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Introducing some of our contributors, editors & designers

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Our Editor-in-chief and Music Critic, Frank Hossack, has been a radio host and producer for the past 34 years, the past 25 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34年里一直从事电台主持和电台制片的工作。在中国有近25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。

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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.

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“Tribe”

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Two Tribes

By Maitiu Brallaghan '18

"When two tribes go to war..."
- Frankie Goes To Hollywood

*They were tribal, dressed in green or blue,
Their blazers starched and new,
Occupying each their 'designated zones'
Which they had claimed-
Never straying in,
Weighing in, to other's territories
Lest they face the mockery of eyes
And tuts.
For words can hurt
Just sticks and stones hurt more.*

*'We tried to behave, we really did-
But on occasions when we claimed
A singles carriage on the train-
We rioted,
Flicked stale butts,
Took light bulbs out
And bundled one another.*

*One time,
As the train pulled in-
Our hair newly slicked as angels,
Blazers smartly realigned
Ties hurriedly adjusted
We were met by
A keeper of the portal:
(disgruntled passenger) demanding
"Which school do you attend?
The headmaster will be hearing
Of your behaviour..."
To which we muttered mild
And replied, so sheepishly
" 'Tis Westcliff Boys, ma'am."*

*How we laughed when she had gone
Emboldened by the sorry vision
Of their Head addressing
Sorry boys in blazers blue
About apparent misdemeanours
They'd deny...*

*We were tribal, dressed in green not blue
Our mouths dissed school
But our hearts were true
And now I stand, old, past prime
Whispering to myself:
Forte Nihil Difficile
Save sometimes remembering...?*

EDITORIAL

Welcome to the Jungle

The Oxford dictionary defines Expatriate (expat) as (i) A person who lives outside their native country; (1.1) (archaic) An exile. According to A Dictionary of Human Geography, in common usage, the term often refers to professionals, skilled workers, or artists taking positions outside their home country, either independently or sent abroad by their employers, who can be companies, universities, governments, or non-governmental organisations.

Do you consider yourself an expat, or are you repulsed by the idea?

Expat often, unfortunately, implies a somewhat privileged position, whereby the individual is highly sort after, enjoys a cushy job with added benefits and salary, a person with generally little intention or need to mix with the local community of the host country.

Just one of the many social castes, foreign and Chinese, which we explore in this issue.

Welcome to "Tribe" from The Nanjinger.

Ed.

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NANJING NOMADS

Your Travels in the Digital Realm

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No one of us is immune to thinking that our philosophies and ethics are principled and right. This tendency towards dualism is symptomatic of the post-truth society in which we live. Oxford Dictionaries define post-truth as “Rather than simply referring to the time after a specified situation or event, as in post-war or post-match, the prefix in post-truth has a meaning more like ‘belonging to a time in which the specified concept has become unimportant or irrelevant’”. In this sense, the concept of post truth is more closely aligned to those of post-racial or post-nationalist. As foreigners in China, this is of particular interest, as we will come to see.



Post truth tribalism

By Trina Ryan

The Expat Tribe.

If you are reading this, there is a good chance that you belong to it.

Every one of us is plugged into the tribal mind. We support tribal belief patterns by directing a percentage of our life force into maintaining our affiliation with the tribe. This involves an implicit agreement to think like the tribe thinks, to evaluate situations and people the way the tribe does, and to believe in right and wrong according to tribal values and ambitions. As long as the tribal mentality within us remains unexamined, we unwittingly subject others to our tribal laws.

When we are plugged into tribal thought forms, we can easily believe in nonsensical prejudices held by the tribe. Tribal mentality allows us to hold harsh, judgmental positions or attitudes about an entire group of people: “All xxx people are lazy,” or “all Irish are xxx,” or, “all Muslims are xxx” for example.

What's all this got to do with me, you might well ask. The Expat Tribe, that's what. If you are reading this, there is a good chance that you belong to it.

For those of us who have left home base and jumped on board the Global Nomad Train, this tribe allows us to find meaning and belonging in a setting far removed from anything previously known to us. Humans have always sought this sense of meaning, it keeps us from bleeding over the edges of our outlines into the great unknown.

Adhering to an ideology, identifying with a religion, culture or merely a conviction is symptomatic of tribalism. **Every one of us is vulnerable to thinking that the ideas we hold dear are reasoned or principled.** This necessarily implies that all views to the contrary are wrong and immoral. But how many of us actually examine our own beliefs against the

zeitgeist of the time? In the era of post-truth and post-nationalism, this critical dissection of our own mores and values has never been more vital.

The Internet and social media have given the anti-intellectuals, tribalists and racists a soapbox on which to broadcast their views. One effect of this is to make our tribe far more aware of the terrible things other tribes have always thought and said about us while out of hearing. This means that it is much more possible for people to be shocked and hurt by the new knowledge of that said about them by other people. According to the Pew Research Centre of Journalism and Media, more than 60 percent of adults now get their news from Facebook. It does not matter if you live in Perth, Phuket or Panama, the information that pops up on our screens when we open any social media account is digitally targeted to align with our interests. Therefore, that “information” mirrors, and so reinforces, our biases rather than objectively relating events. That is all well and good, if as a tribe we use our critical faculties to deconstruct the agendas pushed upon us by politicians and religions and societal mores.

Unfortunately, the age of the Internet allows everyone to share their views and opinions, regardless of how subjective they may be. It can easily be seen in the political arena, as politicians cherry pick facts to suit their purpose. But we are not politicians. Why should we worry about post-truth tribalism, safe and happy ≠ within our expat bubble?

Tribalism affects not only political decisions, but extends its tentacles into every aspect of our lives. Had you lived in Greece 2000 years ago, you would

A megalopolis is a belt or a chain of megacities. There are currently 21 megacities in the world, but by 2050, it is predicted that there will be more than 50 spanning the globe.

have no issues with your doctor tasting your earwax to determine the origin of your illness, or owning slaves, never mind the contentious issue of same sex partnerships. All of this was espoused by the tribal ideology of the time. Now, as global citizens, we must navigate the choppy seas of shifting ideologies and post-national negotiations of new norms and values in the face of the new social order; the Megalopolis.

A megalopolis is a belt or a chain of megacities (cities with more than 10 million inhabitants) There are currently 21 megacities in the world, but by 2050, it is predicted that there will be more than 50 spanning the globe. When these gigantic hubs of humanity lie close together geographically, they are referred to as megalopolis. These behemoths will value connectivity over borders, information over military prowess.

You and I live in one; the Yangtze River Delta that spans Shanghai to our own Nanjing.

Global strategist Parag Khanna maps our hyper-connected planet in his book "Connectography" (Random House, 2016), where he guides readers through the emerging global network civilisation in which mega-cities compete over connectivity more than borders; all to show how 21st century conflict is a tug-of-war over pipelines and Internet cables, advanced technologies and market access. Connectography is a hopeful vision of the future, even within the context of a post-truth era. Khanna argues that new energy discoveries and innovations have eliminated the need for resource wars, global financial assets are being used to build infrastructure that can reduce inequality, and frail regions such as Africa and the Middle East are unscrambling their colonial borders through new transportation corridors and power grids. Beneath the chaos of a world that

appears to be falling apart, is a new foundation of connectivity, pulling it together.

As always, when humans cling to conviction as a signifier of belonging, we find it easier to huddle on our own sides of the last wall, than to venture into the vast, less familiar landscape of knowledge and discovery. Yet with the dawn of this new era, where the stalwart concepts of old: truth, justice, honesty, even nationhood dangle uncertainly, how is it possible to disentangle tribal affiliations from personal conviction?

In this atmosphere, it takes a singular kind of intellectual honesty to interrogate our own ideas as rigorously as we do other people's, to listen to other arguments, and to discard our own bad ideas. But this is the only way to break the self-reinforcing binds between tribal identity and conviction. As expats in a megalopolis, we are in a unique position to do so. Cut off from the edicts of our native tribes, we have a special opportunity to look behind the smoke and mirrors, and redefine our values as global citizens. As pioneers in the Age of the Megalopolis, we can look beyond the false dichotomies that decorate national tribal identities, and smash the prejudices and fears that cause us to scorn those who do not ascribe to our tribal dictates.

With the cloud of "truthiness" hovering over us, let us examine the ideologies that guide us. Let there be a renascent courage to apply the intellectual tools, developed over centuries, for separating good ideas from bad. Let us begin to again recognise that subjective experiences, compelling storytelling and tenacity of conviction do not alone make an idea worthwhile, and strive to spread truth, light and love through the darkness. 



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LOST YOUTH

The Ant Tribe & its Economic Trap

By Frank Hossack

Each morning, they march to work, in coffee shops, training centres, import/export companies, hairdressers, even art galleries, and then, plain old retail. Each night, they return to their tiny apartments, cramped on account that as many as six may share a bed. Together, they are a veritable army. They are the ant tribe.

On paper, these young Chinese soldiers are over qualified for such positions. All have a degree to their name and all believe they will one day become part of the country's burgeoning middle class that buys homes and cars, then takes holidays abroad.

The problem is, few are going to make it.

For, just as with their six-legged moniker, there are just two many members of the ant tribe. In order for China's big development push in the 1990s and 2000s to succeed, the country was going to need a lot more educated talent. After all, much clever stuff needed to be done. As a result, the directive from on high was to build more universities and churn out more graduates.

With its focus on the churning, rather than the educating, the program was a runaway success. According to the New York Times, "In 1998, when Jiang Zemin, then the president, announced plans to bolster higher education, Chinese universities and colleges produced 830,000 graduates a year". By 2010, the number had risen to six million. Last year, over eight million students in China graduated.

Yet, graduates come in many different flavours; back when they entered university, they chose a variety of majors, and then passed their exams in a variety of colours, some of them flying, others more... trudging.

Those who chose engineering, economics, IT and science majors, who also graduated with honours are the ones who have landed the top jobs. They have the golf club memberships and drive their family for flashy holidays in their even more flashy cars. The reason they can afford all this is that their

long term earning potential also far outstrips many who chose a different field of study. The annual report, China Occupational Skills, reveals that within 3 years of graduating, the top 15 percent of such graduates earn double the average salary of others. They are the poster child for the modern dream of China's youth.

They are also the antipathy of the ant tribe. Yet it is not a situation whereby there is widespread unemployment among Chinese youth. It is true that the graduate unemployment rate in China has remained relatively stable; only 8 percent of graduates are still unemployed 6 months after donning their mortar board. Nevertheless, 25 percent of graduates end up with a salary below that of a migrant worker, while many of the remainder work jobs that are low-skilled and do not require a degree. With a vast pool of graduates available to employers for filling such positions, there is no incentive to offer any more than the minimum wage.

Our ants are now pretty much running in circles, with career progressions that call into question the very value of their degree.

The other reality to be faced is many ants lack necessary skills which are unrelated to their field of study anyway. Research by the American management consulting and analytical giant, McKinsey, has revealed that there is a short supply of graduates with "soft skills" assets that include communication, analytical and managerial skills. Chinese companies complain of not being able to find the high-skilled graduates that they need, and end up "making do" by perhaps employing two ants instead of one queen bee.

It is this that lies at the crux of the ant conundrum. It is also this that has given rise to the ant tribe's status within China's social paradigm; a disadvantaged class that holds hands with peasants, migrant workers and the unemployed left behind by economic reform.

For the powers that be, the biggest worry is the ant tribe also possesses the most potential for creating social unrest, unhappy at their state of affairs, and seemingly impossible future. With six to a bed, they have plenty of time together to hatch cunning plots to bring about an undoing of the harmonious society that China works so hard to protect.

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common trend dominating pop culture of the West is the emergence of exclusively women only groups,

whom refer to themselves as tribes, dress as gypsies from the 60s, symbolise Egyptian symbolism, bathe crystals under the moonlight and worship the winter and summer solstice. These are modern working women with powerful and high paying jobs, so what is this all about?

THE SUO TRIBE

PROGRESSIVE OR OPPRESSIVE?

By Renée Gray Beaumont

Picture a world where men are viewed as equal to women, a world where men are expected to satisfy a woman's needs and be gone by dawn.

A resurgence of the women's liberation movement? Or as they put it, a celebration of the feminine and the welcoming of the feminine side to the masculine. What exactly is it that these 30-something women of the West so desire? What is it about paganism of the past that they seek to rekindle? Perhaps they need not look further than southern China to learn a thing or two about ancient feminine wisdom.

Picture a world where men are viewed as equal to women, a world where men are expected to satisfy a woman's sexual needs and be gone by dawn.

Can you imagine a world where the women command who, what, where, when and how many man she wishes, and is not stigmatised by it. Where women make the decisions, call the shots, control the assets and live separately from men?

At the foot of the Himalayas situated in the dense green lands of bordering Sichuan and Yunnan, lives the ancient Mosuo tribe, who refer to themselves as Na. The Mosuo have become one of China's most famous ethnic groups due to their very way of being.

Made up of approximately 40,000, they mainly live in the Yongning region, which is situated around Lugu Lake, in the Northwest Yunnan Plateau. Since the 1980s, their way of living shot to fame, which has unfortunately opened them up to outsider criticism, speculation, influence and vulnerability.

Considered one of the world's last matriarchal societies, what has been criticised and sensationalised the most is the Mosuo practice of a "walking marriage", which has been interpreted by many visiting Chinese as "free love" "primitive" and "promiscuous".

A walking marriage affords the Mosuo woman responsibility for household and financial decisions. She manages the money and jobs of each family member, and chooses which man shall share her bed and for how long. If a man impregnates her, after the child is born her brothers will step forward to help raise the child, and the biological father relinquishes all responsibility and returns home to look after his sister's children, while the parents are left to maintain a sexual relationship based on mutual attraction, if they so desire.

The grandmother is the head of the house and shall make the final decision on most things. When daughter's come of age they are given a private room and after she finishes puberty she may begin seeing men. None of this is frowned upon or considered promiscuous by anyone in the community it is just the way it is.

As idealistic as this sounds scholars have countered all sides of the argument. Chuan-Kang Shih says that this system was put in place to ensure marriage came secondary as the priority was placed on family, sex and reproduction. While Hua, Cai in his book *A Society without Fathers or Husbands: The Na of China*, points out an important historical fact that their social organisation has traditionally been feudal, with a small nobility controlling a larger peasant population.

"The Mosuo nobility practiced a "parallel line of descent" that encouraged cohabitation, usually within the nobility, in which the father passed his social status to his sons, while the women passed their status to their daughters. Thus, if a Mosuo commoner female married a male serf, her daughter would be another commoner, while her son would have serf status", Cai theorises that the matriarchal system of the Mosuo lower classes

THE MOSUO TRIBE



was enforced by the nobility to minimise threats to their power.

The more the world learns of the Mosuo the more it imposes its own ideals onto the tribe. And it is true that its traditions may not sustain the happiness and satisfaction of its people for much longer, as China progresses into a more modernised social standard.

The Mosuo report that they are so misunderstood that tourists come expecting the women to be promiscuous and try to take liberties with them, which is not surprisingly frowned upon by both the Mosuo men and women.

While walking marriage is tradition, it is not uncommon for couples to choose regular marriages and live under one roof. Indeed the more tourism that comes to the Mosuo the more sophisticated job opportunities there are to lure them away from their nuclear families.

As young Mosuo women are educated in schools they are amongst a new generation that seek higher paying professional positions elsewhere, which in turn breaks the cycle of matriarchy.

From a rather misunderstood point of view, the women of the Mosuo are somewhat oppressed; that the men are encouraged to do very little, and that in reality, patriarchy prevails.

A young Mosuo woman, filmed speaking with reporters from Journeyman Productions said, "Ithe

tradition] keeps women tied to the home. There's no such thing as equality here. ***Women work harder at everything, in every way. The money is looked after by men...everything is controlled by men. Even the important matters at home are controlled by men.*** How can you say women's position is higher, when there's not even a female leader in the village, it's all done by men".

Traditionally, the political leaders were often women, however, it remains true that most Mosuo officials are now men, but it has been reported that this is because the Mosuo feel men are a better choice for this as the outside world is made up of male-dominated politics, so males are equal as representatives.

Whatever outsider assumptions or personal beliefs about the Mosuo are what remains authentic is that these people appear without the trappings of possessiveness, loneliness, financial and physical struggle, war, crime or orphaned children, and they do not even have a word for 'jealousy' in their language.

Yet alike ancient tribes across the human race the more families choose smaller homes and higher incomes, adapt modern ways and greater social standards, the less humanity will have left to learn from the people of these tribes. What the Mosuo teaches us is a very ancient alternative to a malfunctioning modern system, and that if observed organically hopefully their lessons shall not go unlearned and the Mosuo are merely another page in the history books. 📖

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The clock is wound, the City is waiting, Ready to begin its day before dreams have ceased;

Slowly the sun rises, the City is waiting, eagerly hovering, Breathe held, counting down

5, breathing dew into the air

4, winding the engines of the city

3, gathering the bird's songs

2, rays of light ordered to the windows

1, breath let out, it begins

Our race to follow the City's day

By Emily Holder

For some, thinking of "my tribe" may bring forth hearty images of relationships, laughter,

meaningful conversations; all in the city you now call home. Yet, for others, it is also possible that the very term implies an isolation from said tribe, for an abundance of reasons. It could spark images of loneliness and confusion, more times spent

alone than preferred, feelings of homesickness for what you once had or longing for what you wish could be. Even Goethe once wrote, "The world is so empty if one thinks only of mountains, rivers and cities; *but to know someone who thinks and feels with us...this makes the earth for us an inhabited garden.*"

Moving to China from a city of 10,000 people, to Nanjing, a city of almost 10 million people, I became miniscule as I fumbled to live in Nanjing's day.

Whether from a city of equal size to Nanjing, or from a city smaller than my own, the longing to connect with others eventually makes an appearance. While many foreigners want to, the questions on how to find some kind of tribal connection with the locals lies in surpassing language barriers, physical differences and cultural clashes. Coming from a city with only two main streets, to a city with a 24-exit subway stop, I latched onto the question, "Is it possible to make this place feel like home?"

Take a deep breath, for it certainly is, and simpler than you might think. Where do you live? Think beyond the city, but closer to home. In which area do you live? Walking to work in Maqun, do you see the same woman selling "baozi" (包子) every morning? Buy one. Going home to Laomendong, do you see the same store clerks standing outside their stores? Give them a smile. Passing by the group of elders watching a movie on the steps outside of HPC on Xuezelu in Xianlin? Join them. While it is possibly less stressful to avoid putting ourselves in situations where our ears may be greeted with questions we do not recognise, the gain from interacting with the local tribe just might be worth it. For what is a tribe? Is it defined by our ability to verbally express our deepest selves to another? **Sometimes. Is it a simple act of recognizing individuals we become accustomed to seeing, with a simple smile or nod? Sometimes. Whether your Mandarin skill can take you on a journey to express the depths of your soul, or can simply help you to say hello, both actions are significant.** Reflecting on my first year in China, it is the faces of my local tribe who initially answered my question.

Stepping onto the road which recognises the beat of my stride, "the milk-tea lady smiles"; turning the corner, "the egg guy" gives a no-smile nod; looking both ways to cross, "the walking-lady" gives a thumbs-up; reaching for a peach, "the fruit-lady" gives an encouraging punch on the shoulder; stapling the tests, "the printer-guy" invites me to a Christmas Eve dinner. **With no words uttered, my tribe was formed. Start local, strive for consistency, the building up of a tribe takes effort, but the reward is high.** 📍



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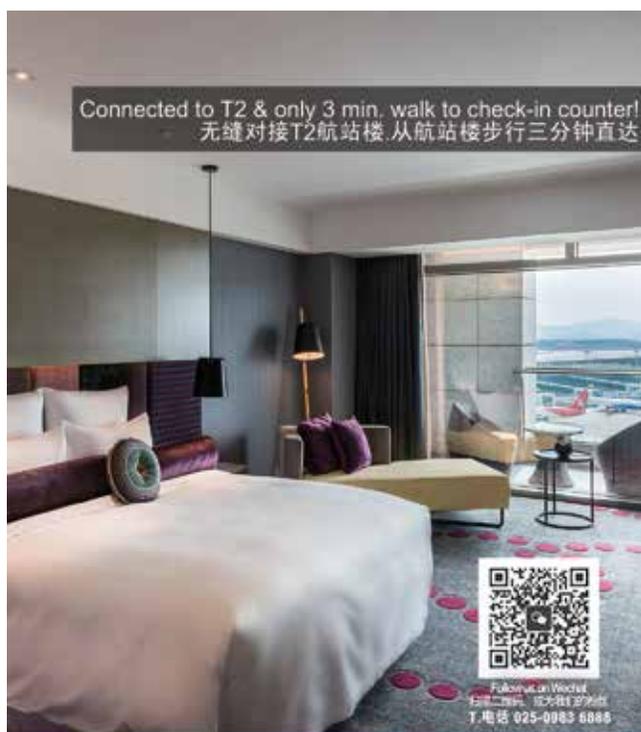
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teach a man to fish and you feed him for a lifetime.”

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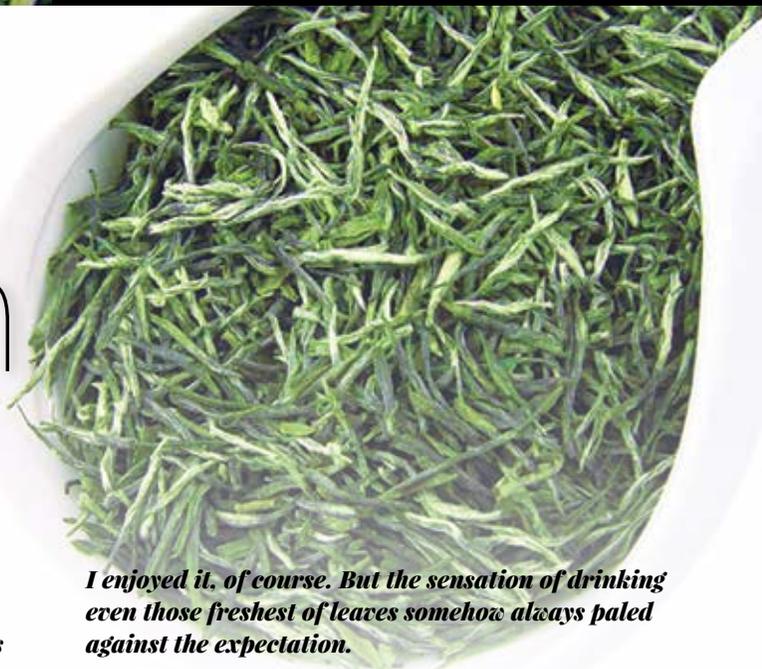


STRAINER



By Matthew Stedman

Sichuan Greens



I wrote last month about glossy teas; teas with a polished appearance, mostly from Japan. **I also mentioned a pea-green variety from Sichuan's Emei mountain range [峨眉山] called Bamboo Leaf Tea [竹叶青茶].**

Now, let's be honest. Sichuan is less famous for growing tea than it is for pandas, bamboo and spicy snacks. Were Sichuan and tea ever connected in people's minds, it is the tea houses and the tea-drinking culture that stand out rather than native varieties of leaf.

Possibly that is just how Sichuan people like it. Local tea is often the first choice for people drinking in Chengdu tea houses. No Long Jing. **And there isn't one pan-Sichuan green tea favourite like Snow Beer (don't ask me why that's a 79 percent favourite in the southwest).** Local here means city-by-city local.

Yet, Bamboo Leaf tea is still as famous as Sichuan tea gets. And, with some branding behind it, it may yet earn that "pin-up" status.

Did I mention how photogenic this tea is? Like the crispy carapace of an M&M.

Yes. I mentioned it. And I have actually come to know this luxurious tea pretty well. It was my main drinker right through the hot summer of 2016. Almost every day, I opened a flat green sachet, spilling those beads into my glass.

I enjoyed it, of course. But the sensation of drinking even those freshest of leaves somehow always paled against the expectation.

It all came back when tasting a sample again this summer. We were passing through Chongqing; my new favourite place; and I drank a cup in a (big chain) tea shop in the centre of the city. Same feelings of enjoyment and same (slight) disappointment.

Yet, there was another tea on the shelf, described by the seller as "famous in Chongqing"; a tea called Xiu Yu [秀芽茶]. Its leaves were matt and thin, like long thin pine needles, a complete contrast with the green lozenges beside them. This "elegant bud" tea is pan-fired rather than steamed.

This was the tea I bought, the one I'm drinking now.

It strongly reminds me of some I bought on Nanjing's Yunjin Lu in 2013. On that day, the Fujianese seller told me that the cheap Sichuan green tea from his freezer lacked in fragrance but made up for it with "pretty good mouth-taste". It was very similar to this Xiu Yu Tea.

It's often struck me since that 'mouth taste' [口感] is probably my biggest priority in a green.

This tea has a wonderful biscuity quality in the first cup, with loads of umami in the next few. Scolded or neglected, it never responds insolently. A perfect companion for summer. The better Sichuan green, in my subjective opinion. 



THE Trip

By ?

Nepal; Trekking Through Cloud Nine



I began my trek in Nepal at a height of 1070m. Where I come from, in Scotland, we're very proud of our mountains over 914m (or 3000 feet) called Munros. *Here I was, just shy of Scotland's tallest peak, except at the bottom of the hill – a stark reminder of the monumentality of the Himalayas in which I would spend the next eight days.*

*Unlike most I chose to go alone and without a guide, hoping to meet people along the way. That didn't stop me from stashing a kindle full of page-turners including the epic recounts of the first men ever to claim a mountain over 8000m; **Annapurna.***



Way back in 1950, Frenchmen Herzog and Lachenal reached the apex at 8019m only hours before a deadly monsoon would wreak havoc on their expedition and leave them disabled for life. ***My plan was to trek to Annapurna Base Camp at 4,130m;*** half the height and but a fraction of the undertaking.

That isn't to say however that it was a doddle.

Day one quickly showed up my inexperience as a lack of signage saw me set off in the wrong direction. Who knew MapsMe, an offline GPS app, works even on remote mountain paths? As if sensing my foolishness as I backtracked downhill, I was joined by a mountain dog who conscientiously walked with me for an hour then wisely shaved off before a torrential downpour would turn my boots into ponds. Not a great start.

But it seemed all my bad karma was dispensed on that first day. From then on it was, quite literally, uphill. I quickly met new foot fellows of all nationalities, from students to young professionals, retirees to families with children.

No matter how many stairs you climb up and down, the scenery is intoxicating. Fur-like rice fields carved out the slopes of the lower valleys, while rich crimson gladioli reached for the sharp foreboding peaks.

So simple yet satisfying is that feeling of arriving at your destination each evening, exhausted. A hot shower, some spicy momo dumplings perhaps or a yak cheese pizza, and bed. It doesn't come much better.

Guesthouses come along every hour or two and menu prices across the region are regulated by the tourism

board, removing the stress of bargaining. ***Often I was able to sleep for free, as long as I took dinner and breakfast in the same lodge, making it perfectly manageable to budget 150RMB on average per day for everything.***

By the fifth day I made it to base camp, not perhaps in the most monumental fashion for a thick mist that blurred the welcome sign we almost marched straight past. But just before dinner the clouds dissipated and we found ourselves centre stage in an amphitheatre of mountains. It felt like New Year. Even if we couldn't see our surroundings after dark, we could sense them. ***We all knew we were in an immensely special place; there was such a buzz.***

Trekking in the late monsoon season meant benefitting from fewer walkers and a guaranteed bed upon arrival, although catching a glimpse of the mountains was at times a gamble.

Apparently the Annapurna region is being spoilt by roads and ever more beaten tracks, but I can't say I had any such complaints. ***The mountains do not welcome those without drive to climb them, and the road; well, they are quite something else!*** Tourism hasn't spoiled Nepal and throughout my trip I was met with the most genuine kindness from locals, as fair as the mountains they live among.

The best season for trekking starts in March so anyone keen for a gulp of truly fresh air and an exhilarating challenge should start thinking about a trip to Nepal now. A guide will cost around \$100 a day (with food and board) and, with enough enthusiasm and time, the trek is accessible to a wide range of fitness levels. 

Chomping Thru China

With *Renée Gray Beaumont*

The Goji God

Worshipped for Liver Vitality

Otherwise known as Wolfberry or *Lycium Barbarum*, the Goji berry is native to Asia, and has been used as a foodstuff and medicine by the Chinese for thousands of years. Only recently has it made its debut in Western markets and exploded in popularity, rebranded by millennials as a “superfood”.

In China, the berry is known as “gou qi” (枸杞) and is commonly found steeped in hot water, mashed into pastries or floating about in Hot Pot soup. Most important, however, is the role it plays as medicine.

Health

Due to its “neutral nature”, Goji can be used by those suffering from either a Yin or Yang deficiency. According to Traditional Chinese Medicine, it is particularly helpful in assisting with liver and kidney function.

The Goji berry’s status as a superfood comes from its hyped abilities to:

- Significantly inhibit the generation and spread of cancer cells
- Improve eyesight
- Tremendously increase the reserves of muscle glycogen and liver glycogen, boosting energy levels with anti-fatigue properties
- Improve brain function and enhance learning and memory capabilities
- Boost the body’s adaptive defenses, thus enhancing the ability to endure various noxious stimuli, such as hypoxia, cold and blood loss
- Enhance the body’s hematopoietic function by promoting the proliferation of hematopoietic cell and increasing white blood cell count
- Intensify various organs’ functions, improve brain function, resist free radicals as an antioxidant and delay aging
- Dramatically reduce the levels of serum cholesterol and triglyceride, reduce and prevent arteriosclerosis and hypertension
- Relieve allergy symptoms, e.g. gastrointestinal tract bleeding and joint pain, by regulating endocrine
- Protect liver and nourish kidneys by inhibiting the

deposition of fat in liver cells and promoting their regeneration

- Lower blood sugar levels
- Help with weight loss and obesity
- Treat chronic hepatitis and cirrhosis

(List compiled by Chinese Herbs Healing)

While Chinese and Western health warriors swear by the many benefits surrounding the berry, outlandish claims that it helped a Chinese man live to be 256 years old, or that Goji juice can reduce women’s breast cancer by 75 percent, have been the catalyst for great concern by the US Food and Drug Administration, which reacted to such claims by declaring it must be treated as a “new drug”, if it is being marketed and intended to treat, cure, and prevent diseases.

History

- The 3,000 year old *Book of Songs*, was first to record Goji in Shen Nong’s Herbal Classic.
- In the Eastern Jin Dynasty, Ge Hong, a medical master and alchemist, used Goji to treat eye problems.
- In the Tang Dynasty, Sun Simiao, a famous Taoist and medical expert, used Goji to make a liver tonic to cure blurring vision.
- In the Tang Dynasty, Li Ting used Goji and *Semen Cuscutae*, and other herbs for male impotence, premature ejaculation, infertility, premature graying and urine disorder.

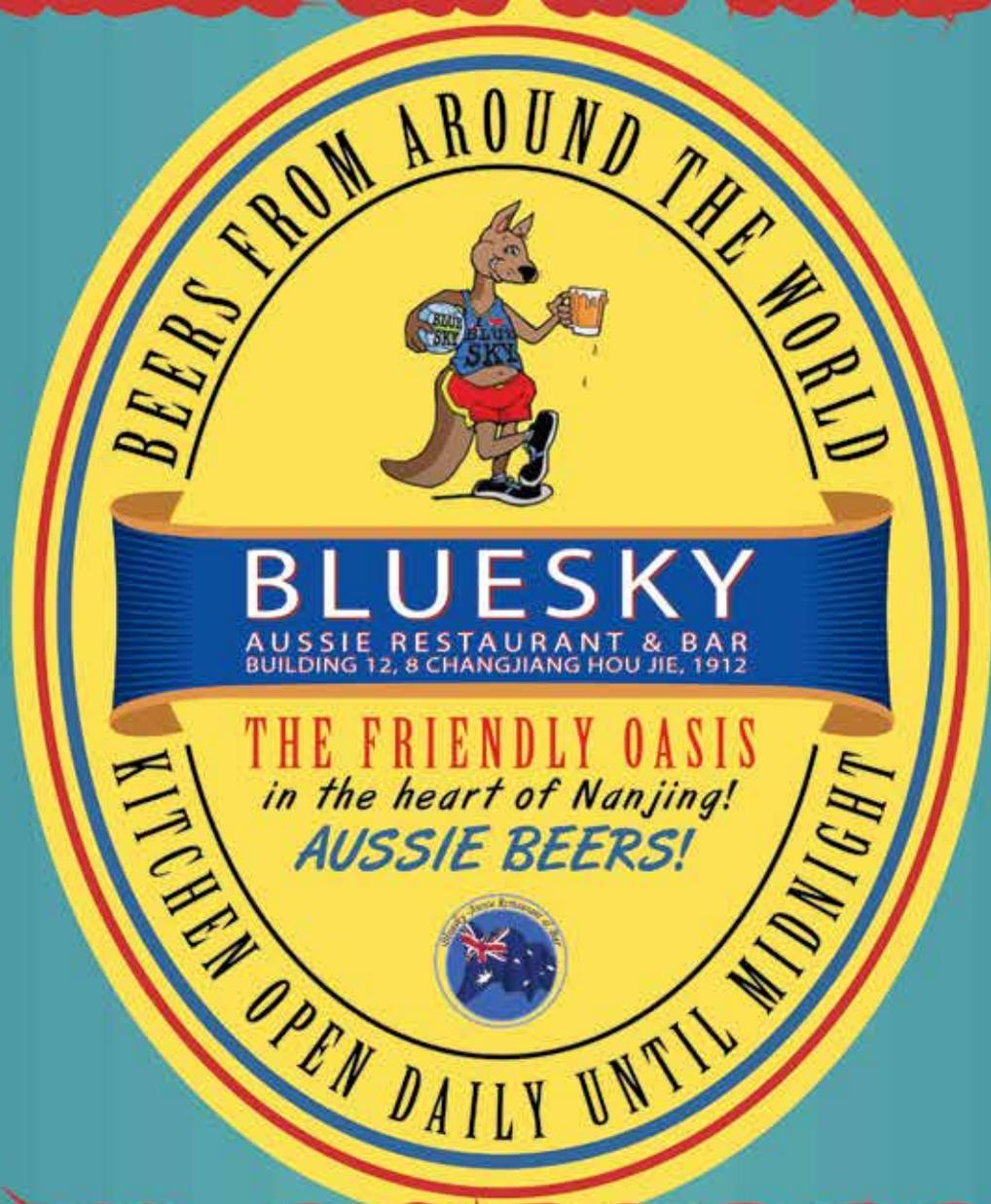
Cooking

Rather earthy, salty and slightly sweet in taste, after having been soaked in hot water, the Goji berry will swell in size and become a little more sweet. In Western cuisine, it is used mainly as a breakfast bonus in shakes, porridges, cereals, baked goods and smoothies. The Chinese will add the berries to broth, soup, tea, hot water and porridges.

Warning

In China, the berries can come soaked in colorant, which can be toxic to the body. Colouring the berries to make them appear more red is thought to give them more appeal, while the level of pesticide found in modern Goji berries is high, so organic is the best option. Look for berries more dull and natural looking and try to buy from reputable sellers. 

REOPEN IN 1912



IN OCTOBER

Making Mark

The Power of Peppa

This article begins with a squat toilet in Jingdezhen. As I reached for the flush, in an act most mundane, I was compelled to question: Who on earth decided to make the flush button shaped like the Apple logo?

The simple two-dimensional fruit with a bite out of it has got to be one of the most recognisable logos on the planet, but its proliferation throughout even the most bizarre of contexts perhaps has more to say about the power of symbols in China.

In a country where the language stems predominantly from pictographs, symbols have always been at the core of Chinese culture. Their ubiquity today is catalysed by a society infatuated with photo sharing and GIFs. Through Wechat and Weibo, images and icons rapidly gain steam, developing into visual signifiers of historical events or cultural movements.

If you think this is a new phenomenon, then you are very much mistaken. For centuries the Chinese have used visual substitutes and symbols to convey meaning and construct superstitions, often employing puns. Gazing at a Qing dynasty painting of cats sat on a ledge, you are unlikely to pick up on its intended erotic undertones unless fluent in the language of symbolism.

Perhaps most prolific today is Peppa Pig, the cute British piglet who became immensely popular among Chinese children, only to be injected with a darker agenda by adults. Little Peppa's unexpected association with 'shehui ren', or gangsters, saw her hairdryer-shaped face inked into flesh in defiance of the censorship of "uncivilised" behaviour like getting a tattoo. Fearing trouble, video platform Douyin jumped

the gun by banning all references to Peppa Pig on the app – a mere 30,000 videos in one weekend.

But symbols are not always universal and for Peppa Pig that was reason enough to fight back. Many stood up for the cartoon character and her oinking family, protesting against the negative connotations associated with an innocent and apolitical children's cartoon.

While British producers may be rubbing their hands together, Peppa Pig's image continues to penetrate still further into Chinese culture, appealing to both ends of the age spectrum. As well as generic piggy merchandise such as balloons, notebooks and biscuit tins, Peppa is even becoming appropriated into China's traditional arts.

After flushing the Apple toilet back in Jingdezhen, China's ceramic capital for the past 1,700 years, I head out to market where I came across a 'fencai' porcelain tea set of considerable price decorated with Peppa Pig cycling through a traditional mountain scene on her less traditional cobalt blue bike. An odd juxtaposition although, I might add, **Peppa looked very jolly and rather at home in her surroundings.**

It's easy to dismiss such commodities as kitsch, but Apple flushes and luxury Peppa Pig porcelain are testament of the mark these symbols have made and their legitimate place in the visual culture of China today. The omnipresent Apple logo reflects a brand-bonkers society thirsty for consumerism, quite unimaginable half a century ago, while trivial pop culture characters are twisted into political metaphors, laced with parody and satire, that make a run for it in the guarded walls of the Chinese Internet. 

OUR SPACE

GASTRONOMY By Renée Gray Beaumont

Herb&Spice; The Place to Be This Fall

Nanjing newcomer Herb&Spice, which is located in one of the city's oldest districts near the Qinhuai river, presents itself as trendy, modern, fresh and cool.

The restaurant/cafe fronts a factory refurbished art zone, similar to that of the industrial renovated art space 1865. This slightly smaller and more city central version strikes a similar feel; young, vibrant and creative.

The owner expressed to The Nanjinger how much more beautiful the area and indeed, the cafe is during the daytime, mentioning that brunch/lunch options differ from dinner; as it stands, this is the restaurant's busiest time of the day.

The All Day Brunch (until 4pm) options include Eggs Benedict (¥48), Four cheese mac&cheese (¥42), Savory eggs en cocotte (¥38), and Eggs in a jar (¥38). An assortment of grilled sandwiches for around (¥25) are also on offer.

An extensive tea, coffee and fresh juice list tells me this place, coupled with its in-house clothing store, jazzy vibes and outdoor seating is indeed a lovely place to come for brunch or lunch.

That which surprises me, for a Chinese-run restaurant (and one which I am keen to try out) is its Bakery list; almond croissants, mango, cherry, lemon, blueberry and raisin pastries all look promising.

Not to mention desserts the classic Napoleon: coconut souffle, affogato, brownies and New York cheese cake with wild berry jam, mmmm. Well look at this, I've skipped the main and gone straight to the dessert, my mistake cake on the mind!

The star of the show was unequivocally the Traditional Italian Pasta with bacon, mushroom and parmesan cheese (¥96).



It was served thus; our waiter parked the biggest wheel of parmesan cheese I've ever seen in my life by our table and torched it.

In the traditional Italian way, he melted the cheese off of the sides before emptying the skillet of pasta into the cheese wheel, tantalisingly mixing it pace before twisting its beauty onto my plate. Yep, my diet was at that point so far from my mind that I was able to savour every cheesy bacon flavour that entered my mouth.

Good forward thinking saw us balance out the carbs with a slab of protein and iron that came in the form of Grilled Angus rib-eye 200g (¥158), steamed greens and homemade pesto; cooked to our liking, it too melted in our mouths.



We washed it all down with the house IPA ¥48 a pint, cloudy and flowery it was a refreshing beer. Other beers on tap entice us to keep trying more when we return. Wine is also available.

The music, smell, atmosphere and quality at Herb&Spice was all reminiscent of home, service was good for comparable standards. And for all of these reasons we give this new comer a high five and double thumbs up!

The adjacent Japanese restaurant is also run by the same owners. And, if after dinner you find yourself in the mood for

a little more fun, go behind the bathroom area and press the button that opens the wall, for what awaits is a speakeasy world of wicked prohibition play.

Herb&Spice is located at 190 Laifeng Jie (opposite Taoyuan Family) 来凤街190号(桃源人家对面) Tel 58815065. 📍

RETAIL By Renée Gray Beaumont

Vogue without the Vineyard, in Nanjing's Olympia

As wine continues to splash on to China's affluent social scene, it's only natural that connoisseurs have begun turning their hobby into a lifestyle business.

Jumping onto the barrel as it rolls through Nanjing is Maestro Zong Weiwei, and his wine shop Jazz. Located in the orange international building on Aoti's Lushan Lu, Jazz offers up an array of seriously good quality wine.

Having already exhausted the pitiful selection available at my local shops, it was a pleasant sight to see such an array of truly new and different wines.



As an Australian I was keen to take a sip of his Aussie selection having spotted some classics and some I hadn't seen before. Personally selecting for me a glass of the Byron&Harold Late Harvest, it was on that hot day a perfect balance of crisp pear and spice.

Hung on the wall in between coolers and stacks of bottles are Zong's many certificates qualifying him in the ways of wine from London, to Hong Kong and Australia.

"I have been interested in wine for a long time now, but have been taking it seriously for the past 5 years. Becoming certified helps me to not only understand wine better and become more knowledgeable but allows me to

become a teacher as well", Zong told The Nanjinger when we visited the shop for its official opening.

Indeed at the time of our visit to his shop a group of freshly flushed Chinese learners sat giggling around a table as they sampled red after white. With wine becoming all the rage nowadays it will be tastings such as these that we will no doubt come to see more of in Nanjing.



"As we have just opened I am not offering tastings for foreigners as I am not confident with my English, however, it is my plan to hopefully begin this service soon as I would love to work with foreigners in the future."

For the time being we laowai are more than welcome to come, peruse and purchase until our little hearts are content. If your Chinese is of a Taobao level then Jazz delivery is also an option for those without a car.

The Nanjinger also tried the Australian Thompson Estate Four Chambers Shiraz, which produced a rich and round structure of black and red cherry. The French Roqueterre Merlot-Cabernet is the perfect steak accompaniment as it's slightly spicy and creamy blend worked very well with the texture and taste of the Cacciatore that was provided as a snack.

Marketed heavily in Chinese movies is the French Bourgogne Hautes Cotes de Nuits, which in my opinion is a solid everyday dinner red, nothing more.

Perhaps a little patriotism shining through here but I am more partial to the world's southern wines, and that includes the Australian Norfolk Rise Vinyard Shiraz, not a trace of vinegar or water in this award-winning wine, which is one to be savored and enjoyed as every drop is as smooth as the last.

Not only can we find some positively fine wines at Jazz but beer is on offer too, most notably the Italian Mastri Birrai Umbri, if this beer is good enough for Ferrari and Lamborghini, it's good enough for me.

Jazz Wines is located at 1809, Building 3, Jiaye International City, 158 Lushan Lu 庐山路158号 嘉业·国际城3号楼1809室 Tel 13605169888. 📍



Hand in Hand International Children's Music Festival finally made it to OLA Art Space for two all-age shows, bringing Latin Grammy and Emmy award-winning American stars Lucky Diaz and the Family Jam Band plus the Dutch rock band for kids Hippe Gasten. For many, it was their first live rock show; parents and kids had a blast rocking out together.



We are Family

2 October, 2018

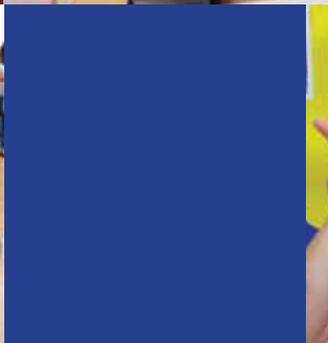


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The British School of Nanjing aims to build a positive environment in classrooms that makes students allergy aware, whereby all students in their class/school need know who have allergies and how they can help. Students were encouraged to "Wear a Spot of Red" to show their awareness of fellow students with allergies.

Hay Fever

14 September, 2018



The Nanjing branch of networking organisation InterNations welcomed 40 new foreigners from over 25 countries to Nanjing at the LiuChaoSong Tea Cultural Centre in LaoMenDong, to an event in which expats living in China for over 5 years spoke about their experiences abroad while newer expats were free to pose questions. Music from local Chinese musicians was also performed.

Learning to Fly

22 September, 2018



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At Nanjing Echo-Forte International School, the storybook "Crazy Hair Day" by Barney Saltzberg was read to pre-kindergarten and kindergarten students, about how friends can support each another in good and bad times; the students were immersed in various group activities that allowed them to work together collaboratively to reinforce the virtues of being a good friend,



Bangs

25-28 September, 2018





Nanjing International School celebrated the close of its 25th Anniversary year by hosting a school party that included parades, music, aerial photographs, a circle of peace and over 1,000 cupcakes. Guests included Mrs Dong, one of the original Chinese teachers from the early 1990s and previous Director Gez Hayden.



You're Still the One

28 September, 2018



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

Cookies and Personal Data Protection

The tracking function of cookies has led to widespread concerns about violations of personal privacy and disclosure of personal information. In this way, it is necessary for government to pay more attention to the legal regulation of cookies.

General Data Protection Regulation (GDPR), issued in January, 2017, by the European Commission, has brought revolutionary changes to personal data protection. GDPR has replaced the E-Privacy (2009) and greatly expanded the definition of personal data, which not only includes general information such as name, address, ID number and IP address, but also finger prints, religious beliefs and more. In addition, authorisation must be obtained by companies or organisations from users before collecting or using personal data. In addition, companies face high fines, if violating, of up to a maximum of €20 million, or 4 percent of the company's global income, whichever is higher. This is the reason why GDPR is known as the most stringent data protection law in history.

In general, cookies are clearly defined as personal data by multiple legislations, and are protected accordingly, while the discussion of whether a cookie belongs to personal information has been ongoing for many years in China since a landmark legal precedent was established.

The Baidu Cookie Case

In this controversy case, the plaintiff believed that Baidu Company had, without permission, recorded and tracked searched keywords that revealed hobbies and other relevant characteristics on the websites, and claimed that such action by Baidu had infringed their privacy rights. However, the argument was rejected by the appeal court, based on the opinion that cookies do not belong to personal data.

Fortunately, the Cyber Security Law of PRC (hereinafter referred to as the Cyber Security Law), issued

on December 29, 2017, stated two aspects that should be taken into consideration to determine whether cookies belong to personal information; whether the information can be related to a particular individual and information that the particular individual produces going about his or her activities. Meeting one of the aforementioned criteria shall be judged as personal information.

As discussed, under the current state of play, it is easy to track cached information, such as a user's website browsing record, combined with terminal device information, account information, all of which can easily identify a specific individual and may be recognised as personal information.

In the absence of special and detailed rules regarding cookies, the collection, use and any treatment thereof shall comply with the general requirements in the Cyber Security Law and other relevant laws, regulations and national standards. As we can see, these requirements mainly include obtaining the consent of the user when collecting personal information, as well as following the principles of legality. In addition, clearly indicating the purpose, manner and scope of collection or use of the information is a requirement.

At the same time, any personal information collected must not be disclosed or destroyed or provided to others without the consent of the collector and users.

As for us individuals, we might feel frustration because we have no choice but to use websites every day and have our actions recorded. That which is suggested is to improve our awareness and sue to the extent of the law when necessary.

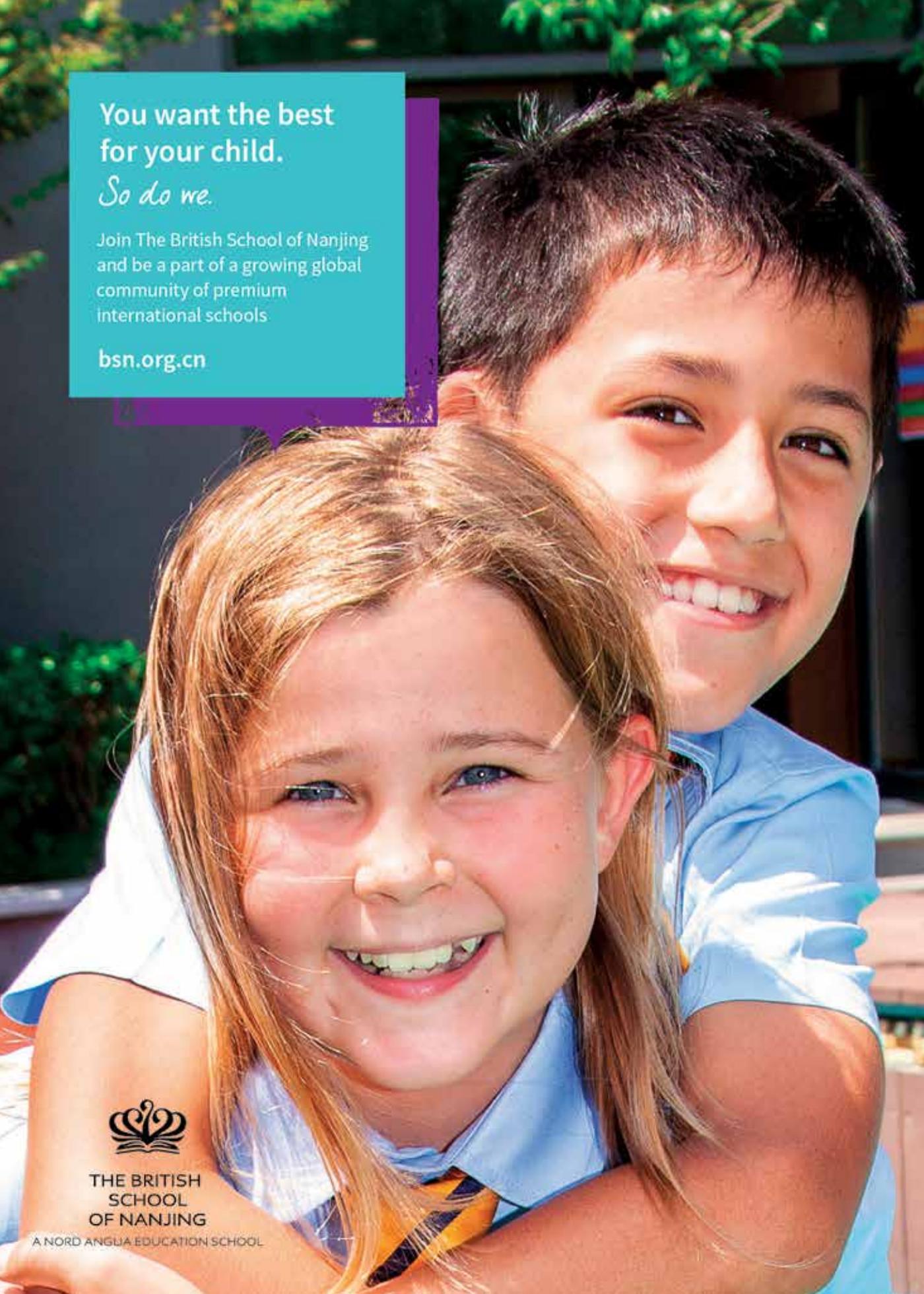
In addition, technical and other necessary measures should be taken to ensure the reasonable collection of personal information and to prevent information leakage, damage and loss. 

DISCLAIMER

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