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Contents

6 Contributors
7 Nanjing Nomads
8 Editorial
9 Poem: Sanctuary
10 You’re on CCTV!
   China’s Ambivalence to the Surveillance State
12 Practical Tips to Fight Six
   Internet Safety Traps in China
16 China’s Safety Culture
   Grounded in Myth, Fact or History?
18 For Art’s Sake
   A Royal Success: The Largest Exhibition
   of Chinese Art Ever
19 The Philosopher
   Episode 2A: Confucius & the Mohists:
   A Challenge from Above
20 From Kerosene to LED
   70 Years of Lighting Up Nanjing’s Streets
22 Strainer
   Swallowing is Just the Beginning:
   Rain, Flower, Cloud!
23 Our Space
36 The Gavel
   AI Face Swapping:
   The Legalities of Personal Data Safety
37 Metro Map

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Introducing some of our contributors, editors & designers

Our Editor-in-chief and Music Critic, Frank Hossack, has been a radio host and producer for the past 35 years, the past 26 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35年里一直从事电台主持和电台制片的工作，在中国有近26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。

Josefa Meng studied Advertising in Nanjing Normal University, Zhongbei College. She specialises in advertisement planning and design, is keen to get in touch with new things, is willing to accept challenge and hopes to bring the world to a better understanding of China. 毕业于南京师范大学中北学院, 广告学学士学位。她主要做文案编辑和广告设计, 对新鲜事物充满好奇, 乐于挑战, 希望能让世界更了解中国。

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), 再没有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. 法律作家卡罗担任中国欧盟商会上海分会法律与竞争工作小组主席, 中国意大利商会劳动集团的协调员, 并且曾经在罗马三大企业咨询课程中担任中国商法、合同法课程教授。

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。
Your Travels in the Digital Realm

See yourself on this page?
#nanjingermagazine to be entered in our lucky draw!
Welcome to year 10 for The Nanjinger. Isn’t that when we need to do work experience and stuff like that? Bah humbug.

China has of course just celebrated a pretty big birthday. So we figured we better do something featuring the number 70. How do lampposts sound to you? (p.20-21).

If there is one expression that has come up time and time again during the preparation of this issue, it’s “face recognition”. See it in action in our look at China’s latest addiction that is surveillance cameras (p.10-11), in our tips for avoiding online skullduggery (p.12-14) and in our monthly legal column, The Gavel, which investigates the phenomenon of “face swapping” (p.36).

Lastly, one of the most popular sayings in China is “安全第一” (safety first), a fact reflective of the country’s unbreakable desire for a universal peaceful existence; cultural bonds so strong they often descend into taboo and ritual (p.16-17).

Welcome to “Security/Safety” from The Nanjinger.

Ed.
He clutches the baby blue blanket to his nose,  
Inhales that deep contented breath and,  
Should all else fail, knows he has his place to go.

He’s not yet two and knows his sanctuary.  
At forty-three witlessly my brain wonders  
Where I lost mine along the way.

Maybe it’s there now within my mobile phone,  
Never too far from my hand, or the diamond stud  
Blinking wearily from one lobe—

My reminder I am not too old,  
Though maybe I am but block it out  
Like a TV’s drone at home when it’s all too much...

‘Sit!’ he grins, patting a spot on the settee, next to him.  
‘Sit!’ he commands in an impudent–imperious tone.  
I acquiesce.

In the silence that follows, I listen  
As he sucks back his milk, hand cupped in mine.  
And I, with deep contented breath, now too know.
According to the good book, Matthew, Chapter 7, Verse 3, states, “Before examining the splinter in my eye, first remove the rafter from your own”.

So it goes with privacy. Could it be that many who are quite vocal about their concerns for their privacy following the installation of surveillance cameras on a universal level might also be those who do not think twice about screenshotting a private conversation in WeChat and forwarding it to all and sundry?

No matter our feelings, being under almost constant surveillance is something we need to get used to, if indeed we are not already there.

You’re on CCTV!

China’s Ambivalence to the Surveillance State

It is estimated that there are now approximately 400 million surveillance cameras installed in China, although that is a number very hard to pin down and one that is likely seriously underestimated and escalating rapidly.

The cameras monitor everything from traffic, pedestrians and public buildings to environments hostile to humans and even schools.

Pro-consumer comparison website, Comparitech, had a look at the number of public CCTV (Closed-Circuit Television) cameras in 120 cities worldwide and it is perhaps not surprising that fully eight out of the top ten most-surveilled cities are in China. Based on the number of cameras per thousand people, it was the western municipality of Chongqing that came in top of the list, with over 2.5 million cameras, or 168 cameras per thousand people in the urban area (over 15 million people; the total population of the municipality is nearer 35 million).

Nanjing is nowhere to be seen on the list of 120 cities, although this may be down to problems with data collection; the other seven in China are Shenzhen (#2), Shanghai (#3), Tianjin (#4), Jinan (#5), Wuhan (#7) and Guangzhou (#8) and Beijing (#9). The two cities in the top ten that are not Chinese are London, UK (#6) and Atlanta, USA (#10).
Privacy is not a big deal in China, as a visit to any local hospital shows all too well, while Chinese people have been quite used to being monitored by the state for decades; long before the existence of CCTV there were plenty of other methods.

Going back 30 years, it was common for Public Security Bureau officers to trail persons of interest, including foreigners. Apart from anything else, much like Jeremy Bentham’s panopticon prison, proposed in 1791, in which all the prisoners on each floor could view each other at any time, so too, by sheer weight of numbers, it is pretty hard in today’s China to do something without anyone else noticing.

We may care, but for different reasons than the conspiracy theorists would have us believe. For there are still plenty examples of the increase in surveillance failing to deliver. In aiming to fulfil the Ministry’s of Education’s “smart campuses” program, Betty Li’s university in Xi’an deployed facial recognition technology to identify her and her classmates doing all manner of things, providing them with access to their dormitory, for example. However, as the website TechinAsia points out, Li says, “The ‘smart’ facial recognition system cannot recognise her if she wears different glasses, and there are long queues to get through the door to her dormitory”.

Yes, sometimes we just want it to work. There are also the many that believe that not only are such systems unreliable at best, much of the data gathered can be untrustworthy and the uses to which it can be put rather limited.

Then there is the whole raison d’être for the cameras in the first place. The aforementioned Comparitech survey also found virtually no link between increased surveillance and both crime reduction and perceptions of safety.

Yet, it remains true that human performance is altered not by the fact that they are being monitored, but by the fact that they think they are. Exhibit A in this case in China is the satellite navigation system that points out the speed limit and that there are cameras in operation nearby. Everyone obeys. In places without the cameras, or pointedly, without the navigation system’s warnings, speeding and illegal turns are the norm. That the cameras may also not be working is irrelevant.

Exhibit B is also from the automobile world. Many drivers today use apps or other devices to monitor their driving and send reports to their insurance company, that in turn rewards them with cheaper premiums for safer, law-abiding driving. Business media, Fast Company, reports, “The trend of some drivers adding bumper stickers to their cars, informing fellow road users that they’re not driving slowly on purpose, but rather that they’re only doing it for cheaper insurance”.

Suddenly, those drivers are not bothered by the intrusion into their privacy. After all, both privacy and freedom are now paid-for services; the freedom to drive fast and collect speeding tickets, together with the privacy afforded by a monthly VPN subscription.

The proliferation of China’s surveillance cameras may yet cause their own backfire. Some reports will have us believe that in the next year or 2, the number of cameras will reach one for every two people, or 6–700 million.

That will be monitor and the monitored, then. Certainly, China has huge resources at hand to put into public security, but half the population?

Perhaps the AI will get it right. Nanjing’s latest generation of traffic cameras are ultra high definition, meaning they can identify drivers as a vehicle speeds underneath, a development which also put to an end a cottage T-shirt industry that sold the garments with a painted-on seat belt.

It also remains difficult to see how that many cameras could be deployed without them making their way into public toilets and our homes. And it is certainly incredulous that think that we may all end up as Winston in George Orwell’s “1984”, hiding around the corner in his apartment’s alcove, away from the all seeing state’s “telescreen”, so that he could write his diary.

The reality is that we lost most of our privacy a long time ago, around the time when the telephone was invented. Back then we thought only us and the person we were talking to knew about the call.

No, the telephone company knew too.
In today’s society, it can be said that cybersecurity is closely related to every citizen. Nowadays, a mobile phone can make the road congestion situation clear at a glance, and you can buy pretty much everything without leaving your home. However, many technological innovations rely on the massive collection of user data, which explains why once we have searched for one particular product, we will be constantly harassed by all kinds of advertisements for that product type. The arrival of the big data era is strong and irreversible, with more and more information disclosure incidents, society is paying more and more attention to internet security issues.
Smart Phone Apps

Many mobile apps require various permissions such as "access to the contact list", "access to the microphone", "access to the camera" and so on. Such force the user to inadvertently hand over control of the mobile phone to the app. This is not necessarily harmful to the user's privacy, but it can be threatening.

The Jiangsu Consumers Association has inspected more than 100 mobile phone apps; 79 could obtain rights to the user's location, 23 could send text messages directly to contacts on the phone, 96 could send messages at will and 14 could monitor the phone conversation and terminate it. Even more frightening is that these permission acquisitions are done unconsciously. While some of these sensitive permissions that are over-acquired are the result of users not carefully reading the instructions and granting them; others were more discretely, and illegally acquired.

So how do we detect if our mobile phone is being monitored? Since many application enable permissions are set to open at the phone's startup, they are always open in the background, so their power consumption will be relatively large. In addition to checking the power consumption of apps, you can also see if there are suspicious programs that are self-starting and running in the background. In addition, you can also turn off the developer mode on your phone to partially block viruses such as Trojans. Most importantly, it is always best to only download apps from the store of the phone's manufacturer, not a third-party app store.

Phishing Websites

Phishing websites are often spread by spam, instant chat, text messages or fake advertisements on websites. For example, in the name of "Company Anniversary", "Lucky Audience", "Low-cost Air Tickets", "Mobile Phone Top Up Discount", etc., the user is tricked into filling out online forms with ID card numbers, bank accounts and other information. They also tend to imitate Alipay, online banking and other well-known websites in their attempts to infiltrate user accounts.

Therefore, be sure to pay attention to the details of websites; colour, content, links and so on. It is also important to beware sites that have been flagged for blacklisting; a secure browser will prompt as to the security threat. Moreover, the address of any payment-related website should start with "https", while there are also icons such as locks in the address bar. Do not blindly believe in the recommendation of search engines, and do not click links in emails, WeChat, Weibo, or text messages, especially those with short addresses. Finally, we also need to carefully identify the address: For example, ICBC's website icbc.com.cn can easily be misidentified as lcbc.com.cn, while www.microsoft.com can be confused with www-a Increosoft.com.
Free WiFi

Many public WiFi now have no password and users can connect at will. Yet, there is the possibility that such WiFi networks have been built by a hacker. After the user connects to the WiFi, the hacker can not only read various private information and files on a phone without the user’s permission, but also remotely control apps such as camera, microphone, etc.

Therefore, it is important to carefully identify and confirm the hotspot’s name and password with the Wi-Fi provider. If absolutely necessary, try not to use passwordless hotspots for shopping, online bank transfer, or anything involving entering sensitive personal information, etc. VPNs also provide an additional level of security. Lastly, avoid auto connecting to previously used WiFi networks to prevent the phone from inadvertently accessing the “evil twins” of legitimate Wi-Fi hotspots.

QR Codes

Due to the fact that QR codes are very easy to make, the security traps associated therewith are virtually endless. The most well-known example is shared bikes. Users need to scan the QR code on the bike in order to use it, but if another QR code (one designed to look almost identical) is pasted over the original, when a user scans the fake QR code, it is very likely that their personal information is at risk.

Therefore, in daily life, be sure to be vigilant against various QR codes on the street. Do not scan QR codes from unknown sources, and don’t hesitate to ask a merchant to confirm the authenticity of the QR code. When scanning a payment code or making your phone available for the vendor to scan, remember to cover the phone screen while opening the QR code payment interface and try not to let others have the chance to scan the payment interface. Using fingerprints and face verification instead of passwords is also recommended (see The Gavel on p.36).

Telecommunications Fraud

When receiving strange calls related to money, most people are cautious. But what if you receive phone calls from official phone numbers, such as 10086, 110, 120?

In real life, hackers will often use such a method to disguise their phone number. We can be vigilant by hanging up immediately should the caller want to talk about bank cards, transfers, accounts, etc. Perhaps they may also send “winning” information to you through QQ, email, etc., so that you take the initiative to contact them, leading to them asking for money for postage, tax, etc. It is also possible that they may hack QQ or email accounts, to then contact the owner’s parents or friends, claiming an emergency and that the account owner is in need of money.

Sixth, Face Recognition

With the rise of verification by facial recognition, the “Face Swap” system can automatically recognise a face and reveal possible personal information such as gender and age. Yet, the system can easily change any face to that of another person, and then there are the abundant claims that such face recognition is equally likely to pass verification.

These six traps are just the tip of the iceberg, while we will all of us encounter many more, often unwittingly, sometimes not until it is too late. With the rapid development of future technology and the influence of the internet era, such means are varied and change with each passing day. Vigilance therefore, remains key.
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SAVE THE DATE!

In the spirit of ideas worth spreading, TEDx is a program of local, self-organized events that bring people together to share a TED-like experience. At a TEDx event, TEDTalks video and live speakers combine to spark deep discussion and connection in a small group. These local, self-organized events are branded TEDx, where x = independently organized TED event. The TED Conference provides general guidance for the TEDx program, but individual TEDx events are self-organized (subject to certain rules and regulations).

TEDxYouth@NIS is happening on March 21st, 2020 at Nanjing International School. Our goal is to provide a platform where the people of Nanjing can share their ideas worth spreading in either English or Mandarin.

Find out more at tedxyouthnis.com
Taboo, originally the native language of Tonga Island in the South Pacific Polynesia, has two meanings: 1. "sublime", "sacred" and "inviolable"; 2. "dangerous", "prohibited" and "untouchable." According to the second, only if people believe and abide can their lives and safety be guaranteed.

Some traditional Chinese taboos over safety have been passed down from generation to generation. Do they have relevant scientific evidence? Not necessarily, but they all express a desire to pray for peace.

With fish playing such an important role in China when it comes to all things auspicious, so too should negative connotations associated therewith be avoided at all cost. In seaside areas such as Guangdong, the expression “turn over the fish” (把鱼翻过来) is popular, as the character “翻” can be thought of as a shipwreck (倾覆, capsize).
Elsewhere, in the mountains specifically, when stonemasons are at work, they are not allowed to speak, otherwise it may lead to accidents. Woman should avoid going to the quarry, to prevent from angering the ancient mountain gods. They may also not say the word “wash” (洗), since in some dialects (those spoken with a flattened tongue), its pronunciation is the same as “death” (死). Even bowls go unwashed; instead they are just wiped with fabric.

From mountains to kilns, where there are many taboos surrounding such. The firing date should be chosen as an auspicious day and worshiping the kiln god is a must before starting work. In the past, when the kiln was under construction, children and pregnant women were not allowed nearby, while people who pick up waste should not pass by to prevent from violating the kiln god, leading to accidents.

It goes without saying that Chinese New Year is also a time when healthcare gives way to taboo. It is said that taking medicine on the first day of the lunar year means that, for a whole year, the disease can not be cured. Such is the degree of belief in this particular superstition the many adhere even if the disease is very serious.

As the end of the new year, Lantern Festival is a happy day, so blood should not be witnessed on the day. Avoid slaying chickens and pigs, for example, so as not to cause illness, bankruptcy and other disasters.

Other taboos and beliefs are less superstitious and more based on history. With the coming of the Qing army (清军入关), the people of the Han Dynasty were forced to adopt similar hairstyles, that is hair on top of the scalp grown long and braided; the front of the head being shaved. Somewhat unsurprisingly, this really annoyed many Han people and was much opposed. A rebellion was subsequently suppressed by the Qing army. Such gave rise to the expression, “No hair cut in the first month of the lunar year”, one that also illustrates the significance of the event in history; people believe that which is held in the first month is more respectful to tradition.

Even today, it is common to hear old people instructing grandchildren to avoid haircuts at this time.

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The Ghost Festival has its roots in Taoism, being the 15th day of the seventh month of the lunar year. According to legend, this is the day when the gates of the nether world are left wide open, letting ghosts return to our mortal world. On this day, many people therefore do not venture outside or go home early.
Beginning on 28 November, 1935, the Royal Academy in London held a monumental exhibition displaying over 3,000 objects of Chinese art lent from 240 governments, institutions and individuals around the world. Britons were compelled to expand their understanding of Chinese art, which until then was characterised by decorative “things of use”, such as flowery wallpapers, silken fabrics and bone china tea sets. At the Royal Academy visitors saw everything from the finest of imperial ceramics to artefacts only recently dug up, ancient bronzes and jades, painting, architecture and the even beguiling art of calligraphy.

It was a feat of organisation and a tremendous success. So popular was the exhibition that over 400,000 people visited throughout its 3-month run. With discounted admissions and rail fares for students across the country, and one in four visitors purchasing a catalogue, word soon got around.

Admission hours ran from 9:30am to 7pm, but still that was not enough. Requests for extended viewing hours came in droves and the Academy’s doors were closed intermittently to avoid overcrowding. On 27 March, 1936, the Shanghai Times reported on the frenzy that marked the exhibition’s final hours; “As late as 10 minutes before closing the enthusiasts rode up in taxis to catch a glimpse of a few rare exhibits”. Looking back in 2006, Jason Steuber described it as, “the largest cultural event ever mounted”.

One thing the exhibition proved is the power of art to inspire. The Royal Academy show marked a pivotal point in the study of Chinese art in Britain, galvanising a new generation of enthusiasts, eager to grapple the artistic heritage of this far-flung country.

For governments, art institutions and markets around the world, the exhibition was of no small significance. In China, the government seized the opportunity to perform on a world stage, establishing a special committee who selected and arranged the lending of some 984 pieces. “Our sole aim in doing so”, they pronounced, “is to make the West appreciate the beauty of Chinese art”.

At a time when most Chinese were more occupied with the Japanese invasion of Manchuria, many saw the exhibition as a frivolous waste of national resources. But politically, it was crucial. It gave China an occasion to redefine its cultural authority and abolish biased representations overseas, transforming the Western perception of “Chinese craft” into “Chinese art”.

As the exhibition drew to a close in London, the Shanghai Times reported, “Thousands lingered sadly to bid farewell to all the beauty which had delighted London for 3 months”. In June of the same year, the objects lent by China were put on display in Nanjing, accompanied by photographs and explanations of the remaining exhibits on display in London, an exhibition of an exhibition.

Culminating the show, C. T. Loo, a Chinese collector based in London and New York, donated the centrepiece of the exhibition, a six-metre marble Amitabha Buddha statue, to the Chinese government, who in turn presented it to the British Museum where it remains on display. This literal swapping of cultural artefacts acts as a metaphor for the far greater cultural, social, political and economic exchange that was generated by one single Chinese art exhibition over 80 years ago.
With such confidence that he had found the way to the true Dao, you can imagine the consternation with which Kongzi would have viewed the emergence of competing ideologies. Many of the ideas in early Chinese thought exhibit close connections and similar ideals, engaging in questions such as “What is ‘the Way’ (Dao) and how is it best followed?”.

But as we saw previously within the early Confucian canon, there existed differences, in if not so much in what the Dao was, but certainly in how best it was sought and followed. Greater divergence of thought along this line emerged with the rise of other thinkers and movements.

Well established by the end of the Han Dynasty, Confucian ideas had initially faced the greatest threat to their influence from the Mohists, whose ideas became popular around the 5th Century BCE. Mohists, like Confucians, sought societal harmony through means of moral standards, but the means by which they set about achieving this differs quite dramatically. Confucians emphasised social roles, whereby individuals were expected to find and adhere to their position in society, achieved principally by following rules passed on by those deemed “masters” above them. Could you dare doubt your master?

For Mohists, a masters’ benevolence was never guaranteed. They pursued a more reflective means of applying methods (fa) to judge one’s own actions against a model of correct action. It is in this sense that Mohism seems potentially a more individual means of thought, but also a more egalitarian one.

A strange noise fills the pavilion, where if you remember you have now been sitting for a while (see previous episodes), a sort of grinding which seems to be coming from above.

Kongzi hauls his not unsizable bulk out of his carved wooden chair and moves to the open door, with you following. Both of you peer up onto the roof, where a peculiar sight meets your eyes; a man dangling from the branches, engaged in sawing the tops off the trees.

“Mozi!” bellows Kongzi, “what in the name of Dao are you doing?”

Little is known about Mozi (c. 430 BCE), whose teachings form the basis of Mohist thought, but evidence suggests that during his life he is likely to have occupied a lowly position in society, working perhaps as a carpenter or craftsman. While not to be taken too literally, Mozi’s position as a relative “outsider” may inform of the generally altruistic concern for others evident in Mohist thought.

“Oh Kongzi! It’s you, m’ old mucker. I’ve been looking for you all morning.” He slides you a wink, then proceeds to disentangle himself from the branches of a cherry tree. “Just thought I’d tidy up these branches so your neighbours behind can see through to the lake, that’s all”, he voices casually. Then seeing Kongzi’s pained expression, “I of course consulted the handbook”.

“My poor cherries,” Kongzi moaned, then hesitating a moment...“and why would the neighbours want to see the lake, they have nothing to contemplate. ‘tian-a’, they couldn’t even see the Dao if it was before their noses.”
alert readers will have picked up on the fact that China recently celebrated her 70th birthday. Authorities up and down the land, in every field of public service, have been clambering over each other to be seen to be doing their bit for the motherland. Among the more quirky which attracted the attention of The Nanjinger, lampposts.


Today, there are 320,000 street lamps in Nanjing, a far cry from that little starlight through a window by way of compliment to the amber glow cast by the past’s kerosene lamps.
During the press conference, Jin Nan, Deputy Director of the Bureau, explained that after the founding of the People’s Republic of China, the main roads in Nanjing were equipped with basic street lighting; the source thereof being incandescent lamps. In the 1960s, these were gradually replaced with high-pressure mercury vapour lamps, which again stood down to make way for high-pressure sodium lamps in the 1970s on major trunk roads.

By the time the 1980s and 1990s came around, the laying of separate power lines and pole lighting had been popularised, leading to functional lighting standards being established and a coverage in urban areas that has remained above 97 percent ever since.

The concept of landscape lighting did not appear in Nanjing until 1989, when the Nanjing Yangtze River Bridge and Confucius Temple became the earliest and most Nanjing-style night scenes in Nanjing. In 1991, the Hunan Lu Light Tunnel Night Market opened. 4 years later, Xinjiekou, Gulou, Hunan Lu were among those to introduce illuminated outdoor advertising.

With the following improvement in living standards and an increasingly rich nightlife, outdoor lighting needed to become more multi-functional. In 2000, the then modern landscape lighting appeared on the Zhongyang Men Overpass, which soon became a kind of visual business card for the city. At the same time, Nanjing’s main urban area began to extensively lay cables and install street lights, which not only increased the number of lights on primary and secondary roads, but also brought illumination to sub districts and more remote communities. Residents thereof were finally able to go home without the need for flashlights.

In this decade, functional lighting has also realised energy saving, while LED lighting has also emerged. Its luminous efficiency is higher and its light distribution more even, while the quality of lamps is developing rapidly, especially with the diversity, multi-colour and controllability of lamps that now make Nanjing’s landscape lighting more beautiful than ever.

Some lighting facilities also double up in their functionality; some offer video surveillance possibilities.

In 2013, with the coming of the Asian Youth Games and the Youth Olympic Games the following year, a series of landscape lighting projects with Nanjing characteristics was undertaken, such as the Nanjing City Wall, the Imperial Examination Hall and the Youth Olympic Park.

It’s not all fancy modern technology, however, as Nanjing has also been respectful of history. At the end of 2018, with renovation of the Nanjing Yangtze River Bridge complete, the full length of the bridge was lit for the first time, using the same vintage magnolia lamps that were originally, but sporadically, installed.

Bringing the city’s street lighting well into the 21st century are the 25,000 street lamps in Nanjing with single-lamp control capabilities. Each lamp can be individually controlled; brightness, color, etc., making possible dynamic patterns of light.

Such lighting facilities also double up in their functionality; some offer video surveillance possibilities, others can be 4G/5G base stations, smart manhole covers and water level detectors, while there are even also smart illuminating rubbish bins.

All these different kinds of lighting systems must take quite some looking after. According to Liu Jianxiang, Director for North City Maintenance of the Street Light Management Office, the service life of Nanjing’s street lights has been extended from 100 days to 10 years. Just as well, given that the future plan is to make Nanjing’s night more and more dazzling. Even today, there are more than 800,000 landscape lights in operation, meaning that there are a total of more than 1.1 million lights to be looked after. In the past, this was done with push bikes and ladders; today’s maintenance teams have the assistance of electric bikes, engineering vehicles and inspection cranes.

As the great Chinese nation ticks off her seventh decade, the Nanjing Urban Management Bureau wants us to know that more landscape lighting will be coming next to Gulou, Xinjiekou and Binjiang. If they keep going at this rate, future Nanjing by night, as the songs goes, will be so bright we’ll have to wear shades.
As the father of a new baby, it’s a proud moment when I bash a burp out of her, especially a good dry one; there are no marks for puking the baby.

But I’m here to talk here about the pleasure of the adult burp.

You see, food that “repeats” is my kind of food; garlic or jiucai (韭菜) may only be a one-dimensional reminder of a good meal well had, but that’s good enough for me. These pungent herbs are the gifts that keep on giving.

Such celebrations are rare. Even Roald Dahl scorns eructation, privileging instead the whizz-popper. I was hoping that other great phenomenologist, James Joyce, could back me up here. And perhaps he would, but he also seems more fascinated with the mature gaseous emission. Our baby makes those with no need for help.

It’s encouraging to see that The Huffington Post lists China among those places where audible belching is the thing to do. But this is just internet misinformation, just fact-book urban myth. There needed to be a country where this social norms is different, so let it be a country too far away for anyone to check.

We don’t really hear it in polite company, do we? Burpers in China don’t especially relish their burps. Nor do companions in China return smiling glances to the burper. Unless it’s a baby, of course.

In fact, burping does not need to be audible or active. It can be a very personal, grown-up pleasure. Silent burps are something I speculate that we all enjoy, whether or not we write provocative prose about it. And it doesn’t need to be just garlic or onions that return for an encore; most satisfying foods have a satisfying afterlife. And some teas repeat this trick, too.

Red teas are possibly the best. But among greens, none is as good, in my opinion, as Nanjing Rain Flower (雨花茶). It is my highest form of praise to say that our local tea makes good burps.

Umami is a phenomenon of the tongue, and the umami in Rain Flower plays on the tongue just as well in vapour form as in liquid...

Is that right, or is it all about the nose...

Or is it just an array of tongue-bound tannins blowing in the oesophagal breeze?

I really don’t know.

What I can say is that green teas which are steamed achieve this feat better than those greens which are pan-fired. Steamed greens are often the ones which sellers in China describe as having good “kougan” (口感; mouthfeel), usually at the expense of “aromatic” (香) qualities.

Can I again speculate that a silent burp is actually an intrinsic part of this kougan, and also of the “huigan” (回甘; aftertaste)? I don’t think that would be unrealistic.

I wrote last year of a Sichuan green especially good for filling up the mouth (and throat). Your taste may vary, but I have described that as my biggest priority in a green. Nanjing Rain Flower has it in spades.

Our local tea, with its spindly, hairy, dark green leaves, is a classic, fully worthy of its high price.

A burp is good. It is dry, not reflux. It is completion. It is a reminder that everything is going well down there. It is the sensation of feeling at home.
that also sometimes appear alongside drinks are also sold separately, as are small pieces of bread and “pancakes” which appear more like dense cakes than American-style pancakes.

Flag Coffee offers free WiFi and a variety of background music (though clearly streamed from a phone). The café itself can probably only seat a maximum of eight customers, but it seems most just grab ‘n’ go, contributing to the peaceful vibe of this well-positioned yet secluded place. Few passersby seem to notice the sign placed on the steps outside the door, and miss completely the slightly odd interior decoration, including a cartoon map and random hat.

It’s probably fair to say that Flag Coffee’s interior probably doesn’t quite live up to the hype of the lights and signage outside; the tables and chairs are comfortable, if not luxurious, and their block colours reflect the overall industrial vibe of the café. However, the small size and relative lack of customers means that the service always feels personal and unhurried, without the bustle of larger coffee shops. In fact, its position directly opposite Jianye Road Riverside Park (建邺路滨游园) makes it the ideal spot for a weekend afternoon.

There are moments when the music seems slightly too loud, the café too empty. The bird by the door makes little noise, but gazes at people intensely. A stack of Chinese magazines sits under one counter, seemingly for decorative purposes, or at least they appeared untouched between my two visits. Yet, Flag Coffee has only been listed on the popular app, Dianping, for about 2 months, so its ambience may well improve in time, if it becomes more popular. It definitely has a certain appeal when compared with the generic international coffee chains, but only time will tell if Flag Coffee has enough stamina and wow factor to really put its flag on the map.

Flag Coffee is located at 82-2 Jianye Lu (建邺路82-2).
Tel: 13023401707.
In order to not be one of the many who go there for the first time and sit and wait for half an hour, all for nothing, first order food at the front desk and be given small tickets, then queue up at the meal window to hand the tickets to the waiter. The noodles will emerge first, followed by the snacks, but whatever the case, pay attention to the waiter’s calling. The exception is the mutton kebabs that are generally sent to the table.

Somewhat delightfully, the next order of business is to tell the noodle chef how thick you want them. The noodles are then pulled bowl by bowl. About ten slices of dried beef go in and then it’s up to you to add spicy sauce, coriander, chopped green onion, or all three, as to your preference.

Xilaishun has been in existence for nearly 30 years; its good reputation borne out by the many customers who have been eating there for decades. A former student of the nearby Nanjing Sport Institute who graduated 4 years ago told The Nanjing, “I come here several times a month. It is very interesting that every few years, Xilaishun is redecorated. Every time afterwards, the price of the noodles has increased by ¥2. I used to eat them for ¥7”.

Today’s price for a bowl of dried-beef noodles in Xilaishun is ¥19. Compared with other places, it is still not expensive and can more than satisfy the stomach. Not surprising therefore that nothing is left uneaten at Xilaishun!

Note that Xilaishun is a Muslim restaurant; food from outside may not be consumed within. Open from 7:00 to 14:00 and 16:30 to 20:30.

Lanzhou beef noodles dates back to Guangxu Period (光绪年间, 1871-1908 CE). According to legend, the dish was first cooked up by a Muslim chef called Mabaozi. Today, it is famous as a clear but meaty soup with unique flavour, winning the praise of customers at home and abroad. It is rated by the Chinese Cuisine Association as one of the three major varieties of Chinese fast food, with the title of “China’s Top Noodles”.

Xilaishun is located at Building 2-3, 16 Xiaowei Jie (小卫街16号2楼-3幢), 450 metres from Xiamafang Metro Station’s exit 4. Tel: 15850533348.
The Sundowner is a tradition with EtonHouse in Singapore now introduced to Nanjing; a wonderful opportunity for parents, teachers and students to mix in the evening after school. With most of the school’s families in attendance, it was a good chance to thank them for their fundraising support for the new BBQ.
During the mid autumn festival, members of Nanjing International Club had the opportunity to embark on a 3-day adventure in inner Mongolia. The fantastic trip allowed travelers, big and small alike, to experience the nomadic lifestyle of the Mongols, and catch a glimpse of the amazing views that only the Mongolian steppe can offer.
Nanjing welcomed the opening of the iconic Kempinski Hotel in a celebration which pampered guests and the hotel’s own staff alike with the iconic chain’s legendary hospitality. Caviar and oysters were among the culinary delights lavished upon staff, invited guests and dignitaries, in the lunch that followed the opening ceremony.

The Big Day
29 September, 2019
Jumeirah Nanjing hosted an exclusive gala dinner up on its 66th floor, with 50 guests joining the private function featuring Jumeirah’s elegant, modern and refined DNA. As a highlight of the theme, “Distinctive luxury from Dubai”, the management team lit up a Jumeirah building model, while at the same time, the landmark hotel exterior was illuminated with a bespoke “Happy Birthday” wish shining in the night.
Startup Grind Nanjing kicked off the end of summer and a new semester with a summer party that covered the topics of failure in business and local and international startups, as well as tech trivia, at Nanjing’s Chaley African restaurant. Warwick Donaldson and Chris Eckhardt talked about their many failures during their time as business people in an effort to destigmatise failure in startups, business and life and encourage more open discussion around the topic.
Internationally renowned sculptor and designer, Edoardo Malagaggi, generously shared the artistic intention behind his upcoming art exhibition with Nanjing International School’s Grade 8 Visual Arts class. He presented planning sketches, construction diagrams and photos of his 3D Pinocchio sculptures made of recycled materials, making for a perfect fit for the students’ 3D papier-mâché sculptural unit using recycled materials.
Over 150 volunteers, mostly foreign, turned out for the annual assembly of the From Compassion to Action (FCTA) international volunteer organisation, together with other interested individuals and many an entity with whom FCTA cooperates to deliver its public welfare projects in and around Nanjing.
Popular expat haunt Real Bread Café celebrated the opening of a second location, as they became providers of café services to the Nanjing Foreign Affairs Service Association in Xianlin. Approximately 50 fans of the artisan bakers turned out for a good mingling session, some of Nanjing’s healthiest and complimentary sweet delights, and possibly the odd glass of wine.
BSN Foxes, the lucky team of The British School of Nanjing, got to meet and have a training session with the New Zealand Basketball National Team, some of the top players on the world, ahead of their first World Cup match against Brazil. Students got to watch them train, ask questions and participate in some fun drills with a Kiwi coach formerly of the New York Knicks.
The St. John’s College School Nanjing team celebrated Teachers’ Day by pushing boundaries and stepping out of comfort zones at the Blue Whale Climbing Gym. Learning is about taking risks, persevering and flexibility (of the mind and body), so teachers tried climbing to relive the feeling of initial vulnerability, overcoming fear for that ultimate sense of achievement in succeeding in a challenge.
Approximately 1,000 people picked up 870.298 kg of rubbish over seven routes all over Nanjing in this year’s World Cleanup Day activity. Among them, the Rotary Club of Nanjing put together a group of about 20 volunteers comprising Nanjing University German language students, Rotary Club Members and their friends.
AI Face Swapping; the Legalities of Personal Data Security

We are now fully immersed in an information society, in which we discover new business and social opportunities that in turn rely on the large amount of data which has been created from our usage, a process in which personal data security may have been infringed upon.

Recently, Face-Swapping APP, Zao, which allows users to replace the face of a celebrity with that of their own then share the “face-swapped” videos with their friends, has become extremely popular in China.

There are two kinds of security concerns arising from this technology: how Zao will use the information obtained and what if the technology is used for illegal purposes?

Terms of Service

From the moment Zao first appeared, its original terms of service mentioned that before the user uploads and posts his/her facial data, he/she grants Zao and its related companies the right to use it for free globally.

Challenged by a flood of accusations online, Zao changed its user agreement. According to the updated version, facial data uploaded by the user will be limited to solely being used on the platform, while the relevant content will be saved on the platform in accordance with laws and regulations.

Risks of the Technology

AI face-swapping technology is not new, and many are becoming increasingly worried that this and “deep fake” technology could be used maliciously.

Alipay, one of China’s biggest digital payment platforms, responded to Zao’s appearance by reassuring users that its security checks for facial recognition payment could not be fooled by current face-swapping apps, but even if the very minor probability of an identity theft occurs, such a loss will be fully covered by insurance.

How is Your Data Security Protected?

According to Chinese Criminal Law, whoever, in violation of the relevant provisions of the State, sells or provides others with the personal information of a citizen under serious circumstances shall be sentenced to a fixed-term imprisonment or criminal detention of not more than 3 years and shall be fined accordingly; if the circumstances are especially serious, the person shall be sentenced to a fixed-term imprisonment of not less than 3 years and no more than 7 years and fined accordingly.

Since the facial data of users can be classified as personal information, if companies such as Zao sell or provide facial data to other entities without legal permission, they may assume criminal liability. According to the Chinese Cyber Security Law, if network operators desire to collect and use personal information, they shall follow the principles of legitimacy, rightfulness and necessity; disclose their rules of data collection and use; clearly express the purposes, means and scope of collecting and use of the information; and obtain the consent of the persons whose data is gathered.

Where individuals discover that network operators gather or use their personal information in violation of the provisions of laws and administrative regulations or the agreements arrived at, they have the right to request the network operators to delete their personal information.

What Can We Do?

1. Although few people actually do this, it is still necessary to read the Terms and Conditions before clicking, “Agree”.
2. Do not upload personal information on a relatively public platform.

When we are enjoying the convenience our society brings, we are also taking the risk of being harmed by the leakage of sensitive information. In order to be savvy during the technology revolution, be aware, but don’t be scared.

DISCLAIMER

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