted therein.

While the storyline presented a more theatrical look at issues and situations foreigners may face when in China, the plot's twists and turns presented opportunities for the audience to take a deeper look within themselves. Putting aside personal motivations and willingness to experience new tastes and adventures, comes the common ground of the unknown. When you take a person out of their familiar comforts, and place them into a new norm, one could say this is the moment when strengths and weaknesses are magnified. While not all foreigners go to clubs or have as crude or dramatic of a time as the cast presented, most can relate to the experience of figuring out how to thrive in a new and different environment.



Part II took on the topic of interracial dating, perhaps in the hopes that such would show the highs and lows that comes with navigating different cultures and languages. While some interracial couples may be able to relate to the storyline, not all may relate to the specific issues and conversations raised. In the opening scene, a foreign man hoped to advance into a relationship without knowing much about the woman with whom he goes on a date. Later, when the relationship is manifest, this brings about blunders in family expectations, language and values. Ending with a somewhat triumphant dialogue from the female lead, her words nevertheless left a somewhat hopeless feeling.

The topics of Part I and Part II were well-chosen and relatable, presented in a comical way. If done with a more tasteful approach, it is possible a wider audience would have had the opportunity to connect on a more personal level and leave with a more positive, introspective attitude. In the end, laying aside the humor and dramatised scenarios, the underlying question remains; will they work to adapt, engage and understand the other's culture, or will they they cling to their own understandings and agenda? The Willing Take the Bait. 📍

Reach for the Stars

26-28 March, 2018

Every year Nanjing Echo-Forte International School enjoys a day of physical challenges, athletic events and teambuilding exercises called Sport's Day. This year saw students balancing ping-pong balls on spoons while running, getting tangled up in jump rope challenges, attempting back-breaking over and under relays, enduring knee-jarring potato sack races, gritting out manly tug of war bouts and best of all, the Izzy Dizzy Bat Race and a crazy water fight. Now tell me that doesn't sound like a great day of school.





“Metaphysical Stardust: David Bowie and the Problem of Personal Identity Between East and West” is the first exhibition in China to explore the life of David Bowie. From the opening ceremony pictured, the unique show takes place at the Exhibition Centre of Nanjing University’s Xianlin Campus and runs until 14 June.



Ziggy Stardust

4 June, 2018



If you would like to see photos from your event on these pages, contact us via thenanjinger@sinoconnexion.com. Conditions apply.

The very British Summer Fair at the British School of Nanjing attracted over 1,000 visitors from across Nanjing. It was a perfect Nanjing summer's day filled with exciting activities, shopping, very British food, very British drinks such as Pimms, and even a tribute to the very British Royal Wedding that was to take place later the same day. Best of all was the end to the day, a thorough sliming of Head of School, Matthew Shephard!

Walking on Sunshine

19 May, 2018





The celebration of Europe Day co-organised by the European Union Chamber of Commerce in China, Nanjing Chapter, and the Department of Commerce, Jiangsu Provincial Government, was held at the InterContinental Hotel in Nanjing, whereby representatives of the EU Delegation, think tanks, the Jiangsu local government and Chinese and European businesses in Jiangsu, gathered together to explore the still-evolving economic relationship between China and Europe.



European Super State

14 May, 2018



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Grade 5 students at Nanjing International School have been sharing their learning through the transdisciplinary theme "Sharing the Planet". The PYP Exhibition is the culminating event that represents the type of inquiry and deep thinking that students have been developing throughout their years in the Primary School and to celebrate their transition to Middle School.



The Prophet's Song

25 May, 2018



A new committee was elected as Rotary in Nanjing continues to grow; President will be the well-known Simon Laing, backed up by a committee comprising Angela Choi, Martin Fox, Jacob Daniels and Alecia Clarke. Apart from the plan to create a memorial to the three Rotarians who stayed as part of the Safety Zone committee in 1937, a library support program and education for girls are in Rotary's sights for this year.

Ain't No Mountain High Enough

30 May, 2018

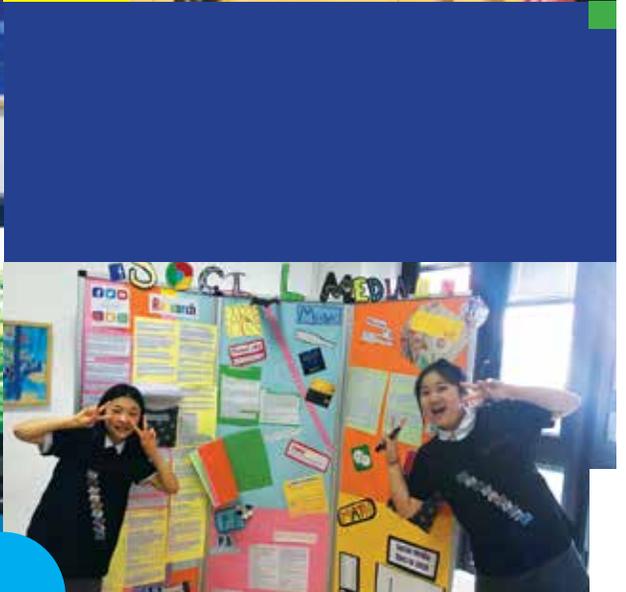
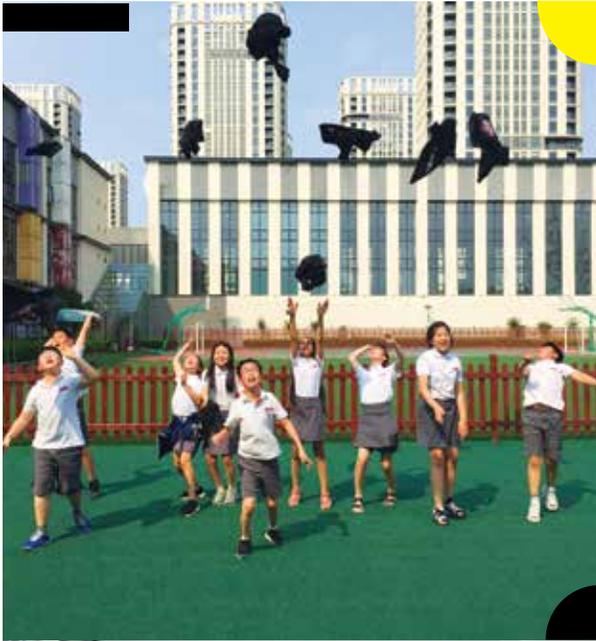


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As part of their personal exhibition, students in Year 6 at EtonHouse International School Nanjing completed their presentations for an exhibition that is the final celebration of learning before moving to secondary school, working in groups to research a topic of relevance, then presenting their findings to an audience of parents, students and special guests.

Baby I'm a Star

16-17 May, 2018



After its successful debut in Wuxi, Nanjing's youngsters were given the chance to saddle up and experience the competitive Cabarello international equestrian event at Golden Eagle in Jiangning district, while after the closing ceremony, some of the young, champion potential equestrians were given a chance to strut their stuff on the catwalk.

Horse Power

3 June, 2018



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How Empathy in China Changed through Time

Within 40 years, contemporary China has faced upheavals of epochal proportion, a transformation that took 400 years for the Western world. Therein, radical changes in politics, philosophy and family relations.

Thanks to the imperial power, the word People (rénmín; 人民) became something incredibly powerful, and for many, this was the first word one had to learn to read, even before one's parents' names or one's own name.

This led to the thinking, “We are the people and the people are us”.

People had a structured life, relating to both work and personal aspects. Everything done or made was for everyone, for, as said, the people, for China. Individualism was not even in the way of thinking and people were proud of working together for something bigger and meaningful. Saying or doing something that could have led to be marked as “counter-revolutionary” meant one would face social failure, together with one's family.

Enforcing this situation, during the Cultural Revolution's first steps, there were the “dazibao” (大字报). At that time, such posters were used to expose counter-revolutionary behaviour. Being publicly displayed along the streets, to see one's name on it meant social failure and the judgement of others. This was also a way to dissuade other citizens from adopting the same behaviour.

Along this way, China has always implemented policies to lead its citizens the “correct” way, with the aim of keeping, despite the amazing economic and technologic development of the country, her ancient values of aggregation, family and hard work for the homeland. Therefore, we have the fervent anti-corruption campaign of today.

According to the Central Commission for Discipline Inspection (CCDI) of the CPC, authorities have registered about 1.16 million cases and taken disciplinary actions against 1.2 million people since the 18th National Congress in 2017. As a result, corruption has been curbed, and the anti-corruption campaign has gained “crushing momentum”, according to Xi Jinping's report.

The Chinese government is also planning to establish a new supervisory network, consisting of supervisory commissions at national, provincial, city and county levels, with legally defined duties, liabilities and protocols.

Thus, the rule of law may be deemed as the basis for moral principles in China. Social campaigns adopted over the past few years show the effort of the Government to reweave the social fabric in Chinese society, to reform the aforementioned social cohesion, which perfectly match with Xi's idea of the “China Dream”.

In this way, social and personal relationships, for both Chinese and foreign citizens, might feel the effects of the rule of law, in what could be termed “relationship management”.

As many of us know, establishing “guanxi” (关系), which means to build a trust-based bond, is a basis for relationships in China, and could be affected by the new role of law.

Furthermore, the concept of guanxi goes along with that of miànzi (面子), which can be translated as our idea of “face”.

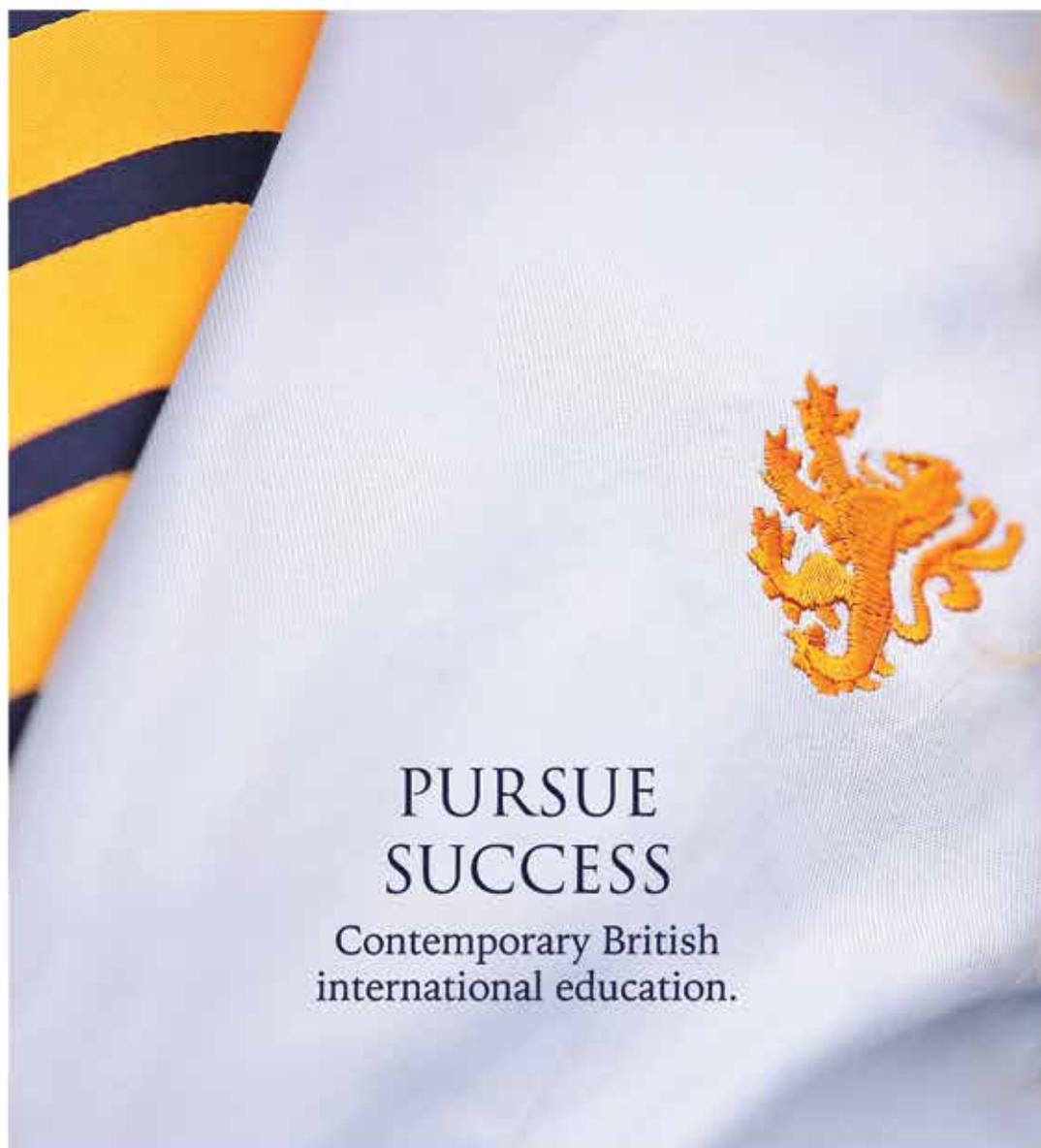
It will be therefore very interesting to see how these basic concepts will evolve in society and how strongly individualism will be fought, from a legal perspective. 

DISCLAIMER

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