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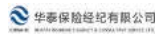
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Introducing some of our contributors, editors & designers

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。

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Francesca Leiper来自苏格兰，目前是南京人杂志的专栏作家。她就读于南京艺术学院艺术史专业，对南京民国时期的建筑非常着迷。

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.

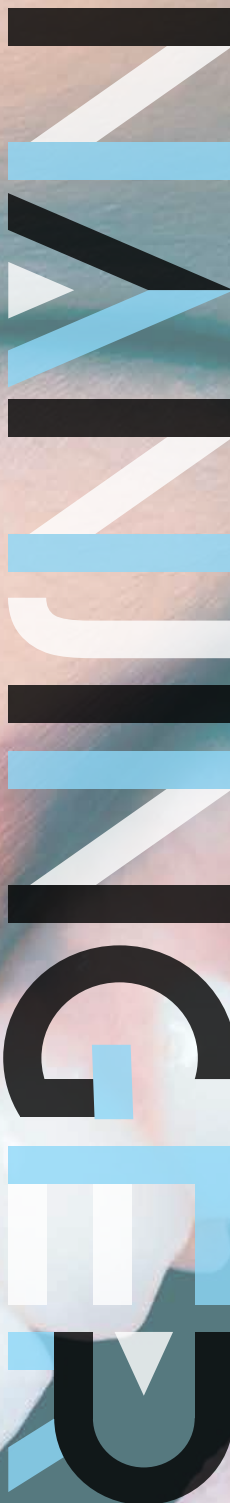
Roy Ingram先生有着超过25年的创意总监和艺术家的工作经历。他早期的职业生涯是在伦敦的一家机构里开始的，但是在八年前他决定来到南京生活工作。

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 came to China in 2005 and now heads up a boutique law firm which is a point of reference as a well-established entity in the international legal profession serving Chinese and foreign companies wishing to globalise themselves. He has been admitted to the Italian Bar Association and is Chairman of the EUCCC Shanghai Board. 法律专栏作家Carlo D' Andrea于2005年来到中国，如今正领导着一家精品律师事务所，作为国际律师界的标杆和翘楚，向中国和外国公司提供服务以助其实现全球化。他不仅是意大利的执业律师，同时还是中国欧盟商会上海分会的主席。

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NANJING NOMADS

Your Travels in the Digital Realm

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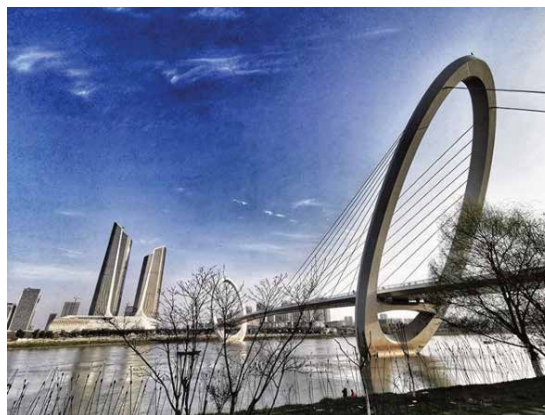
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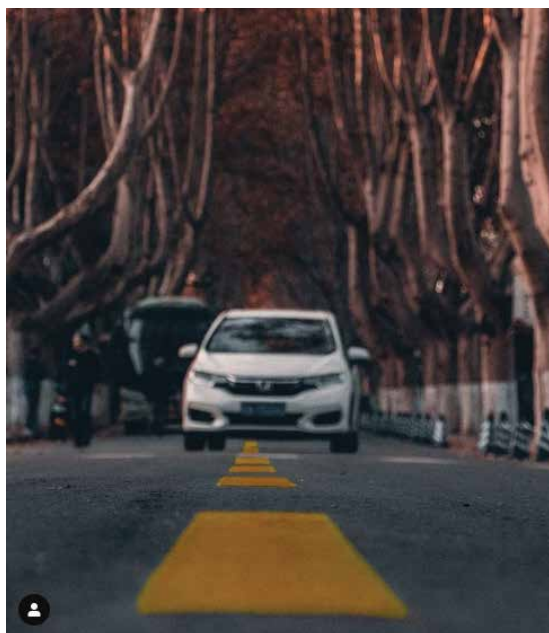
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EDITORIAL

I Will Survive

There will be many who don't believe us, but the theme for that which was to be February's issue of The Nanjinger was decided back in November, along with the rest of our themes for 2020. We have to let people know in advance, you understand...

From that point on, fate took over.

On to the issue in question. Fraudsters (and the general Chinese populace) are well aware that to sell something to old people, give them eggs. The healthcare industry is no exception. See p14-15.

Elsewhere, is it the difference in our diets that makes our cultures call out for hot or cold drinks? What impact does this have on our beliefs for ways of keeping everything nice and clean? See p16-18.

Next, salt & vinegar; what do you think of? Wrong! The correct answer is brushing your teeth! See p10-12.

Welcome to "Hygiene" from The Nanjinger.

Ed.

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UP TUB BATH

Sunday nights were bath nights.
Mum would run the water, wash my back;
I'd play battleships and pirates and sharks,
Splashing my way through the evening,
Crying when the water, now like ice,
Was let to drain and I would sit,
Stubborn and cold in the empty tub,
Scrubbed clean 'like a new penny'.

Years later, I tried settling back
To soak with my chilled bottled beer
And a book and a packet of cigarettes...
But the soap bubbles burst in the smoke
As my world raced in, receding,
Closing to a pin's
Point.

Rolling out of the still steaming bath
Onto the vast, cold, communal floor,
I then swore - that was it-
Declared baths to be a danger,
To books and to my health,
That the daily shower, with all its power
To massage away knots
Of muscles in my back, was my future.

And ever since and still, it's all quick showers-
Podcasts blasting, making best use of time-
And the body is still clean
But the mind's not so quieted.

I can only wish- as longingly I try
Summoning a whiff of the old Macey soap-
That I could travel back to that young boy,
With his time unfathomable;
With his soap bubble beards;
With his plashing fancies; his plunging imaginings;
His futures afloat on high seas of adventure.

For there would I sit in that tub
Till fresh waters swirled, filled,
Swallowed my dry world,
Washed me away to the innocent shores
Of those doused dreams once more.

By Mairin Braddaghan '19

TIME

With the rapid advancement of the times, people have begun to pay more and more attention to their personal image, and have also attached great importance to personal hygiene. Things such as toothpaste and hand sanitiser have become daily necessities for modern people. However, in ancient China when science and technology were underdeveloped, productivity was low, and there were few assorted toiletries. **How did the ancient Chinese maintain their personal hygiene?**

By Shaen Li

Maintaining PERSONAL HYGIENE



Ancient China

Salt 'n' Vinegar Toothpaste

Is it really just like in the TV, where they just rinse their mouth with water after getting up in the morning?

On the contrary, not only were the ancients well-equipped for cleaning their teeth, but their solutions were no less effective than modern toothpaste.

Salt has the effect of whitening and protecting teeth. During the Wei, Jin, Sui and Tang Dynasties, people used to dip their fingers with salt, tea, wine, vinegar, etc. to wipe their teeth and rinse their mouths. According to "Essential Recipes for Emergent Use Worth A Thousand Gold" (备急千金要方), written by the famous ancient Chinese doctor, Sun Simiao, after getting up every morning, it is important to put some salt in your mouth and to hold it there for a while with warm water. This will make your teeth firm.

Later, the ancient Chinese no longer used salt to clean their teeth, because they had by then discovered an exclusive recipe: tooth powder. *This was smelted with traditional Chinese medicines, such as pork teeth, saponin, ginger, cimicifuga, cooked rehmannia glutinosa, mulu, eclipta, sophora japonica, asarum, lotus leaf, green salt, etc.* Such tooth powder not only cleaned and maintained teeth, but also removed moisture and heat from the body.

In addition, salt water, tea water, drinks, and more mysterious potions, were also used as mouthwash.

From Fingers to Horse Hair; China's Ancient Toothbrush

In the beginning, ancient Chinese brushed their teeth with the most convenient tool available, their fingers. But over time, many people realised that while this method may clean the mouth, it might not be so practical.

Then someone invented brushing their teeth with willow branches. The method is to first take a small swathe of willow branches and rinse it clean. Then one end is chewed until the branch fibres are exposed and the end becomes hairy. In this way, a simple toothbrush is achieved. After that, the toothbrush was dipped in a little of that magic tooth powder. Brushing teeth complete; very simple and low in cost.

Later, toothbrushes were upgraded, with the wise Chinese using animal bristles to make toothbrushes that were very similar to those of today, most of which employing pig bristles. Although the texture was a bit hard, it was cheap. *Rich people tended to use horse bristles; softer and more comfortable for brushing teeth.*

In the Southern Song Dynasty, there existed shops specialising in the production and sale of toothbrushes. *They became common objects, mostly made of wood and bamboo. Very similar to the today's toothbrush, there were two rows of holes punched therein, and the horse bristles attached.*

Rice as Detergent

During the Qin and Han dynasties, people formed the habit to wash their hair every 3 days and to bathe every 5 days. For this reason, the government often took 1 day off in every 5.

So what did they use for shampoo and body wash?

In the pre-Qin days, people first washed their hair and bathed with rice water, which contains starch, protein and vitamins. Not only did it help remove oil stains and maintain the scalp and hair, but it also helped with rough skin. There were also medicinal functions associated with rice water, it helping with cold hands and feet, low back pain and frostbite, as well as as fatigue relief. *Such natural cosmetics were, in effect, a combination of shampoo, shower gel and facial cleanser.*

Then there was the Chinese honey locust with its many uses. During the Southern Qi Dynasty, it could effectively clean the skin and eliminate dirt, as well as being a kind of ancient moisturiser. For laundry, it could stop clothes from fading and deforming. For bathing, it could help treat rheumatism and ringworm.

Plant ash was also a cleaning product, discovered by ancient people in the course of life. Being the ashes left after straw is burned, women in the south would use it to bathe and wash clothes.

In later centuries, people mashed natural plants, such as saponin, to wash and protect hair. *The Compendium of Materia Medica (本草纲目), that was compiled in Nanjing, notes that saponin can remove dandruff, relieve itching, reduce swelling and eliminate poison.*

Threading; Origins of the Bikini Wax

Ancient Chinese did not have the culture or living custom to shave their body hair. As for facial hair, the ancient Chinese popularised **Threading** (挽面) in the Han Dynasty. *Practiced to remove delicate facial hair to make the face look smoother, both men and women had to have this treatment the day before marriage to look pretty for the wedding.*

The practice calls first for the application of some lime powder to the face. A wet white cotton thread is then twisted up, down, left, and right, around the hairs to be removed, with both teeth and hands. *This method of hair removal is still popular among elderly people in some areas of China.*

Toilet Paper, a.k.a. Shit Stick

In ancient China, common people used leaves and branches to get things done.

Before that, stones, earth blocks and branches, among other things, were the items of choice. After the Han Dynasty, there was a special tool, which was **“chuugi”** (筹木). Made by cutting bamboo slices into strips, its shape was thin and flat, slightly wide with rounded edges. The better models had great water absorption and a light fragrance. *The upper classes would also wash themselves afterwards with water and then employ aromatherapy for greater fragrance.*

It took a very long time for the chuugi to give way to paper, due to the latter's high cost. It was not until the Yuan Dynasty, and then only the emperor generally used straw paper. In the Ming and Qing dynasties, straw paper was often used by common people, with royalty opting instead for silk.

The Discovery of Alkali as Washing Powder

In the earliest primitive societies, soil was a very important cleaning tool. People also found that soil could remove oil stains; the scientific explanation today is that soil is alkaline and produces a chemical reaction with oil.

Following the Han Dynasty, the ancient Chinese found out how to use natural alkali to wash clothes. Although the clothes were washed clean, some odours remained. Therefore, a kind of scented alkali came into being, by the addition starch and spices to it.

The end of the Ming Dynasty saw scented alkali at the peak of popularity, and many scented alkali stores were opened in Beijing. Among them, “He Xiang Lou” and “Hua Han Chong” are the most famous. At this time, there were many kinds of scented alkali, and they had become a must-have item for laundry.

So while the ancient Chinese had used rice, alkali, horse hair, salt ‘n’ vinegar; even the “shit stick”, in order to maintain personal hygiene, their inventions of the time were, in fact, not only the precursors to today’s modern toothpastes and brushes, but they also led the way to the sophisticated recipes employed in the treatments that comprise much of today’s billion-dollar beauty industry. 🇨🇳



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Hygiene & Healthcare Frauds Take Advantage of Elderly Loneliness

With no need to see a doctor or have an injection, healthcare has become an essential tool of hygiene for the elderly in China. But knowing that it is a trap, why are so many old people fooled?

According to survey data from the China Health Care Association, current annual sales of healthcare products in China total approximately ¥200 billion, of which more than 50 percent is consumed by the elderly. In addition, more than 65 percent of the elderly are in the habit of using healthcare products. Among the channels for obtaining such, the proportion of elderly people buying it themselves is tipping 40 percent.

The elderly have a great demand for hygiene, and with many a fraudster aware of this, they are sitting ducks.

Their descendants may use the internet, but the majority of old people still receive their information from television, and many retain the habit of reading newspapers. The liars are keenly aware that this is a typical media isolation.

The Terrifying Consequences of Isolation

Scoundrels are more than aware that the elderly lived through a specific era in which people liked to believe in authority.

It is simple to hire an actor to play different roles. He can be a professor at Peking University

this year, Li Shizhen's great-great-grandson next year. On the other channel, he's a guru in Traditional Chinese Medicine.

Then there are the shills who first describe painful symptoms before eating certain health supplements, and then praise their effect as really good.

Coincidentally, they are now on special offer.

Filial piety is a traditional virtue in China; children are filial to their elders. In addition to relatives and friends, there is also a kind of people who fake filial piety, who may be healthcare scammers.

One day, a friend who has been familiar with this correspondent since childhood told the Nanjinger that his grandmother had recently become obsessed with healthcare products. She had spent tens of thousands of yuan, while her children were angry but helpless. The grandmother has no obvious major diseases apart from the high blood sugar, high blood pressure and high cholesterol that are common among older people. Why did she buy health supplements?

Old people get excited when they hear scammers bragging about their products and are quick to pull out their retirement savings.

Free Eggs
are Key to
Conning
the Elderly

By Josefa Meng

The Malicious Filial Hygiene Cheaters

With her offspring very busy at work, coming home late every day, the grandmother is inevitably lonely. But she is also (relatively) rich.

It doesn't take much brains to be a crook in this scenario.

What they are good at is sweet talk. These cheaters greet the elderly with warmth every holiday and festival, often coming to "accompany" them, using the names "dad" and "mom" to confuse them, giving them a massage and washing their feet.

With their weakened judgment ability accumulating over time, so the lonely elderly shift their emotional needs to the frauds. They might not just buy some health products, they may also happily hand over one or two hundred thousand without hesitation.

Free Eggs are Key to Conning the Elderly

In today's modern Chinese society, young people mostly linger in their own little world, ignorant of their parents' and elders' past.

Health care frauds have thoroughly studied the growth experience of the elderly in China. They know that most of China's old people have experienced hardships and struggled to survive. ***They were short of food and clothes for a long time, while their material views and understanding are very different from those of young people.***

The specific routine usually starts with a free gift, often cabbage or eggs. At the gates of residential communities, it is common to see banners proclaiming, "Buy Healthcare products; Receive Food & Daily Necessities". The "necessities" they receive are more than likely fake, low-quality and unhygienic products.

False guarantees are commonplace. As soon as they get the money, the scammers are off.

Despite the complexity of the issue, there are two basic reasons why older people are deceived.

A Fear of Death & Emotional Loneliness

Old people just want to be healthy and spend more fun time with their loved ones. But the majority just don't get either.

It can be seen from the fraudsters' tricks that, whether from fear or a lack of emotion, the elderly simply lack companionship. Their cravings are over and over again slowly exhausted in the helplessness of their children's busy career. Exhausted lives lived too far apart.

The role of loved ones has been replaced by frauds selling fake medicine in the name of hygiene.



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By Wang Yulong

HOT *in* WATER

Eastern vs. Western Approaches to Hygiene



“Doctor, I’ve got a flu.”

“Doctor, I got a fever.”

ILLNESS IS A GREAT UNIFIER.

What’s the go-to answer given by all Chinese to this situation? **“Drink hot water!”** Yes, that’s it! On the other hand, the other answer given by all Western parents is to drink cold water and pop a paracetamol. Cure the symptoms, not the disease itself.

So, does “hot water” actually solve all problems related to health and hygiene or is it the perfect metaphor for the differences in perspective between the eastern and western mindsets?



What does “being hygienic” even mean?

Nowadays, as science and technology develops faster than well-spun rumour, “well-being” has become a popular buzzword worldwide. These concepts of mindfulness, wellbeing and wellness become even more important if we look at the growing life expectancy of the developing world. If we are to live longer, then we need to maintain our operational systems in top condition. A vital part of that is being hygienic.

However, what does “being hygienic” even mean?

When a person is sick, for Chinese, drinking hot water and taking immediate medical cures, natural or otherwise, is the tried and tested method; whereas the exact opposite is true for my western friends, who just leave it for the body to react and respond or sometimes, even drink cold water, a veritable death sentence for anybody from the lands of the rising sun.

Drinking hot water is actually a way for Eastern people to be hygienic, since the act of boiling kills bacteria in the water. The most confusing and unbelievable thing is that both ways work, even though they contradict each other, a nod to non-duality and the Eastern philosophies that govern the Chinese mindset perhaps. But if both ways work, then why does the preference for hot over cold even exist?

This led me to wonder, do our beliefs and perspectives of health and hygiene impact our constitution or is it our constitution that is impacted by such?

The actual meaning of constitution is the relatively stable nature of the human individual, in terms of morphological structure and functional activity, formed by innate heredity and acquisition including body development, biochemical functions, physical

fitness, mentality and adaptive capacity. So, by definition, the physical constitution of people within a nation is different from that of her neighbour.

As an Oriental person, I have always believed that the way we are built is different. From my experience with Occidental friends, there are indeed humongous differences in what we perceive to be hygienic, what we have been taught is hygienic and how we go about making ourselves and our living environments as hygienic as possible. When I asked my Western friends what they found most unusual about Chinese hygienic beliefs, they came up with the typical answers, **mopping the floor with toilet water, inner ear-cleaning with communal instruments in Laomendong, the habit of every Chinese person to hang their bedclothes outside on the bushes every day...**

But of course, from our ethnocentric perches inside our own cultures, it can be hard to shift perspective and understand that others operate from different cultural and societal beliefs, and that this is because at a very basic level, we are BUILT differently.

First of all, we can acknowledge that there is indeed a certain difference in the constitution of the eastern and western people. According to Souhu, Eastern civilisation has existed for a long time and has been dominated by farming civilisations under Imperial rule. Under the influence of Confucian culture, people have developed a calm temperament and value peace. Therefore, their diet culture is comparable to that of a herbivore.

Nomadic civilisations in the west, however, were more focused on food gathering and hunting. Hunter-Gatherers were brave and aggressive, and had more independence, will and resistance, which cast them more in the carnivore mold.

Currently, less than 2 percent of the global water supply is drinkable.

Scientific research also confirms that the average length of Westerners' intestines is less than Oriental people, which determines that there is a huge difference in the function of the digestive system of each, resulting in different constitutions. Therefore, Westerners can eat cold food without hindrance but Easterners may suffer discomfort and fall ill if they eat this way. Therefore, if our constitution is essentially different, could this explain all of our behaviour and opinion towards being hygienic?

Westerners love to walk in bare feet when they come home to release the heat from the body but for eastern people, wearing thick socks and slippers is always the safest and best way because to us, the feet are the second heart of the body. It is essential to keep them warm since we believe that as long as they are warm, our body temperature can be kept stable.

It is also grossly unhygienic to wear shoes in the house, and yet many Westerner's wear shoes inside. To expect them to take their shoes off at the front door, as is the custom in most Chinese houses, would be like asking somebody to take their trousers off in terms of feeling undressed.

My occidental friends prefer soft beds whilst Eastern people prefer harder beds since from our knowledge, it helps us to release pain and pressure for our spine. Another slumberly concern related to sleeping customs is that it is considered hygienic by Chinese people to air their blankets under the sun once every week or 2 as it reduces the growth of bacteria.

For women, childbirth points to yet another essential difference. For Eastern women, the need to be in a confinement after giving birth, according to Souhu, means that they should not drink or eat anything cold, since the absorption of cold would affect the body and the infant's health. A draft could cause colds, rheumatism, joint pain and even diarrhea! Bathing could cause long-term headache, joint soreness and so on. In the West, however, women now go right back to their lives after their child is born, just as soon as they feel able, without any limitations. **The days of confinement after birth went out with the oil lamps.**

Of course, with the development of globalisation, the difference in the degree of scientific progress between the East and the West is getting smaller. Will the differences in physical fitness and habits between these two polarities gradually disappear?

Water pollution is a global topic and harmful to human health which impacts our way of being hygienic. **Currently, less than 2 percent of the global water supply is drinkable.** The severity of water pollution depends mainly on population density, the type and quantity of industrial and agricultural development, and the number and efficiency of the waste treatment systems employed.

Therefore, this problem is particularly prominent in developing countries. The level of water purification treatment is indeed different from that of western developed countries. **Some believe that the poor water quality in the East is the reason people drink boiled water; in order not to get sick.**

Also, there are some problems in household hygiene: such as the storage of raw and cooked foods side by side in refrigerators and keep-fresh boxes. It may be because in the Eastern diet, raw food is not eaten and is always cooked, so some families will ignore basic food hygiene guidelines as regards keeping food chilled.

Insufficient awareness and equipment for the purification, dehumidification or moisturisation of indoor air also leads to the breeding of bacteria. For example, in addition to air purification systems for factories, and filters to clean indoor air, Western countries have long ago employed advanced professional equipment, but they have just begun to spread in China.

Imagine a time when eastern people live western people's lives and vice versa. Will the result be totally different? Will peoples' constitutions change when their living conditions and beliefs change? Will the go-to answer be to drink ice water for eastern people then? Perhaps some beliefs are so deeply entrenched, they literally do become part of us.

We are ALL the same in that respect. 



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STRAINER



By Matthew Stedman

When You *Can't Settle* for a *Mere Kettle*

***They call it “herbal medicine”.
And in this house, this week, it’s everywhere.***

I call it **“horrible medicine”**. But I actually quite like it.

It smells of fragrant-soil and it tastes like fragrant-soil-with-brown-sugar.

Apparently, it has an English name; *Isatis Tinctoria*. But, like the names for all those things popular only in China, that's not really an English name.

The brew hasn't caught on elsewhere; what Americans call root-beer is a completely different thing. But here it's enormous. As I write, your local pharmacy is selling fast out.

There's no scientific evidence that this **“Banlangen”** (板蓝根) stuff can cure the mildest head cold, nevermind Covid-19. I have a friend who comes from its home town, **Baiyunshan, Guangdong (广东白云山)**. Like me, he enjoys the drink's aesthetics but doubts its efficacy. It's very possible of course that we are both wrong.

Anyway, with vinegar and bleach on the walls and lock-down conditions imposed (by my wife), it's a nice opportunity to try a decoction of my own, using my favourite plant, *camellia sinensis*. I've been planning to try this for a while.

It is known that the origins of tea drinking were not infusion / steeping with hot water but instead continued boiling in heated water, just like Banlangen (the root version, not the “instant” granules). It is also known that ingredients such as onion and ginger were added to the tea drunk between the Zhou and Han Dynasties. But I've never actually tried making it before.

The tea I use for this experiment is a **“dark tea” (黑茶)**, this time not **Pu Er (普洱)** but a variant from Hunan called **Lin Xiang Black Tea (临湘黑茶)**. I bought it months ago

as a brick in a box. Using our kitchen cleaver, I lop off a chunk of it into the saucepan. I add our last straggly spring onions/scallions and some slices of ginger. Hot water. Gas Flame. 10 minutes of it.

Quickly perceptible is a food-like aroma. If you tell a guest that it's **Meigancai (梅干菜)** boiling in there, they'd believe you. That's what it looks like, too. And, yes, it smells of dark tea; I'm reminded of a tea I used to buy in the UK called **“Russian Caravan”** with a sour, smoky taste supposedly augmented by camel sweat.

The “strainer” today is actually the kitchen sieve. And the liquid pouring through it is very dark indeed.

There's ginger in the cup's aroma, but the “food” ingredients don't really dominate when sipping. **This tea is STRONG**. Like hot coffee, it's slightly oily and fills the mouth long after swallowing. That's mostly the astringency. Probably it's caffeine, too; online sources suggest that caffeine hangs on way past the 170 degree Celsius mark.

My wife manages barely a mouthful, describing it as “poison, not even medicine”: The last cups I finish diluted with hot water. It's a bit like my mum's mutton gravy now, but not nearly as nice.

If taste is the goal, this one is going to require a few more iterations. Suddenly Banlangen seems enticing. But this is a longstanding itch I feel I've now scratched.

Actually, I was going to follow up this experiment with a **“bullet-proof tea”**. But, with my head slightly buzzing,

I think I'll leave that one for another day and another Strainer. 🍵

Neo Confucianism

Old Paths, New Directions (cont.)

Previously: Zhu's philosophy rested on the idea that everything in existence could be divided into two groups, known as li and qi. Here li, translatable as "principle" refers to the structure of the universe, such that everything in existence is embodied by li.

Things are getting rather vague at this stage, just as the clouds darken, seeming to signal afternoon rain. You are tempted by a sudden urge to engage your "vital force" to indeed force the now wildly gesticulating and increasingly opaque Zhu Xi out of the pavilion and close the doors. Kongzi beside you seems to sense your intentions and raises a hand. On second thoughts, you realise that this show of "bad", uncontrolled qi would only serve to validate Zhu's theory.

In order to understand the true "principle", Zhu advocated a thorough investigation of "gewu" (格物) or the natural order. As "principle" or li was taken to embody everything in the world including people, through greater knowledge of li individuals could ascend to a position of moral enlightenment. For Zhu, gewu was about acquiring knowledge of one's innate ethical nature, and thereby the connection between this and one's resulting actions. In other words; knowing how to act morally in a particular situation. Consequently, the turbulent qi in a person was dispelled.

Here Wang spluttered into life. "I can't find the 'principle' in my teacup", he announced. So, he hadn't been sleeping after all, but rather engaging in Zhu's prescribed external investigation. You pick up your teacup, examining the base. Kongzi rolls his eyes. "Why must the teacup tell me about the 'principle'? If all things are an embodiment of 'principle', why don't I just examine myself? I have only been doing so for forty years", he muses wryly. Zhu seems taken aback by this criticism, sinking into his seat, casting his arms in a wide circle but without saying anything.

Wang Yangming, the renowned Ming scholar and official, rejected Zhu Xi's reading of the Confucian classics, especially in regard to Zhu's distinction between the mind and the external world. He saw Zhu's conception of gewu as impractical, in its ignoring of the inner basis of moral insight. Instead of focusing our attentions outward to try and get at li through inquisition, all that was required was an introspection to identify the innate "principle" within all of us, Wang suggested. After all, if li was supposedly in everything including people, what was the need to turn to the external world to discover it in ourselves?

This importance of the mind in Wang's theory, undoubtedly acknowledges Buddhism and something of the Buddhist separation from the physical world, but applied to a strong Confucian moral framework. His insistence on an innate ethical nature accessible through the mind ushered in a new trend of individualism in Confucianism and the Chinese scholarly tradition.

Having composed himself Zhu tries to tie Wang down; "For someone so wise you surprise me Wang". He flashes a look over at Kongzi with furrowed brow, but the master looks to be finding this conversation a touch too "nouveau". "How is it that through looking at ourselves we can expand our knowledge? How can we learn the 'principle' embodied in the cockroach at my feet and act ethically towards it?" Beside you, in what must be an act of spite, Kongzi brings his foot down heavily, the cockroach firmly crushed.

Taking this as encouragement, Wang now leans forward on the edge of his chair, the most animated you have seen him. He fixes Zhu with a stare; "The mind is 'principle'", and then glancing out of the over the lake, "For is there any affair outside the mind?"



International Diplomacy's
New Messenger is a

Wooden Sailing Ship

By Frank Hossack

Something quite remarkable is happening on the banks of the Yangtze River in Nanjing. A vast wooden ship is poised to set sail as China's new international diplomat; destination foreign lands to which its predecessors voyaged long ago.



Late last year, international media pointed out **that China had overtaken the USA as the world's largest diplomatic power, with 276 such posts globally, three more than America.**

A better headline might have been **"China Retakes Position as World's Largest Diplomatic Power"**.

Almost 600 years ago, Zheng He became an international ambassador beyond compare. The eunuch led an enormous fleet on voyages of discovery and diplomacy as far as Africa and the Arabian gulf.

It was the zenith of Chinese influence abroad.

Emperor Han Wudi, who ruled from from 141–87 BCE, sent missions to today's India and Sri Lanka. During the same period, a messenger of the Roman Empire came to China by sea.

The Maritime Silk Road had been born and Nanjing was to be its capital.

From the year 1250 to 1279 CE, five shipyards in Nanjing built 3,550 ships, an average of 123 ships per year. The scale, tonnage, strength, stability and seaworthiness of these ancient Chinese sailing ships led the world at that time.

The Maritime Silk Road brought about numerous advances in technology, including the invention of the watertight compartment.

Among the vast number of ships built was Zheng's flagship of the fleet. It could carry 3,000 men and even had elevators installed therein.

The 21st Century Maritime Silk Road, which forms the "road" of the Belt and Road Initiative, therefore needs an appropriate statesman.
What better than one of Zheng's ships?



***Which is exactly what has been taking shape
on the banks of the Yangtze in Nanjing.***

Meeting the requirements of both the China Classification Society (CCS) and DNV GL, the world's largest ship classification society, ***the Zheng He replica displaces 1,800 tons of water and is 71.1 metres long.*** With a main mast 38 metres high, the replica will be able to manage 4-6 knots under sail.

In a concession to modernity, the wooden ship also has two 447 KW diesel engines that will propel the ship at 11 knots in the event of little wind.

Presiding over its construction has been ***Professor Zhao Zhigang, Deputy Secretary General of the China Zheng He Research Association.***

He believes that the new ship is a poster child for China's international diplomacy today.

It's also a pricy extra for movies and a mobile museum of China.

When complete, the replica shall hoist its sails and retrace the wake of its forbearers, 600 years ago. Wherever it makes port, there will be no shortage of people wishing to ascend its gangplanks. ***On board, they will learn of Nanjing, the place where Chinese and foreign merchants came together to exchange their wares 6 centuries ago.***

As the new ship helps address China's vision for a community of shared future for mankind, so too we will then be able to say that the construction of the 21st Century Maritime Silk Road is complete.

Following in the steps of the likes of Benjamin Franklin, a new kind of international diplomat will have arrived. 🇺🇸

FOR ARTS SAKE

with
*Francesca
Leiper*



Chinese Food Rocks; Art as Food, Food as Art

The inspiration for this month's column was served up to me on a plate; eight slabs of polished black and white marble. Except the edible kind of marble, the kind made from taro; slightly sweet with a gentle wobble and not the least bit heavy. *Everyday cooking?* Certainly not, but a suitably dazzling start to this year's "nian ye fan", or New Year meal.

The idea of making something so beautiful, a work of art, out of a material that is ultimately destined for digestion is an interesting one. It highlights the fact that as humans, we like things that look nice. Eye-popping edibles can be found the world over in high-end restaurants and casual eateries, even at home, but in China the visual appeal is deeply set in its cuisine.

In Chinese cooking, "se" (色; colour), "xiang" (香; aroma), "wei" (味; flavour) and "xing" (形; form) make up the four pillars of any good dish. As the Chinese-trained British cookery writer, Fuchsia Dunlop, puts it, "A fine dish will first assail to the eyes with its beauty, then the nose with its scent; the tongue is the next to be delighted, along with the inside of the mouth". Two out of four qualities refer to aesthetic appeal alone, but they must exist in equal balance to smell and taste.

One need not look further than an average Chinese menu to appreciate the importance of visual appeal. Those glossy, bible-thick volumes don't half get the saliva glands going, unlike the text-heavy equivalents that is the tendency in the West. What arrives at the table may not match the picture, but the attention to aesthetic is there.

Take note for example, the next time you are at a bog-standard canteen, how the colour of each dish is carefully thought out. Stir-fried slices of green lettuce root are made especially vibrant by a scattering of bright red pepper. *For breakfast, snow fungus, lotus seeds and lily bulbs, all white, are combined in a soup with one or two dark crimson dates or red goji berries for contrast.* As for form; cubes match cubes, slivers match slivers. Different ingredients cut into uniform shapes not only cook at the same speed, but they are attractive too.

Buddhist monasteries around China go to great lengths to entertain their guests with lavish and decorative banquets, serving food that is quite the opposite of their usual modest meals. Doufu and other plant-based ingredients are fashioned into pseudo meats and seafood of all varieties. One might have "spare ribs" made from wheat gluten on a bamboo shoot "bone", or deep-fried "fish" made from potato and doufu skin. The imagination and artistry are impressive.

For many Chinese however, meat is the Holy Grail, and what could be better proof of that fact than the meat shaped stone at the Palace Museum in Taipei, which is one of the museum's most popular exhibits? The Qing Dynasty, carved quartz resembles a sizable chunk of red, braised pork belly, complete with translucent skin. It even sits upon a carved wooden mount.

And so we've come full circle, from enticing cubes of edible marble to the less edible, yet equally alluring meat-shaped stone. *Whether it's food that's art or art that's food, it is clear that both occupy a special, shared place in China's heart.* 🍴



Additional info, online version or WeChat contact via the QR code that follows each review

GASTRONOMY By Josefa Meng

Seafood, Steak, Rice; True Paella in Nanjing

A warm sea breeze and authentic Spanish cuisine in chilly Nanjing awaits in newly-opened Paella.

Located on the 5th floor of IST, The Nanjinger was attracted by the front door framed with wine barrels in a mall setting that combines Spanish classics with modern times. Inside, "Paella pot wall" is the restaurant's internet celebrity check-in point, composed of 126 full-size, double-eared paella pots.

With two open kitchens, the signs were good for a high-quality experience, as regards both environment and cuisine.



As the name implies, Paella offers two signature dishes: classic paella and Spanish cuttlefish paella. Choose from hard or fully cooked rice.

The Nanjinger opted for the Spanish red sauce paella, to which is added shrimp and shellfish, providing colour and flavour, a veritable feast for both sight and taste.

After the waiter brought the paella to the table, he promptly reminded us to be careful as the pot was hot, and helped us to pour on some lemon juice. The golden rice was neither too hard nor soft.

Those with seafood allergies can also choose the Spanish Basil Steak Rice variety of paella. If seafood paella is more popular with the ladies, then its steak for the boys. Paella's owner told The Nanjinger that because boys eat more, they basically order the dish for just themselves.



A variety of side dishes come as accompaniments to the paella, such as salad and tapas items. We tasted raw beef with arugula.

Sprinkled with grated cheese and sauce that pairs the arugula with the meat, the unique texture of the arugula neutralises the tender and juicy beef, for a result that is refreshing and not-in-the-least greasy.

And we couldn't say no to fried shrimps with olive oil. Generous in size, with just a gentle squeeze, the shrimps are both crisp and refreshing, making them a part of the must-order menu.

It should be mentioned, however, that all the side dishes are cooked to order and may take some time, but the food is worth the wait. That's where the wine menu comes in. According to observations by The Nanjinger, almost all the lady patrons had a glass of mulled wine on their table, while sangria is also a firm favourite of customers.

With paellas going for an average of ¥90, the owner has succeeded in wanting to break everyone's stereotype about western food being expensive. He knows what he's talking about too, having previously operated Henry's Home that is arguably Nanjing's longest-serving western restaurant.



Paella is located on 5F, Nanjing IST Mall, 100 Zhongshan Lu 中山路100号艾尚天地购物中心五层. Tel: 85656067

GASTRONOMY By Frank Hossack

Top of the Tapas in the Top of the Malls

Nanjing's Deji Plaza is China's number 2 mall in terms of annual income. No wonder the seventh floor of phase 2 has become pretty much the place to be seen these days when it comes to top-notch dining.

Standards therefore, need to be high. Great then that the guys and gals at Pintxos ooze professionalism. Attentive, bright-eyed, smiling and able to flip from Chinese to English in a microsecond, this is a staff who have been trained to perfection. It's all very reminiscent of the standard greeting in almost any restaurant in the USA; "Hi, how are you today?"

Opened on 24 December, Pintxos, it is no surprise, has a mother in the Shanghai company that also operates La Tapas.



2007 was the Pintxos' y.o.b.; now there are seven branches in "the Hu"; the Deji Plaza store being their first foray into another city.

Getting our only criticism out of the way first, the one-sheet, paper menu hardly does justice to the restaurant's location, its intimate setting and the quality of what was to come. Well, at least the paper is two sided.

Ordering is easy via WeChat and the QR code on each table.



The Nanjinger plumped for Black Ink Seafood Spaghetti (¥78), Beef Tenderloin Skewer (¥42) and Garlic & Mozzarella Bread (¥28). Each was an exercise in unpretentious preparation and presentation that would sit well anywhere in the world.

As for the drinks, bottles of red wine go for ¥200-400, while one, the Casa Primacia 1420 Crianza, also comes by the glass (¥45). The same goes for sparkling and white wines; the by-the-glass option being a Campillo Blanco Fermentado en Barrica (¥40). These are complimented by Spanish and other beers, plus a good selection of juice, mocktails and cocktails.

For a while, this correspondent has suspected that Nanjing had closed the gap in Shanghai, in terms of service at least. I have been proved wrong. Our visit to Pintxos shows that Nanjing's other eateries still have far to go.



Pintxos is located on 7F, Deji Plaza Phase 2, 18 Zhongshan Lu 中山路18号德基广场二期7层. Tel 8677761

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Tsinghua University Shenzhen International Graduate School came to Nanjing for social practice with the theme of "Construction of a New-Era, Ecological and Cultural Tourism Capital". The visit addressed issues such as how to attract international tourists and younger travellers through new media, as well as how to introduce interactive technology products.

Travel Broadens the Mind

14-15 January, 2020



Is it Legal to Quarantine a City?

Back when China was in the midst of the serious and deadly SARS virus, the country promulgated the “Regulation on Responses to Public Health Emergencies”, on 9 May, 2003. The Regulation provides us with some form of experience in facing such emergencies.

According to the Regulation, “Public Health Emergencies” refers to “sudden outburst of a serious contagious disease, colonial disease of unknown causes, important alimentary or occupational toxicosis, that has caused or may cause severe effect on the health of the general public, and to other incidents that severely affect the health of the general public”.

For example, the government shall be allowed to take measures such as isolating the scene, confirming and blocking the affected areas. This is the legal basis for the government to stop buses, metro rail transport, trains and airplanes. In addition, the government was also able to block the highways in and out of Wuhan.

On 21 January, 2020, The World Health Organization (WHO) issued a situation report related to the Novel Coronavirus (latterly Covid-19). This was followed by additional announcements, leading to the WHO declaring that the outbreak was a Public Health Emergency of International Concern on 31 January.

Just several days before the report, a community in Wuhan City held a large dinner party to celebrate the Chinese Lunar New Year, at which were more than 40,000 families. As the situation at that time was not deemed as serious as a “Public Health Emergency”, it is not appropriate to directly blame the government or the community for allowing the holding of such a large event.

However, people need be on alert regardless of whether they are in Wuhan or not. As The Law of the People’s Republic of China on the Prevention and Treatment

of Infectious Diseases regulates, when necessary, the government may restrict or suspend fairs, cinema shows, theatrical performances and other types of mass gatherings.

There followed the regulations that people shall wear masks in public places. On 25 January, the Nanjing Government announced that people in places such as hotels, restaurants, bars, shopping malls and public areas of high traffic shall wear masks, and that people without masks are not allowed to enter such areas. For those who object to such orders, they may be punished according to Law on Penalties for the Violation of Public Security Administration.

Upon the outbreak of Covid-19, protective masks became in short supply and some stores multiplied the prices thereof. For this issue, the government has clearly declared that those who disturb the social and market order will be punished by the police or by the Administration of Industry and Commerce.

For anyone who has already bought masks at an exorbitant price, be sure to keep the receipts for compensation at a later date.

For anyone who has been confirmed or suspected of being infected, if they escape from isolation, they may have committed the offence of spreading infectious-disease pathogens. In Sichuan, one person coming back from Wuhan rejected to stay at home and was forced to be isolated in a special isolation area.

To protect everyone from the hazardous disease, efforts of the government and hospitals are not enough. While illegal behaviour will eventually be punished, the harm could be irrevocable and difficult to remedy. Therefore it is important for every citizen to obey the country’s laws and regulations, even in the midst of the Coronavirus outbreak. 🇨🇳

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