

Francis Pan 0:04

deceased my brother John, and an adopted sister, Liliana. My father passed away in the early 1950s when I was really young, and my mother was widowed in her mid 30s. She made the decision to make a future for her family in India and started the travel agency. I want to point out the the Chinese and Calcutta came in many different waves as is probably the history of most Chinese exodus and Barbara Buchi and myself came in a much later group of folks, and primarily as a result of events preceding during and after the Second World War. Most of the early Chinese settlers in Calcutta were from southern China, and spoke the southern dialects. The cohort migrants of my parents generation were mostly from northern China and spoke the northern dialects. This posed a barrier both to both communities, linguistically, and socially. Therefore, most of the later arrivals sought to integrate with the prevailing Western culture at the time, by sending their kids to the best English speaking schools in town. My siblings and I all went to parochial schools, run by Irish nuns and priests. I went to Catholic primary school and Anglican middle and high schools in Calcutta and Darjeeling. It's funny how Darjeeling keeps popping up, but that's where the best tea comes from. Because India had just become independent in 1947, there were still many European expats living and working in Calcutta in the 1950s and 1960s. Hence, the decision that my mom made to open a travel agency. My mom out of necessity was one of the first Chinese women in Calcutta to drive an automobile. And in the early 1960s, she joined the Calcutta Motorsports Club, which is still in existence today, and would compete in motor car racing events with other male drivers. She always got a lot of media coverage, which was great and free advertising for the travel business. She would throw big parties and my older brother and sister would help. I was too young to be seen around and I would be upstairs sneaking previews from from the balcony. Sometimes my mom would have a whole suckling pig as the centerpiece on the food table. And you can only imagine the oohs and the ahhs the ahhs from the guests. One of my funniest memories that I can recall is when Air India the national air carrier, first introduced jet aviation to India, with the Boeing 707 in 1960. They had an inaugural flight in Calcutta, and folks in the travel business were invited. Of course, my mom brought the entire family along. We were We were not all seated together because there were so many people, and I was only 10 years old. When the stewardess offered me a beverage in a small bottle I said yes. When she came around for refills, I said yes again. Except the apple juice the tasted so good wasn't apple juice, they were a little bottles of champagne. So after the plane landed, they pretty much had to carry me off the plane. So I started my alcohol journey very, very young. Other than business dealings, the two communities of Chinese they pretty much they kept to themselves. We did however, go to restaurants in the old Chinatown to eat. Barbara's family and our family belong to the same social circle. And we were sad to see so many families leave after the 1962 1963 Indo Chinese war. I left Calcutta in 1969 to come to university here in the United States. Some American friends had sons of friends would come to Calcutta for a visit. And when they found out that I was interested in engineering, they recommended their alma mater in New Jersey. I

got both my bachelor's and master's degrees in New Jersey. And I met my lovely wife Jane in New York. And as they say, it was destiny to be. We came to DC for work, again friends of friends. Then we went to Saudi Arabia for work and started our young family. When it was time to come back to the United States in 1986, we couldn't think of a better place than here in Northern Virginia, where we had lived before we went to Saudi Arabia. Now, I'm going to add this little piece about how we all got together. So one Sunday afternoon. This was before we had met Barbara and Pu-Chin, Jane had gone to an OCA w meeting. And she calls me on the phone and she says, Do you know Barbara? Now being a man, I didn't know I really should answer. But, as is always prudent, I always answer a question with a question. So I said, What's her last name? York she replied. I said, Oh, Alice, Louise, Maria Rosie. And, as they say, the rest of it is the story. So I want to thank you all for your patience and listening. And I'm going to turn it over to Pu-Chin for the last words.

Pu-Chin Waide 6:12

It's lovely, thank you. All right. This is the epilogue. Thank you very much for listening to our stories. And like every good story, there is an underlying one. The subtext of the story of the Chinese in India is reminiscent of what happened to them in this country in the latter part of the 19th century, which is why the 1882 Foundation was formed, founded, and the work that they are trying to do now. The mission of the 1882 Foundation is to promote public awareness of the history and continuing significance of Chinese exclusion laws in the United States. There is a parallel experience for the Chinese in India. In the late 50s and early 60s, My grandmother, my father, my sister and brother lived through that experience. It is a story that has been undocumented, in the Indian history books. In the early 60s, there were rumors of unrest in eastern Himalayas, near Nepal, China, Tibet, and India border region. It seems war had broken out. Most of the Chinese were not worried, because we assumed China was creating trouble in the border areas to distract problems within their own Politburo bureaus. So no one panicked, however, India took this skirmishes seriously. But they were losing the conflict. They were unprepared and poorly armed soldiers. Those kids those tin mud, collecting camera shoes, and icy wind traveling long baggy shorts were totally inadequate for the high Himalayas. So to boost morale, somehow, a show of strength was needed. What better way than to round up a few Chinese people in the border states and cities like Assam, Meghalaya, Manipur, Nagaland, Mizoram, Darjeeling and Kolkata in West Bengal, etc. In the several hours one morning, we were rudely awakened by loud bangs and the soldiers holding fat sticks, which is called chhadee in Hindi. Over 2000 people were arrested without charges and taken to local jails. They were then rounded up and put into a train in Kolkata, and taken across the country to Deoli Rajasthan and held in a political detention camp. These innocent people were incarcerated from a few months to over five years. They were ordinary apolitical people, shop owners, shoemakers, restaurateurs, import exporters, carpenters, hairdressers, dentists, travel agents, teachers, factory workers, etc. None of them had even possessed a gun, and probably even haven't seen one

except in the movies. I'm sorry, I get a little bit. What finally they all they were all released, they kept the sufferings and the stories to themselves, picked up whatever pieces they had got, and got on with their lives. Those who could returned to a China they never knew. Some went to England, some to Taiwan, and to Caribbean's and to America. A very large group emigrated to Canada, which was the most welcoming nation at that time. They intuned the horrific experiences and never spoke again. The native Indian citizens had no clue. The page had been omitted in the Indian history books. Finally, Yin Marsh, my younger sister decided to write a book called Doing time with Nehru to tell the story. This was like a decade's old rusty faucet, got the WD 40 treatment. Then the stories flooded out. They got organized and called themselves the Deoli honors after the camp in which they were interned, but I was not there and I did not suffer as stated. This is their story and I leave it up to them to tell it. Now to go back to our three families. Since our parents knew that our life would not be secure and safe anymore, they decided to leave India. Both Francis's and Barbara's families moved to the US and UK, respectively. Sorry, both the US and Hong Kong respectively. I was already in DC with my own little family. Eventually, my parents also emigrated to the US. First my brother, first my mother and my siblings. And finally my father who was last of the family to be left out. Somehow we all ended up in Northern Virginia, our adopted new homeland, or fatherland. We have already heard how the three families finally met. Yes, a veritable miracle. As I said in the beginning of this epilogue, this is not a unique story. The Japanese in a much larger scale after the Second World War, suffered worse and longer humiliation and injustice. Fast forward to the end of the 20th century. Saw 1000s of people from the Middle East and Africa escaped to the Western Europe. And those Rohingya refugees from Myanmar are still proud in already poor and overpopulated Bangladesh. The list goes on. And even now, there's a never ending stream of refugees trying to enter our country, from the southern border. Wherever they came from, and whoever they are, they're all running from dangerous oppressive regimes and dire poverty. The hope is to find food, shelter, education, and new lives in a richer, kinder and safer society, Harkening to the blessings of miss liberty. Give me your tired, your poor, your huddled masses yearning to breathe free. The wretched refuse of your teeming shores, sorry. Alas, most recently, we Chinese are one small on the receiving end of jealousy, hatred and violence.

Pu-Chin Waide 12:39

Again, we ask, why, why, we do not understand. Will this 1882 Exclusion Act be upon us again? Is it time for us to seek yet another new fatherland? We are Americans, we love this country. We proudly and gratefully received our citizens citizenships many years ago. I remember I wept I could hardly sing the national anthem which had so proudly learned when I received mine. I reiterate most of the initial the initial immigrants had nothing when they arrived. This time, if we are persecuted to the point of being forced to leave, what would the Chinese take with them? Their expertise, their entrepreneurship, their originality, the resolve of hard work? Talk of a massive brain drain? Yikes, wow. Let's not even

begin to think about them. What fabulous Chinese restaurants. Thank you.

Yilin Zhang 13:53

Thank you very much Pu-Chin, Francis, and Barbara for, for telling us your stories. And thank you Pu-Chin for your last words. And thank you for courageously speaking out against any type of hatred, discrimination, and we at the 1882 Foundation stand strongly with you and with our community members, with community organizers to make sure that we continue to tell our stories to speak out against anything that could harm anyone. And that's really what is beautiful about this moment here that we're sharing today is that we're hearing stories that unfortunately haven't been told as widely as they should. And I think that's why everyone is with us today because we are interested and we want to support one another. So thank you again, all three of you, and thank you to our audience members for joining in with us today. And I also want to share with our panelists since you've been busy presenting that many of our audience members have introduced themselves as individuals Those who were born in or have lived in Calcutta. And they are deeply appreciative of you sharing your stories today. And someone even said that they recognize some individuals in the photos, so that is always good to hear. And I also want to encourage everyone to continue to submit your questions in the q&a box and also to continue to introduce yourselves, but yes, wanted to share that everyone is very appreciative of you guys being here today. And so I did see a few questions come in so I'm going to start off by maybe something a little bit light hearted, but we did hear a lot of colorful stories about food, so I'm sure some of us are a little bit hungry now. But could you guys name a Indian Chinese or I think we use the term Chindian food that you miss. Is there any dish that you miss?

Barbara York 16:00

Oh, I think for my end, very good chili chicken. There's no place it makes it as well as in Calcutta. Sounds delicious. And Francis.

Francis Pan 16:14

You know, actually, there's a really good, I think I forget what they call it, an indochin Indo-chinese. Yeah. In the old Cameron station development over there, it's, it's a great restaurant. Food is good. And the cook is a Nepalese gentleman, the chef, he is not a cook, he's a chef. And he does a wonderful rendition of what the food the Chinese food in India actually tastes like. There was one more thing I you know, I mean, we didn't present any photographs of Calcutta, and I thought, I'm going to try and put this on a share screen. But if I if I don't succeed Yilin, if you can, you can help out. So let me try. Looks like it's coming up. Okay, here we go. So so this is Calcutta in the 1950s. Now, the brochure showed two buildings of buildings that look like they were marble. Well, this is the Victoria Memorial, which was built by the British to celebrate Queen Victoria's 80th 90th, I can't remember, birthday celebration, and 60s. Oops. How do we advance this? lost it, stop, share, and share. So let me share again.

Yilin Zhang 18:00

And while you look for that, Francis Oh, looks like it's coming up. Getting a lot of exciting comments about food here. So people are looking for you to give a food tour at some point to hopefully when we could be in person.

Yilin Zhang 18:24

I think if you you can probably just click on the slide on the left hand side.

Francis Pan 18:33

Okay, so everybody recognizes this. And so for for us, coming from Calcutta to Washington DC. Looks good. This is the the Howrah Bridge, which is the first bridge of its kind across the major river. It's a cantilever and build bridge was built in I think 1907 by the British. And it goes from one side of the holy river where Calcutta sits to the other side. This is St Paul's Cathedral in Calcutta. Or you know for many, many famous events like state funerals and and anybody that was anybody would and celebrate mass over here. This is the holy river. In the 1950s and 60s, it was pretty primitive. Again, this was shortly after independence in the partition. These were migrants going from east to west and west to east from what was then Bangladesh to India or from India to Bangladesh. This is a street scene from Calcutta in in the 50s 60s. This is actually a very famous street. It's called Park Street. And it's still there today. And it's probably the center of the entertainment world in Calcutta. Now, in case you thought Calcutta was a backwater, and you know, not world class, this is why Calcutta there was a mix of expat life. And this was the other side of the coin. This is Calcutta today. This is the Bara bazaar area, which is close to where the old Chinatown used to be. Talking about food, I said I was a foodie. This is breakfast in Chinatown. On the sidewalk, much as it would be anywhere in Asia. Everywhere. Everybody knows what these are Chinese sausages. Chinatown has since moved from the from the old Chinatown area. And it's really, really shrinking. This is a typical street scene in the shrinking Chinatown today. And this is another another scene of the shrinking Chinatown. And probably in this picture, the only clue would be this sign here in the top right hand corner, which is actually written in Chinese. That that's it as far as photographs.

Yilin Zhang 21:40

Wow, thank you for for sharing Francis. So getting a lot of great questions here. And I think the showing the pictures of the shrinking Chinatown is a great segue for this question. Is do you know of efforts to preserve the the Chinatown in Calcutta? And are you involved? And I think I'm going to combine another question is the Chinatown in Calcutta where most of the Chinese live? Or are there other areas that they have have really lived in? So I'll start with the first question is what are the what are the preservation efforts for the Calcutta Chinatown? Yes, Pu-Chin.

Pu-Chin Waide 22:24

Yeah, there really isn't. Because the most of the Chinese have moved out to a new section, which used to be outside the main the centers of Calcutta. And they have established they're now called tapa, or tongra. But the remnants of

the people who left back in city center are basically near the tail end of the lives kind of thing. Well, they still go there because the Indians, some of the Indians and other Chinese, they know that they still have the Sunday market, Sunday breakfast market. And there's very few of these kind of pathetic for this, they are moving out. And there's nothing being you know, but the Bengalis themselves now are coming to this market and enjoying the food before it was mostly Chinese.

Yilin Zhang 23:14

I se. And how big is the current Chinese community in Calcutta?

Francis Pan 23:26

I read something. If you're interested in, in the Chinese in Kolkata and India, in general, there's a lot of stuff on the web, just search Chinese in India, Chinese and Calcutta. There's a lot of stuff on Google. Just Google it. There's also some really interesting videos on YouTube. Just Google, or YouTube search for Chinese food or Chinese and Calcutta. But there's some really neat stuff out there that even even I wasn't aware of until the three of us started on this this talk stories project.

Pu-Chin Waide 24:11

Can I add something, the time that we were talking about in the 50s and 60s 50s actually, and in the peak arrival about 300,000 people Chinese people in in Calcutta or in India, and most of them were in Calcutta. But But since the 1960s problems are quite Not only did they move abroad, they've gone into other cities, but quite a few of them now in in Mumbai, in in Mumbai, and some in Chennai. Whereas before they were mostly concentrated in Kolkata.

Francis Zhang 24:46

and the the most recent figure that I saw Pu-Chin was they were about 2000 to 3000 Chinese in Calcutta not a whole lot.

Pu-Chin 24:57

But the thing is the Chinese the Chinese tended to stay with among themselves until quite recently, actually, now they're integrating they're learning the Indian Indian languages wherever they are Bengali, Hindi where they happen to be a Marathi or something. So they they're trying to integrate into the Indian society now, and they love Bollywood dancing. And actually the Indian Chinese-Indians are now eating Indian food while you know, we traditionally eat all in Chinese food all the time, but Indians, are they trying to integrate themselves now? which is I think a good thing. Yes. They are basically Chindians, as I call them.

Yilin Zhang 25:35

Thank you for those great answers. And so this one is related. There's a question about the Indian Chinese community that most of them are migrate to Toronto. Is that true? Yes. Yes. And let's see here. Lots of great questions coming in. And also just want to thank our audience members for also saying thank you for sharing. I'm just going to read it. Very nice comment here. Fabulous photos and personal stories. Thank you so much. Your accents in the

strong British influenced remind me of my own history in the early 1960s in Singapore. We have a another question that just came in. Can anyone speak more about the Deoli internment camp? I assume this that was part of the sino India war? Any panelists to the Japanese internment camps in US during World War Two? And who can take that question first? To describe the physical to I guess, to describe more about the Deoli internment camp.

Pu-Chin Waide 26:58

Yeah, it's actually my sister story, I think. No, she's maybe you can organize them to tell their story. But it was a it was a political camp. And I think my sister to me is the reason why she named that book Doing Time with Nehru was that her family, our family stayed in the same cottage. The narrator was interned in during the independence struggle. As it is, yeah.

Francis Pan 27:26

To add to that question, I read a Pu-Chin's sister's book. It's an excellent book. And yes, they're very, very similar parallels between that and the Japanese internment camps during World War Two.

Yilin Zhang 27:44

Got It. Thank you. And we're going to go right back to some of the food questions. Here's a good one. How would you drink your tea? Since we did talk about cheese? Do you drink it with milk like the British? Yes. I drink green tea the right way. How about you, Barbara?

Barbara York 28:12

I drink it every way I green tea is totally Chinese and I drink it like the Chinese with nothing. If I'm having a very good English tea, like earl grey, then yes with milk and sugar. But at the tea time, not just you know willy nilly. But yes, tea is a good part of our diet continues to be.

Pu-Chin Waide 28:33

But we'll also be drinking with condensed milk. Oh, that sounds very good. And sometimes we put in the cardamom or ginger and sugars. Yeah. Wow.

Yilin Zhang 28:52

It can so it can be quite elaborate to not just like how I dumped milk into my coffee, and dump a dump in the queue, and then gently, ah, okay, we actually need probably another zoom just for that. So thank you all. So whatever I one of our audience members said this is the most fascinating talk story I've attended on zoom. Thank you so much. And also thank you to Wei for putting the name of the book by Miss Yinn Marsh. It's called Doing Time with Nehru: Life before the India China border war. So for any of you who are interested, it is in the chat box so you can Google that. A question is How are all of you keeping yourself busy during the pandemic? Who would like to start?

Barbara York 29:50

Just like I think just like every me like everyone else, my big endeavor. Once I retired, which was two years before the pandemic was to study Chinese for the

first time, the language. So I've been trying very, with a great deal of difficulty to learn how to read, and write Chinese and it's been totally fraught. But other than that, it's, you know, it's the same. I think as everyone's been struggling along with trying to keep our distances and keep safe. And now, all of us have been vaccinated. So we've gotten together quite a few times since we were preparing for this.

Yilin Zhang 30:32

That's wonderful. And Pu-Chin? What have you been doing during the pandemic?

Pu-Chin Waide 30:40

Well my, mainly my, my imagination has been good going wild, suddenly, like little short stories, short stories, and picking out little little memories of the past and, and weaving them into large into into stories.

Yilin Zhang 31:01

Oh wonderful, because two books during these last two years. Oh, great. So you may be publishing an anthology of short stories in the future. not an anthology. Well, we look forward to it if you do. And how about you, Francis? Drinking more apple juice?

Francis Pan 31:17

No, no. No, I've been because I'm in construction and working on on facilities for American University. I was actually going into work every day until a couple of weeks ago. Now I'm working from home and and trying to adjust to it like everybody has been doing for over a year. And it's it's not easy.

Yilin Zhang 31:46

It isn't, yeah. So we have a another question here. Was there the actually these two questions are together? So it's an interesting pair? Was there any intermarriage? And does anyone drink Indian Chai? So, the first question is.

Francis Pan 32:05 First Question no, second question yes.

Pu-Chin Waide 32:09 First Question no, second question yes. Same here.

Francis Pan 32:14 Yeah, we there are a lot of good Indian restaurants around here in the Washington, DC metropolitan area. And I'm sure it whether it's Barbara or Pu-Chin, myself will go in there and ask for real Chai and we'll speak in Hindi so that they don't make fake stuff. And yeah, we do drink a lot of indian indian Chai.

Pu Chin Waide 32:39

There's one little thing that kind of sometimes bothers me. When people in restaurants or little barista serve chai tea. It's like saying tea tea. Chai is tea. No chai tea. Tea either use Chai or tea. And that really bothers me like you know I'm old now 80 so I can say it.

Yilin Zhang 33:02

It now that I think of it. That's absolutely right. Yeah. Coffee cava. Right

coffee coffee. So the I want to make sure I cover all these questions on that. So I'm going back in this chat box. Here's another one. What is the significance of Walla Wallas?

Pu-Chin Waide 33:25

Walla it's just a you know, a person who does something if you're washing if you're washing your clothes, your clothes wallah washing clothes while Adobe Wallah. If you're selling oranges, you're orange wallah. So wallah is something a person that does something particular.

Francis Pan 33:41

Walla Walla is either related to a profession, or it's related to a place. So if you came from Bombay, for instance, you'd be called a Bombay Wallah. If you made tea, you'd be called a chaiwala. So it's used interchangeably and in fact, there is a masculine and a feminine to it, there's a Wallah and awali but in this case, we decided we're just going to use the one and not get too confusing. So the common one is Wallah. So, Kolkata Wallah we would be washington dc wallahs right now.

Pu-Chin Waide 34:21

Now when I was when I was growing up in school, we used to call the people that the boys who went to St. Joseph St. Paul school that Francis I know Chhaata wallahs. you know why that is. In Hindi Chhaata is umbrella. Yeah So these boys always carried on umbrellas, so to me, you're still a chhaata wallah.

Francis Pan 34:53

And the reason the reason the guys from St. Paul's, which is where I went to high school were called chhaata Wallahs is because the school is the highest school in the world. It's at over 8000 feet elevation. The walk from from town to school was quite a ways. And it always rains in Darjeeling. So you have to have your umbrella. So we will call the chhaata wallahs.

Yilin Zhang 35:21

That's, that's a great story. So let's see here a couple more questions or a few more questions. There is a Indian singer of Chinese descent who has become famous in India, named Chang. Have you ever heard of him? Or heard him sing?

Pu-Chin Waide 35:41

No, but in Toronto he is very popular. Oh, because of the huge Chinese from Calcutta Chinese in Toronto. Wow. And in fact, in September when they celebrate the haka day, the National Day for them, they come out on stage and sing bollywood songs, all these Chinese people doing Bollywood dancing in bollywood songs.

Yilin Zhang 36:02

Wow, that's very, very interesting that the inter cultural connection. And going back to the food questions, is there any chance that any of you would be soliciting recipes for each Indian cookbook? Maybe put together yourself.

Barbara York 36:25

We've tried, my sisters and I have worked on recipes together. My mother, actually, my sister Louise, put together my mother's recipes. But they were more in the Chinese and then my other sisters, we've tried to collaborate on some of the Chinese Indian dishes and Anglo Indian dishes. This time, that's, you know, that was what we were so used to. But yes, maybe in the thing, we're thinking about a book.

Yilin Zhang 36:58 That's wonderful. And I'm just taking a look at all of these questions. Are you? Where else are you sharing your stories? This forum? Everyone has been very fascinated and interested, are you going to be sharing your stories and other forums in the months to come?

Barbara York 37:21

Not that we know of at this time, this was this was a brainstorm by Francis and Ted. And then he they corralled us into it. So I think, depending on we never thought to tell the story, in all honesty. At least I didn't. But now that you know, we started it is, it is an interesting story. So yes, going forward.

Francis Pan 37:45

Well, I after we met, and having attended many of Ted and Stan's talk stories in in Chinatown, when this happened, I just got the brain, the idea that, yeah, this might be interesting. And so I asked Stan, and Ted if they'd be interested in being very gracious, he said, Absolutely. And so we I spoke to Barbara and Pu-Chin, and we agreed to do it. And this has been another thing we've been doing during COVID-19.

Yilin Zhang 38:20

You know, that's great. I'm sure. We would love to hear these stories told in more and more forums, and I am going to read another audience member comment. I think this is a very thoughtful comment. Your stories remind me of the Chinese and Trinidad and Tobago in terms of some of the similarities and growing up among people of East Indian origin. There were also people from England, Portugal, Latin countries, etc. I'm guessing you're growing up experiences may be somewhat similar school holidays, day off for Diwali, Indian holidays in the culinary arts as well. Thank you to Regina for that comment. And another audience member is saying please document this story. It is very fascinating about how you all of you reconnected after so many years.

Barbara York 39:14

It really is phenomenal, I just mean the fact. We were so close and then all these years go by and you never even think I mean, I never ever thought I'd see Francis again. It's just amazing.

Francis Pan 39:29

I tell you what, it really happened because my wife, well, I'm going to introduce right now has an amazing characteristic. She's like Columbo, the detective Here she is. Welcome, hi everyone. A minute. So the minute she hurt somebody was

from a Chinese person from Calcutta. That was it. She was on it. like like like a bloodhound on blood.

Yilin Zhang 40:04

That's wonderful. No, thank you for joining us, would you like to say a few words, or we have just an incredible group of people who are very interested in the stories, your husband, and Pu-Chin and Barbara have shared with us today, and I'm sure you also have very interesting stories yourself.

Jane Pan 40:22

So as my, my husband had always told me that I have missed my mission in my life, I should have been a policeman and interrogator, instead of what I do, you know, so. So, I mean, I ask a lot of questions when I meet people. But, but that was interesting. It's just because it's interesting to me, you know. And so in this case, it was really, really exceptional. And, and I want everybody to know, talking about food. To prepare for this talk, I must have gained 10 pounds, because we ate out together. And just last week, right before we had to find an excuse to have dimsum. And I was amazed by us old people that can eat so much. Which is a good sign.

Yilin Zhang 41:17

Is a great sign. It's a sign that you you like each other, you know, when you eat with people you like you tend to I tend to eat more so.

Jane Pan 41:25

Right, right. Yeah, yeah. But it's, it's, it's amazing. And really, thank you, thank you for hosting this. Thank you Ted and Stan, and everybody else supporting the foundation's to make all this thing happen. And it's a really, really great place to share, share the stories share our lives, you know how it's, it's really exciting and interesting. Thank you.

Yilin Zhang 41:50

Thank you for being here. Thank you on behalf of all of our audience members, too. So I think we are going to move to Ted to say a few words in a couple minutes. And I do want to take maybe a couple more questions. One of which just to wrap up our food questions is, is since you guys are familiar with Northern Virginia, is there an Indian Chinese restaurant that you would recommend to everyone?

Barbara York 42:20

The one Francis mentioned in Alexandria. Indochen is very, very good. There's another one in Merrifield called, Bansari. And they have a few indo Chinese dishes and Pu-Chin and I ordered one of each and it was okay. It was not perfect, but they were valiant, valiant effort to try. But other than that, really? Not many Indian Chinese, it's pure Indian, which is very good. I mean, I will never sneeze it good Indian food now never speaks Chinese. It's just that that sometimes that fusion is is a little tricky.

Yilin Zhang 42:58

Great. Great. And let's see here is a question about this individual is asking in

Singapore, we speak formally, which is what is considered the Queen's English. And so the question is, Do you speak differently to someone that you would meet informally outside in the street? Or is there a difference between the accents based on the situation?

Pu-Chin Waide 43:34

Well, many years ago when I was in Hong Kong, I don't speak Cantonese. I speak only Mandarin. See, everybody treated me like some kind of foreigner because the Hong Kong people they don't want to hear Mandarin. So I I decided to Well, I decided that to speak English instead and I put on the heaviest Queen's English, I could muster all kinds of response after that.

Yilin Zhang 44:04

That's a great, great story. Barbara or Francis?

Francis Pan 44:11 No, we, I think if if you listen really closely, you will detect a slight Indian accent in all our accents. But the the kind of the British accent dominates. And the Indian accent is still there. And people from Singapore and Malaysia, Chinese from there will speak with almost the same accent. I suspect that will be true in probably the Caribbean islands as well. Because of the British influence.

Pu-Chin Waide 44:52

Because we all went to British schools, many of u.s We had to speak like we were taught. Elocution was one of our classes, we had to speak like that.

Yilin Zhang 45:05

Great. So I think we have covered most, if not all of these questions. And again, thank you to Pu-Chin to Barbara to Francis for taking their time to be with us today. And thank you to all of our audience members for your very insightful questions and kind comments and telling us where you're listening in from with us today. And so now I actually, actually, before I pass on to Ted Pu-Chin, Barbara or Francis, would you like to say any last words?

Barbara York 45:45 Just thank you very much.

Francis Pan 45:47

Absolutely. Thank you. Thank you all for letting us tell our story at the end of the day. You know, I think human beings have been doing this since the beginning of time, sitting around a campfire, after maybe a good meal of satisfactory hunting, and telling stories. And that's what this is. That's great. or running away from somebody?

Yilin Zhang 46:13

Well, I think we have definitely heard from our audience that they would really like you guys to continue to tell your stories in multiple different forums to document it because it really means a lot. And I think it empowers more people to also tell their stories to which is very important. So without further ado, I'd like to pass it on to Ted who is our executive director at the 1882 Foundation, Ted.

Ted Gong 46:40

Hey, I want to thank Yilin Let's be Yilin goodhand for being great moderator, she always is. Also, I want to thank Barbara and Francis and Pu-Chin. Such a I really appreciate Francis your last name, because that's what we always said before, it continues to tradition, we really want to foster not just among Chinese Americans or other ethnic groups with the tradition of gathering at the end of fireside after the hunt. In this case, we're hunting for good Chinese Indian food, right, and you're gonna lead us to that, but to tell our story, share our stories, and then sharing those stories helps us strengthen our identity. Our community, you know, we've often said Stan and I that we do this, because the telling of the stories and the sharing, sharing of those stories, is what defines our community strengthens it and, and helps us move along. So it's great to have those stories, always. And we are also reminding everyone else in this audience that you have a story to tell to. And it's just a matter coming forth and talking to Stan and myself for any money not to say schedule me for some time, I'd like to share some stories. And hopefully we gathered together get get get you together with some people you haven't met until 40 years. Right. And that's, that's a wonderful thing as well. You know, one thing I want to do is, again, lets everyone give a shout out or your hand or thumbs up or something for these wonderful speakers. Francis, we've been talking about this so long. I am so glad you finally did that. And again, it's also thanks to your wonderful wife, Jane, who keeps prescribing. So what one thing I want to do is that usually we if I could share screen.

Ted Gong 48:45

I wanted to just very quickly, I want to go back to mention something on a talk story that we had last week. And I don't know if I made the impression correctly. But the I want to say this again, this is relating to the congressional cemetery, and arranged 99 project. I don't know how many people really have gone to the congressional Cemetery in Washington, DC. It's a really wonderful place. Very, very interesting, full of all kinds of monuments, the different people and not necessarily the bodies, we have john quincy adams. And and we also have everyone from him all the way down to say some American Indians who have died in Washington DC and have they are interred there in a whole range of people entire history of the United States. Much more encompassing of the American story because they dismiss on the congressional cemetery over at some other places. But one of the things that are there is, is an effort by us to sort of have a landscape an old, place where in Chinese burried Chinese were buried, and there aren't any bones there, the only thing that's left there is the place where they were buried. So they're almost invisible. In fact, I would say, invisible, despite all that history is there. And so what we want to do is make sure that the Chinese American place in the Chinese American, in the American story is marked properly. And so what we've done is we had did put a marker there, and some benches, but we would like to landscape, the place. And so we have a project, which is called a Range 99 Project. Range 99 is the location where the Chinese were buried. And as I said, if not for the marker you would

never know they were there. And the idea of having some kind of monument Memorial places or gives us some visibility is, is very important. And not not wanting to remember the individuals there. But to remind the people in the American history American story there is, there are Chinese Americans and Chinese American participation. And we need to bring that visible, so much more important, important to important these days. That reason why some of the anti Chinese violence or anti Asian biases, because we're just not visible. And for us to not have at least a symbolic space that is visible in the cemetery that covers the entire United States history is actually fought in our part, if we're not putting something there and making it known that we are also part of that story. So it's important for us to mark that space. And we do have a project going forth. I mentioned that before in the last week and some other talks. And we need \$12,000 in order to build this landscaped area, which we marked as where the range 99 is. But I wanted to mention today also, is that since last week's presentation, we actually have a donor who wants to remain anonymous, but she's willing wanting to match any donations, people make up to \$6,000. So if I can, if you guys can just reach down and find a couple of dollars and reach up to \$6,000 then this donor or match that \$6,000. And then we'll have the amount of money we need to build this memorial. And this marker of Chinese American participation in the in the American history. Best thing to do if you want to do that is to make a check payable at to 1882 foundation mark it as for range 99. And then we'll we can we can finish off this memorial, which if you think about it, where in Washington DC or practically anywhere in the United States, can you find a memorial to Chinese American experience, and we are in the process, we can if we do this, make this small memorial and that will help contribute that will contribute contribute to the idea of making sure that the Chinese American story is part of the American story that is encompassed in the congressional cemetery.

Ted Gong 53:10

So keep that in mind. The next event we're having is May we have a series of presentations as part of the annual 1882 symposium. We're going to have several speakers, three webinars in a row. The first one will be talking about the concept of Chinese American museums, we want to talk about the concept of, of a community centric museums, and how do we approach the community in today's world? There's more use to YouTube and digital. How do we reach out to them? The second day is going to be about how, how do we cope with COVID? In the last year, how did museums and historical societies develop new techniques and process by which they can bring people or share stories, I think there's going to be some pretty exciting stories about what has been done and what can be kept. And this third day, we're going to be talking about certain trends and processes about education, public education, how we mix public educators in schools, with teaching in places and with museums itself. So those are the other topics generally, that we're going to be talking about in mid part of May, May 17, 18, and 19. In June and July and August, we have a number of other things which include talking about technique exhibits and some other

stuff, I think may if you have a chance, you might be able to say a little bit more about what it is one of the things I'm very excited about trying to do is get a Harry Chow to talk about Bruce Lee experience, so there'll be Bruce Lee and Harry. That will be the title for that. Hope that in August, the pandemic and the COVID restrictions would have gone mostly away, that we could have something which celebrate, we can come together, maybe on the the street h Street between the Chinatown Park and the, the building where we are. So that's next to the six new the sixth synagogue, their little tree lined street there, we hope we can close it off and have a little specimen to celebrate that with some, and the double seventh where people who who know is the day in which the weaving made and the cow herd come together. And so I feel like that's almost like a great symbolic way to announce that, that the pandemic is over and we all escape getting into the streets and do chalk art on the street. And that's the what we want to do in in in August, we're also going to have a couple of events related to commemoration and talking about the service the country and that's military service country. Part of it a large part of it will be about the Congressional Gold Medal which Chinese American War Two veterans got, but it also be talking about all service to, to the United States. And also including, potentially, we can talk about sort of civilian service to the country. We also are going to have a a session that I'm working on now, which is called the page act had to be one of our times EPO series. And we'll be talking about the page aut which is the law before the 1882 exclusion laws that targeted Chinese American Chinese women from coming to the United States because they're were seen as prostitutes. And we want to talk about the history of that and then have a panel to discuss how that relates to todays sort of sexualization of fetish fetish, this fetishization of Chinese American women, and how that might relate to the recent Atlanta killings. So those are all things we're looking for. And we're again, I remind you that we are interested in your story. And we're particularly interested in now, for instance, to tell our stories over a Chinese, Chinese Indian dinner, that if we can't find a right restaurant, then I think that Barbara, and you, Francis, the foodie can cook something for us. That'd be great. You know, some of the things that I was really interested in Barbara was talking about is, you know, these, these special Chinese that these curries, the flavors that are different curries, and so forth. So, Barbara, yes, on tap. I'm on I'm on call for cooking. Okay, and creating the Chinese Chinese Indian cookbook, I think that's a fascinating project to do and worth doing. Put your stories between the, between the cookbooks, and I mean the recipes and that would be such a wonderful thing to do.

Ted Gong 58:03

So again, what we do now is we generally have a Hangout session. So everyone should just unmute themselves or just stay on with the offer another 20 minutes or 30 minutes depending upon what you want to talk about. And we're open for everything. Even Even.