

Refutation Against Anti-African Racist Articles Found in The World Journal, A Conservative Chinese-Language Newspaper Published in Los Angeles, the United States

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Monday, May 24, 2021

Out of deep-rooted racist mentality, some right-wing opponents of the Governor of California Gavin Newsom are very upset by his willingness to address the issue of social injustice and discrimination suffered by African-Americans in the past centuries since the founding of the thirteen colonies that later became the United States. An extremely right-wing Chinese-American political commentator named Guan Shan from Temple City in Los Angeles County accused the Governor of having “totally lost human conscience, heartlessly and shamelessly,” by signing the AB3121 (Task Force to Study and Develop Reparation Proposals for African-Americans). In his article titled *Newsom has totally lost His Human Conscience by Signing the AB3121 to Study and Develop Reparation Proposals for African-Americans* (研究黑人賠償法紐森喪盡天良), online at <https://www.worldjournal.com/wj/story/121206/5100287>, of the World Journal, a conservative Chinese-language newspaper published in Los Angeles, the author made a vehement attack against the entire African-American communities, denied the fact of discrimination against African-Americans, and falsely claimed that Chinese-Americans are the only ethnic group suffering from discrimination and deserving compensation. Based on the author’s logic, by merely allowing the study of a reparation proposal, not actually starting the offer of reparation yet, the Governor has already “heartlessly and shamelessly lost his human conscience,” and needs to be removed from office, where is the protection of the 1st Amendment right, which the Recall Gavin zealots are claiming to uphold? This case reveals the dark side of stubborn racist mentality of some of the supporters of the Recall Gavin movement.

In his racist propaganda article, Mr. Guan Shan claimed that his heart is filled with “righteous indignation” upon hearing about the Governor’s signing of the Bill AB3121; accusing California’s Black congresswoman Shirley Weber of promoting the bill as “essentially a robbery act.” The author then made many misleading claims to denigrate the entire African-American community as a “greedy” one, to attack America’s democratic system of politics as one that “bully the weak with the strong,” and finally, to deny the existence of discrimination against African-Americans. We shall analyze his claims based on facts to set the records straight.

False Claim Number One:

Mr. Guan Shan claimed that “California was incorporated into the United States in 1851, and Black people were never sold as slaves in its territory even for one day.”

The author here is presenting a very one-sided picture of the entire issue, seeing a tree but ignoring the forest. First of all, although “Black people were never sold as slaves in its territory even for one day” in California, due to the fact that California is a part of the United States, and of its integrated marketplace that include both Free and Slavery States before the Emancipation Proclamation issued by President Abraham Lincoln, the people in California did actually enjoy the economic benefits of cheap agricultural products, which was dirt cheap because the indentured Black slaves did not get paid with fair wages; therefore, we as Californians, do owe the African-American descendants of slaves a moral as well as monetary debt. Secondly, due to several generations of cross-state migration of African-Americans since the end of the Civil War, a lot of descendants of former slaves now live in California; therefore, Mr. Guan Shan’s argument that because “Black people were never sold as slaves in its territory even for one day” in California, there is no need to address the issue, is arbitrary and out-of-touch with reality. In addition, the United States today possess the most prosperous agricultural business on the Planet Earth, selling surplus food to many countries including global powers like Russia, China, Canada, Australia, and Japan, at cheap and subsidized prices, and even donate a lot of food to poor countries, and low-income Americans of all racial and ethnic groups, White, Asian including Chinese from China’s Mainland and Taiwan Province as well as overseas, Latino and others, enjoy the benefits of food stamps, agricultural subsidies, public assistance such as “various kinds of milk powder subsidies” for many reasons, including the fact that the slave ancestors of today’s African-American communities have made a great sacrifice for the development of modern agriculture in America at its earliest stage of initial capital accumulation. This fact must be recognized by the American people of all racial and ethnic groups, all social classes (capitalists, middle-class and working-poor all included), and finally, all residential categories including citizens (natively born or naturalized), permanent residents with “Green Cards,” and undocumented, for us to collectively qualified as “one Nation under God with justice and equality for all,” and to conform to the high standards of ethical principles as taught by the Holy Bible. Therefore, it is a moral duty for the State of California to work for the reparation for African-Americans, many of them descendants of former slaves, and all of them have suffered from discrimination based on their skin color. It is equally necessary to point out that the author of this racist article has no moral qualification to publish such one-sided, biased personal opinion and even big lies to befog the minds of the Chinese-Americans, misleading them into a poisonous belief that they are a so-called “model minority” of “tax-paying hard-working people” who feed the so-called “greedy African-Americans living on welfare.” It is equally important to point out that the World Journal, the mouthpiece of the right-wing faction of Chinese-American communities in the United States, which represents the interests of the Chinese Nationalist Party of former dictator Generalissimo Chiang Kai-check, a party that is now exiled in Taiwan, has absolutely no moral right to publish racist propaganda articles against African-Americans. This is not the first time the World Journal engages in politically harmful behavior that is poisonous to America’s social peace, especially during this time of COVID-19-related national emergency. In fact, in its July 9, 2020 edition (page B9), this conservative Chinese-

language newspaper published a racist article titled *The United States Does Not Need to Compensate the Descendants of Black Slaves* by Xue Yongkang, a Chinese-American racist, spreading similar big lies about ALL African-Americans being a “lazy ethnic group” with “no need to go to work.” Similar racist articles with similar way of thinking against Latino-Americans have previously been found on the same newspaper. As the mouthpiece of the ultra-conservative faction of Chinese-Americans, the World Journal also regularly engages in China-bashing, often publishing biased articles or even big lies and fake intelligence against China, and occasionally shows disrespect for the dignity of new immigrants from China’s Mainland; for example, on June 5, 1989, one day after the bloody conflict between Taiwan-supported anti-Communist protesters and the troupes of the People’s Liberation Army around Tan An Men Square, the World Journal, in its front page, published a news report titled *Deng Xiaoping Dead and the Chinese Communist Party Regime Collapsed* (邓小平死亡中共政权灭亡); several days later, Deng Xiaoping appeared in Chinese TV speaking to PLA officers, and even up to the present time, the Chinese Communist Party still remains in power; in this case, the World Journal was probably cheated by fake intelligence that Taiwan’s secret agents collected from secret service of the Chinese government; nevertheless, this incident has destroyed its credibility as a socially-responsible mass media. In addition, the World Journal often selectively publish opinion articles or opinionated “news” that are biased against the Democratic Party and favorable to the Republicans, brazenly attempting to brainwash Chinese-Americans with right-wing ideology and to stop social progress in the United States under the excuse of “preserving traditional Chinese culture.” It has totally violated the principle of political neutrality, objectivity and honesty that are cherished by American journalists.

In March 15, 2021, the Office of the Director of National Intelligence (DNI) declassified a report completed in March 10 (ICA 2020-00078D), titled *Foreign Threats to the 2020 US Federal Election*, which is now available at <https://www.dni.gov/files/ODNI/documents/assessments/ICA-declass-16MAR21.pdf>, and includes the following statement: “We assess that Russian President Putin authorized, and a range of Russian government organizations conducted, influence operations aimed at denigrating President Biden’s candidacy and the Democratic Party, supporting former President Trump, undermining public confidence in the electoral process, and exacerbating sociopolitical divisions in the US. [...] A key element of Moscow’s strategy this election cycle was its use of proxies linked to Russian intelligence to push influence narratives—including misleading or unsubstantiated allegations against President Biden—to US media organizations, US officials, and prominent US individuals, including some close to former President Trump and his administration” (page i)

The above Judgment is reasonably expected; as a matter of fact, Vladimir Putin was a member of KGB, the secret service agency of the former Soviet Union; the former Soviet Union as well as the Communist International under its control, have made similar propaganda against the liberals and progressives, accusing these enlightened political forces as being no different from the conservative and reactionary ones, in a selfish and conspiratorial hope that allowing the conservatives and reactionaries to come to power will accelerate the disintegration of Western societies and thus, allowing the Soviet-controlled puppets to seize power through mass

discontent and violent “revolution,” for the benefit of Russia alone, all in the name of “Communism” or “National Liberation Movement;” Russia today, as an heir of the former Soviet Union ruled by the descendants of the Soviet Communist Party bureaucrats who still harbor deep grievances against the United States accumulated during the Cold War, has very little shared economic interests with the United States; therefore, its tendency of and incentive for undermining American national interests through destabilizing and divisive tactics is logical.

The World Journal, by often selectively publish “news” or “opinions” that are detrimental to the interests of the Democratic Party and propagandistic for the interests of the Republican Party, including openly and virulently anti-Black racist articles, is behaving in the same fashion as Vladimir Putin’s Russia, which is harmful to U.S. national interests. The publication of several racist articles in the World Journal is not an isolated incident. It reflects the deep-rooted elitist attitude of its management, which is disrespectful of the fundamental human rights, especially labor rights and the rights of other minority ethnic groups. There is a notorious case to show that the World Journal once failed to comply with labor laws of the United States; as widely reported by other Chinese-language mass media, it has been engaged in inappropriate labor practices. Back in 2004, the World Journal has been sued by its employees for violating labor rights; and in January 2018, it has agreed to pay \$7.8 million, as compensation for underpaid wages and interests for more than 200 past and current employees, and as fines to the government for violation of labor laws, to privately settle the account with the class-action plaintiffs, after a local court in Los Angeles sentenced the World Journal to pay \$3.5 millions plus 1.5 millions as interest to the plaintiffs (for a total amount of \$5 millions). The said violations include frequently forcing employees to work 6 days a week and 12 hours a day without overtime payment or break times, prohibiting the employees from writing down the actual hours worked; requiring that employees completed 3 news reports of 2,000 Chinese Characters each within a working day, a requirement that is impossible to satisfy within 8 hours; hiring the notorious Burk Group to provide advice on suppressing the employees engaged in labor union organizing with surveyance, threats, mistreatment, persecution and other inappropriate means; and finally, firing labor union organizers. More than 200 employees from Los Angeles and San Francisco joined the class-action lawsuit against the World Journal. the World Journal chose to appeal, and the legal battle lasted for 12 years from local up to the Supreme Court. Elected United States Representative Judy May Chu, a Chinese-American woman, when serving as an assemblywoman in the State of California legislature, tried to intervene on behalf of the journalists, the World Journal management retaliated by blacklisting her, preventing journalists from reporting her activities. Furthermore, despite of her support and resolutions passed by the City Council of Monterey Park and by the City Council of Los Angeles on behalf of the journalists, the management of the World Journal continue to wage a hopeless legal fight after losing the case, causing the case to drag on for 15 years, before it finally yield to the demand of social justice with a settlement of \$7.8 million, which is \$2.8 million more than \$5 millions, the original amount in the verdict of the local court system in Los Angeles. During the 15 years long legal fight, the World Journal has wasted several million dollars in lawyers’ fees. By settling the case outside of the court proceedings, the World Journal tried to avoid sky-rocketing increase in legal fees and to avoid admitting guilt. The campaign for labor union organizing of the journalists in the World Journal received support from American and international trade unions such as Communication Workers of America, the Asian Pacific American Labor Alliance, the American Federation of Labor-Congress of Industrial Organizations, the International Confederation of Free Trade Unions, as well as from prominent civic groups in Taiwan such as

the Focus on Globalization, United Daily News Worker's Union, the Cool Loud Network (www.coolloud.org.tw/), the Confederation of Mass Media Workers, the Mass Media Observation Foundation, the Campaign for Media Reform, the Front for Struggling Communication Students, and many others. According to James Zhang, a former employee of the World Journal, in the Chinese-American communities in Southern California, violation of labor laws is rampant and 90% to 95% of Chinese restaurants do not comply with the stipulations of "break time" and "over time" in the labor codes. This fact clearly indicates that, a substantial number of Chinese-American elites in businesses are engaged in ethically and legally inappropriate practices because of greed and disrespect for human rights and decency; therefore, the attempt of this racist article written by a Chinese-American right-winger and published on the conservative World Journal to suggest that Chinese-Americans are a "model minority" superior to "greedy" African-Americans "living on welfare" is totally outrageous and lunatic.

Mr. Guan Shan and the World Journal management should know that both of them absolutely have no moral right to denounce African-Americans as a "greedy" ethnic group "living on welfare." Let us set the records straight now. As everyone knows, the World Journal is historically and even up to the present time closely associated with the supporters of China's former dictator Chiang Kai-shek's Nationalist Party, exiled to Taiwan since 1949 after the Nationalist Party launched the Second Nationalist-Communist Civil War and was defeated by the People's Liberation Army under Mao Zedong, the opposition leader. Originally a para- or quasi-Marxist organization, The Chinese Nationalist Party adopted the Leninist model of centralized and totalitarian command structure, and out of the idea of "marriage of convenience," it built a coalition with the Chinese Communist Party, and received full-scale assistance including weapons, military as well as political advisors and monetary grants from the former Soviet Union and the Communist International under Soviet control, started the so-called Northern Expedition or "Nationalist Revolution," a bloody civil war to overthrow the Government of the Republic of China in Beijing (the so-called North Sea Government), the only government in Modern China that practiced Anglo-American-style democracy and was genuinely friendly with the United States and the United Kingdom; it later started a civil war against its coalition partner, the Chinese Communist Party, and its own Left-Wing members after the bloody "Party Purge" or outright massacre on April 12, 1927 in Shanghai. Afterwards, Chiang Kai-shek set up the so-called Nationalist Government of the Republic of China in Nanjing, which was a Soviet-style one-party dictatorship that cancelled all democratic freedoms the Chinese people had already enjoyed under both Great Qing constitutional monarchy and the Government of the Republic of China in Beijing. Former United States President Herbert Hoover, a conservative Republican and friend of Chinese people, believed that many of the economic policies of the Chiang Kai-shek regime was "communistic" or similar to those of Stalin's Soviet Russia and hostile to Anglo-American interests; and he refused to lend any support to China during his presidency. In fact, to counter the real or potential challenges posed by Stalin's Soviet Union and Chiang Kai-shek's Nationalist China to the interests of the Western Powers, the British Empire and the United States practiced a policy of appeasement to the rise of Nazi Germany and Imperial Japan, hoping to stop the spread of Communism from Russia to Continental Europe and of Nationalism from Chiang Kai-shek's Nationalist China to the Asian colonies of the British Empire. During World War Two, as an ally to both United States and Soviet Union, the Chiang Kai-shek regime received a lot of military assistance from both emerging superpowers; and it received a lot of loans from the United States government and supplies donated by American private charities. After Chiang Kai-shek regime retreated to Taiwan, the United States provided substantial

amount of economic aid to keep the regime alive. How did the Chinese Nationalist Party repay American generosity? Very treacherously! A book published in Taiwan by Lian Jing Publishing Company (联经出版事业公司) in 1995 and titled *Soviet Agent in Taiwan: the Wang Ping Documents in the Diary of Wei Jing-Meng* (苏联特务在台湾: 魏景蒙日记中的王平档案), ISBN 9789570813913, declassified a dirty story of secret deal between the Generalissimo Chiang Kai-shek's Chinese Nationalist Party's regime in Taiwan and the former Soviet Union aiming at overthrowing Mao Zedong's anti-Soviet Chinese Government, and at establishing a Soviet puppet regime in Mainland China, right at the height of the Cold War between the Soviet Camp and the Western Camp, when China is resisting Soviet adventures in Asia and Africa and the Free World was trying to build a cooperative relationship with China to stop Soviet expansionism. This story is also available in a featured article published online and titled *Secret Contacts between Taiwan and the Soviet Union* (台湾与苏联的秘密接触), by Ke-jie Yu (余科杰), available at <http://www.shuku.net:8082/novels/zhuanji/wltcegyhkcs/011.html>. The behavior of Chiang Kai-shek is treacherous to the friendship between Chinese and American Nations, and threatening to the national interests of the United States and to the stability of the balance of power global-wide. Between the late 1960s and the early 1970s, after the United States declined to support Chiang Kai-shek's plan to "recover Mainland China," Chiang Kai-shek decided to seek Soviet support; the Soviet Union sent secret emissary to Taiwan to discuss the mechanism of cooperation with Chiang Ching-Kuo, the son of Chiang Kai-shek and a former Chinese student to Soviet Russia and member of the All-Union Communist Party of the Soviet Union trained by Stalin's totalitarian regime to be the future ruler of Nationalist China, in the Special College of the Soviet Bureau of Military Intelligence of Leningrad State University, the First Division of the Soviet Red Army, Lenin Military and Political Institute, receiving all-around training necessary for a high-ranking Soviet Bolshevik bureaucrat, including military tactics, administrative management, transportation, geology, principles of artillery usage, political works in the armed forces, military strategy, history of wars, and guerilla warfare techniques; he later worked as a supervisor at the Ural Heavy Machinery Plant, a steel factory in the Urals, Yekaterinburg (then Sverdlovsk), where he married Faina Ipat'evna Vakhreva, a factory worker under his supervision, a native Belarusian and a member of the Soviet Communist Youth League. Upon his return to China, Chiang Ching-Kuo was groomed by his father Chiang Kai-shek to be a political successor; he founded the Youth League for the Three Principles of the People, an organization modeled after the Communist Youth League of the Soviet Union; and he was assigned a position of leadership in Jiangxi Province where he initiated many Soviet-style social reforms and used coercive means to crush resistance from the conservative forces. Chiang Ching-Kuo is widely denounced by Chinese people in both China and Overseas Ethnic Chinese Communities as a Traitor of the Chinese Nation for his role during the post-World War Two negotiations between Nationalist China and Communist Soviet Union, on behalf of Chiang Kai-shek, in selling out China's Outer Mongolia territory to the Soviet Union in exchange for Soviet agreement to remain neutral in the disputes between Chinese Nationalists and Chinese Communists and to provide economic and military assistance only to the Nationalist Government. Besides selling out Chinese territory to the former Soviet Union, Chiang Ching-Kuo also demonstrate his anti-American tendency even after Chiang Kai-shek's regime retreated to Taiwan. This tendency is illustrated by the Liu Ziran Incident or Reynolds Riot. On March 20, 1957, a Chinese Nationalist Army Major studying at the Institute of Revolutionary Practice (the central training school for the Chinese Nationalist Party, government and armed forces officers) named Liu Ziran, a native of Wuxi City, Jiangsu Province, who retreated to Taiwan with Chiang

Kai-shek regime, was confronted and shot to death by Sgt. Robert G. Reynolds, who had served in Taiwan for two years, outside Reynolds' duplex home on Yangmingshan. On May 20, 1957, a U.S. military court-martial convened in Taipei. Reynolds' defense attorney told the jury of five U.S. Army officers, that Liu had been peeping through the bathroom window while Reynolds' wife took a bath, and that Liu was a man intent on raping her and that Reynolds merely tried to protect his family; Thus, he killed Liu out of the heat of anger. On May 23, Reynolds was acquitted of all charges and quickly sent back to the United States. But Chiang Kai-shek government's criminal investigators reached different conclusions about the shooting; although they discounted local newspaper reports that claimed that Reynolds killed Liu because both were either involved in the black market or were in love with the same Taiwanese woman. Many political elites among the Mainlander supporters of the Nationalist Party living in Taipei were angered by the not-guilty verdict. During that period of time, Taiwan was under martial law and no political protests were allowed. Nevertheless, the elites from the exiled Mainlander communities quickly used their well-established organizations including high school student unions and the Anti-Communist Youth Corp for National Salvation to launch violent rioting at the entrance to the United States Embassy lasting more than ten hours, setting fire, breaking into the interior of the Embassy, and destroying properties, without any intervention from the local police. After the rioting, Chiang Kai-shek fired three officers of the police and military institutions; and the U.S. Ambassador in Taiwan told Chiang Kai-shek that this was not enough in a very straightforward manner, indicating that Chiang Ching-kuo might be involved as well. The CIA documents indicated that Chiang Ching-kuo was behind this anti-American riot; and his mixed-blood Chinese-Russian sons by his Soviet wife privately cursed the United States as "imperialist." The American intelligence officers believed that Chiang Ching-kuo was using Soviet-style totalitarian means to manage Taiwan's security apparatus and engaged in anti-American activities inside Taiwan; the American government establishment was very worried about his historical connection with the Soviet Union; they sent an agent to talk to Chiang Ching-kuo, telling him that the United States would not support his politics and he would better leave Taiwan and go into exile overseas. Details of this incident is available in a recent news report titled *Chiang Ching-kuo's Diary on Intelligence, Personnel Recruitment and Affairs Outside of Wedlock* (小蒋日记说情报谈用人述外遇), Page A5, Tuesday April 27, 2021, Taiwan Times (台湾时报). Because of the United States Government's decline to support Chiang Kai-shek's ambition of a "Counter-offensive to Recover Mainland China," Chiang Kai-shek decided to secretly seek support from the former Soviet Union, causing strong worries among American leaders. During more than 30 secret contacts dating from October 1968 and October 1970 between Chiang Ching-Kuo and Victor Louis, the secret emissary sent by the Soviet Communist Party's Political Bureau. Chiang Ching-Kuo told Victor Louis that (1) the Chinese Nationalist Party is a socialist organization, therefore, the Soviet Union should support it in its attempt to overthrow Mao Zedong's Government in Mainland; (2) nobody in China could succeed Mao Zedong as an effective leader; and Mao's successor will not have the courage of not being an anti-Soviet; that the Chinese Nationalist Party is the only political force that can govern China after Mao's government collapses; (3) Both sides agree to cooperate in the overthrow of the anti-Soviet Mao Zedong government, and the establishment of a pro-Soviet regime controlled by the Chinese Nationalist Party but incorporating the pro-Soviet faction of the Chinese Communist Party which was purged by Mao and exiled to the Soviet Union. The Soviet secret emissary told Chiang Ching-Kuo that the Soviet Union hopes that Taiwan would take military actions against Mainland China soon and the Soviet Union would not support Mao Zedong. In March 1969,

after military clash over Zhenbaodao Island along the Amur River between Chinese and Soviet troupes, hard-liners in the Political Bureau of the Soviet Communist Party proposed a Five-Point Plan that received conditional support from many top Bolshevik apparatchiks, which include (1) There are possibilities that Mao Zedong's government might collapse and civil war might break out in China; therefore, there is great hope for Soviet-Taiwan cooperation; (2) the foundation for the bilateral cooperation could be stipulated in pre-defined conditions or secret agreements; both sides could agree to establish, after the collapse of Mao Zedong's government, a coalition government composed of the Chinese Nationalist Party and the newly reorganized pro-Soviet Chinese Communist Party; (3) the new state system of China does not need to adopt a communist name but it will meet the conditions of social progress, therefore, for a long period of time, there will be a two-party "people's democratic state system;" (4) the coalition government within the framework of Nationalist-Communist cooperation will only be a temporary arrangement, the beneficiaries of the assistance provided by the Soviet Union to the coalition government will not be limited to the re-organized Chinese Communist Party, because it will take a relatively long period of time for the re-organized Chinese Communist Party to grow into a powerful pro-Soviet party in the social and political spheres; therefore, the Soviet Union should seek cooperation with the Chinese Nationalist Party; and (5) the foreign policies of the United States with regards to Far East affairs constitute the biggest obstacles to Moscow-Taipei realignment. At the beginning of May 1969, Chiang Kai-shek himself made a special arrangement for the agents of Taiwan and Soviet Union to meet in Vienna, Australia, with the five principles he personally approved: (1) the continual existence of Mao's regime in Mainland China has damaged the interests of both Soviet Union and Nationalist China (Taiwan), and allowing this regime to further develop will lead to worse outcomes; and this is the basis for both parties to cooperate; (2) there are models of cooperation used before; first of all, the preconditions should be on the methods to be used to overthrow Mao's regime and on the policies to adopt by both Soviet Union and Nationalist China (Taiwan); therefore, before discussing various methods, policies should be determined first; (3) the cooperation between Soviet Union and Nationalist China (Taiwan) in the overthrow of Mao's regime can receive understanding of both elites and masses in Mainland China. But both sides should not adopt the same method that has been proven by history to be a failure and to cause extremely harmful disasters to both sides, i.e., the Policy of Nationalist-Communist Cooperation. Any call for uprising under the name of the Communist Party will only instill fear and bitter hatred among Chinese people, and even resistance among anti-Mao members of Mao's Communist Party organizations, and this is also absolutely harmful and detrimental to the Soviet Union. In the past, if the Soviet Union comply with the stipulations of the China-Soviet Treaty of Friendship and Alliance and support the endeavors of Generalissimo Chiang Kai-shek to unify China under the Nationalist Government, then the same disasters commonly suffered by both sides would not occur in the first place; (4) the Nationalist Government in Taiwan, in order to attract the support of the anti-Mao elements inside various departments of Mao's regime, shall adopt the policy of establishing an Anti-Mao United Front for National Salvation under the leadership of the Government of the Republic of China (i.e., Taiwan under Chiang Kai-shek's rule); (5) regarding the fundamental issues of bilateral relations between the Soviet Union and the Nationalist Chinese Government, such as borders, economics, diplomacy, they should be the main focus of future negotiations. Both sides made some consensus in possible cooperation in intelligence gathering and in military action, including (1) using "trading merchants" to serve as liaison officers between Moscow and Taipei, transmitting information through designated embassies;

(2) military cooperation such as arms sales of various types of weapons and places of delivery, usage of Soviet military bases along Sino-Soviet borders by Taiwan's troupes, Soviet Union's deployment of heavy fighting troupes along the Sino-Soviet borders, ready to fight a full-scale war against China once Chiang Kai-shek starts the war to "recover China's Mainland" and to overthrow Mao Zedong's government. Although, due to complicated causes, including strong opposition from the United States Government, the dream of a Soviet-Taiwan alliance to "recover Mainland China," to overthrow Mao's anti-Soviet Chinese Government and to install a pro-Soviet puppet regime dominated by Chiang Kai-shek's Chinese Nationalist Party but incorporating as a junior coalition partner the pro-Soviet faction of Chinese Communist Party headed by Wang Ming, which has been previously purged by Mao's leadership and exiled in Moscow, did not take place, the former Soviet Union did deploy more than one million troupes along the Sino-Soviet border, threatening China's national security and helping Chiang Kai-shek's regime in Taiwan. Chiang Kai-shek also instructed his son Chiang Ching-Kuo to tell the Soviet secret emissary that his Chinese Nationalist Party in Taiwan was loyal to the ideals of its founder Sun Yat-sen, who said that the Three Principles of the People, i.e., those of Nation, Civil Rights and People's Livelihood, the ideology of the Chinese Nationalist Party, is socialism; and the third principle, the Principle of People's Livelihood is communism. In fact, the economic policies of the Chinese Nationalist Party in Mainland China and in Taiwan had little to do with the Anglo-American model of free-market capitalism, but was very similar to that of the early years of the former Soviet Union under Lenin's New Economic policies, featuring monopolistic control of the most important sectors of economy by Party-owned or Government-owned enterprises and infrastructures (for example, besides state-ownership of key industry typical of the former Soviet Union and its satellite states, the Chinese Nationalist Party also managed party-run commercial enterprises or institutions, such as the case of its monopolistic China Airlines, a unique type of Party ownership in world history), preferential treatments favorable to the exiled Mainlanders and discriminatory ones against native Taiwanese in bank loans, hiring in government institutions and public sector industries, heavy regulations on small and medium-scale private companies owned by native Taiwanese through suffocating taxations, plus some favorable conditions offered to foreign investors, and military dictatorship. This fact proves that Chiang Kai-shek, despite of his anti-Communist rhetoric and gesture of friendship with the United States, was by no means a believer in Anglo-American system of political-economics, but rather, an admirer of the Soviet system of totalitarian governmental control. His political behaviors were very similar to those of Iraqi dictator Saddam Hussein, who massacred the entire membership of the Soviet-controlled Iraqi Communist Party but nevertheless admired Stalin and his model of political economics and was allied with the former Soviet Union during the Cold War. Among Overseas-Chinese intellectual circles, many believe that the secret dealing between Chiang Kai-shek's regime in Taiwan and the former Soviet Union aimed at changing China's course from Mao Zedong's anti-Sovietism to pro-Sovietism was discovered by the CIA; and this prompted the United States President Richard Nixon to send his emissary to Taiwan to give Chiang Kai-shek a warning. During that period of time, in order to stop the process of normalization of diplomatic relations between the United States and China, the mass media controlled by the Chinese Nationalist Party in Taiwan and overseas started a propaganda campaign trying to persuade Western audience that the Soviet Communists are "better," more "civilized," more "humane" than the Chinese Communists, when in fact, the Soviets under the aggressive Khrushchev-Brezhnev regimes are expanding their political and military hegemony all over the world; this include, among other things, Soviet deployment of missiles in Cuba

threatening the national security of the United States, Soviet invasion of Czechoslovakia and Afghanistan, Cuban military intervention in Angola's civil war to make Angola a Soviet satellite state ruled by the one-party dictatorship of the Soviet-supported MPLA (the People's Movement for the Liberation of Angola) and to eliminate the other two national liberation organizations supported by the United State and China ,i.e., the National Liberation Front of Angola (FLNA) and the National Union for the Total Independence of Angola (UNITA), Soviet expansion in Ethiopia and Vietnamese occupation of Cambodia, threatening the stability of the global system of political economics dominated by the Anglo-American powers, while Chinese Communists under Mao were resisting the Soviets in a de facto alliance with the United States and the Free World of Western Industrialized Democracies. This policy of marriage of convenience with the political propaganda machine of the former Soviet Union to confront Mao's Chinese Government has discredited the mass media controlled by the Chinese Nationalist Party in Taiwan and Overseas as credible instruments of public communication. To sum up, the World Journal, as a conservative newspaper with its political positions very close to the Chinese Nationalist Party regime, which has historically received a lot of generous assistance from the United States, but repaid American generosity with secret dealings with the Soviets and with problematic positions similar to Vladimir Putin's Russian Intelligence on United States domestic politics, and by violating United States labor laws, has no moral power to publish openly racist articles against African-Americans, or to give lectures to African-Americans on how they should practice what Kennedy, the Former president of the United States, once said "Don't ask what your country can do for you, but ask what you have done for your country."

False Claim Number Two:

The author falsely claimed that "in the history of the United States, Chinese are the only ethnic group suffering from discrimination by the bill formally passed by Congress in 1882, and deprived of the rights to buy property, do business and receive education." He then advocated that "If we want to compensate for the persecution in those years, the Chinese are the ethnic group that should be compensated, because this is the only ethnic group that has been bullied by the national law."

First of all, Chinese-Americans are NOT the only non-African-American group that suffered from discrimination. In fact, almost all minority groups including some White ethnics such as Irish-American and German-Americans, have historically suffered from discrimination during one period or another, including forced assimilation into the "mainstream" of English-speakers (for example, although German-Americans are among the largest groups of White people, they tried to hide their identity due to the outbreaks of World Wars One and Two, and most of them no longer speak German). Chinese-Americans suffered from institutional discrimination in the United States for 73 years (1875-1948); it all started with the enactment of Page Act of 1875 which banned Chinese women from immigrating to the United States, the passage of the Chinese Exclusion Act signed by President Chester A. Arthur on May 6, 1882, prohibiting all immigration of Chinese laborers, plus the maintenance of all anti-miscegenation laws across the nation that banned interracial marriage between White and non-White. This institutional anti-Chinese racism stopped in the 1940s with the repealing of the Chinese Exclusion

Act in 1943, and the unanimous ruling by the United States Supreme Court in *Loving v. Virginia* that anti-miscegenation laws across the nation are unconstitutional (1967). Thus, the total duration of institutionalized Anti-Chinese racism in the United States is 92 years (1875-1967). The House Resolution 683 (passed on June 18, 2012) has already expressed the regret for the passage of laws that adversely affected the Chinese in the United States, including the Chinese Exclusion Act. There was no slavery imposed on Chinese-Americans by White people; instead, White capitalists imported a lot of “coolies” from China to avoid hiring White working-class people who occasionally went on strikes to demand better working conditions; White capitalists usually treated Chinese “coolies” fairly humanely and often hire them to serve as strike-breakers. The United States’ generous support for China during World War Two and for the post-World War Two reconstruction of Chinese Province of Taiwan, and in the past three decades of China’s drive for modernization have already compensated the Chinese people many times worth of the value of damages through past discrimination suffered by Chinese or Chinese-Americans. Therefore, the author’s claim that “the Chinese are the only ethnic group that should be compensated” is simply out-of-dated. On the contrary, African-Americans have suffered from slavery and institutional discrimination for almost 350 years (1619-1968) including brutal and inhumane slavery. Therefore, the duration of institutional racism suffered by African-Americans is almost four times as long as that suffered by Chinese-Americans (350 years versus 92 years). Furthermore, although the United States has provided generous financial support to African countries in post-colonial reconstruction, this assistance, in terms of scope, depth and outcomes, does not match those received by China (including Chinese Province of Taiwan). Based on the above statistics, the author’s claim is simply ridiculous beyond imagination.

Both Mr. Guan Shan, the author of this racist article, and the editor of the World Journal who supported its publication, need to understand these basic facts:

(1) African-Americans have made outstanding contributions to American agriculture including 244 years of unpaid labor under institutional slavery (1619-1863) and another 77 years of economic exploitation through various forms of involuntary servitude and hardly paid labor (1864-1941); slavery started in the United States in Jamestown, Virginia when the privateer *The White Lion* brought 20 African slaves ashore in the British colony; in January 1st, 1863, President Lincoln issued the Emancipation Proclamation but slavery was not officially abolished until January 31, 1865 with the passage of the 13th Amendment to the Constitution of the United States; however, forms of economic exploitation through involuntary servitude very similar to slavery such as convict leasing, peonage, and sharecropping, with the latter eventually encompassing poor Whites as well, continued for another 77 years until December 1941 when President Franklin Delano Roosevelt summoned his attorney general Francis Biddle to issue the Circular No. 3591 to all federal prosecutors, instructing them to actively investigate and try any case of involuntary servitude or slavery.

(2) Institutionalized racism continued for more than 70 years (1890s-1960s), with racial segregation in schools and public facilities, and restriction on voting rights,

prohibition of interracial marriage, until the passage of the Civil Rights Act of 1968 after many waves of Civil Rights struggles.

(3) Anti-African-American racism continued to exist in American society today, at the grass-root level, especially with increasing number of cases of police brutality and racial profiling during the Donald Trump Presidency. The publication of Mr. Guan Shan's racist article on the World Journal is a typical example of this racist mentality and propaganda against African-Americans at grass-root level, even among conservative and right-wing Chinese-Americans.

Furthermore, both Mr. Guan Shan, the author of this racist anti-African-American article, and the editor of the World Journal who supported its publication, need to understand the following basic political principles governing interpersonal, interracial, interethnic and international relations, and answer some fundamental questions:

(1) The African-Americans have been in the United States much longer than the Chinese-Americans and made greater contributions to the growth of the United States into the most powerful Nation on the Planet Earth; this is a fact; therefore, based on the principle of "first comes first served," why should African-Americans continue to suffer from one of the highest poverty and incarceration rates?

(2) If Chinese people, especially those living in the Chinese Province of Taiwan, who are by no means citizens of the United States and do not pay taxes to the United States Government and for all practical purposes, made no contribution to American charitable organizations, could receive generous financial assistance from both the United States Government and private American charities, then why the African-Americans who are all tax-paying citizens of the United States, should not receive reparations for the past sufferings that are now overdue?

(3) The United States have received a lot of immigrants from China including the Chinese Province of Taiwan, a substantial percentage of them do receive food stamps, subsidies for agricultural, food processing and restaurant businesses, and one of the most important reasons these immigrants from China, especially the Chinese Province of Taiwan which is the largest beneficiary of American generosity, could enjoy such food-related welfare benefits is that, the United States possesses the most prosperous agricultural economy in the whole world, and more than 244 years of unpaid labor under institutional slavery by African-Americans certainly have contributed a lot to make this prosperity happen; therefore, by writing an anti-African-American article and by publishing it, both Mr. Guan Shan the author, and the editor of the World Journal are biting the hands that feed them, showing off their arrogant ungratefulness and their ultimate ignorance of historical facts. Should Mr. Guan Shan and the editor of the World Journal fail to answer the above three questions, then they are proving themselves as cowards or cold-blooded monsters.

In the 2nd racist article by Xie Yongkang, titled *It Is Ridiculous for California to Compensate the Descendants of Black Slaves* (賠償黑奴後裔加州太荒謬), page B9, Readers' Forum, Monday, September 28, 2020, in the World Journal newspaper, and also online

at <https://www.worldjournal.com/wj/story/121206/4889599>, we found such statements:

“The Senate of California recently passed a bill to compensate the descendants of Black slaves, asking California to pay each descendant of Black slaves \$350,000 as compensation for the system of slavery that existed 150 years ago! The United States paid more than \$20,000 to the Japanese-Americans who were locked up in the concentration camps during World War II. This is because the Japanese-Americans were framed as Japanese spies; after they were collectively locked up in the concentration camps, they lost their real-estates, careers, businesses and savings they got from their hard work in the United States. Merely \$20,000 cannot compensate their spiritual trauma at all! On the contrary, in the past 150 years after the emancipation of the slaves, except for some self-respected African-Americans who make a living out of their own labor, most of the criminals in the prisons are African-Americans; [...] Over the years, the U.S. government has tried its best to avoid racial discrimination, give African-Americans a variety of benefits, and no longer owe anything to African Americans! [...] We cannot change the idea of the Black people of ‘living in the past’ and wanting to get something for nothing, but we have no obligation to be responsible for the mistakes made by the United States 150 years ago! [...] there is no need to sacrifice everything we strive for to satisfy the unreasonable demands of African-Americans! We must act and use all our forces to fight against it!”

The author denied the legitimacy of the demand of the African-American descendants of Black slaves while claiming that for Japanese-Americans, “merely \$20,000 cannot compensate their spiritual trauma at all!” To see how the author made a biased judgment using double-standards, let us compare the two cases. First of all, in terms of the duration of suffering, Japanese-Americans were interned for about three years (February 1942 - January 1945), while African-Americans suffered from about 244 years of slavery; assuming that \$20,000 compensation per person for 3 years of suffering is barely enough, then each year is worth \$6,667, and 244 years would be worth \$1,626,667 or about \$1.6 million; and this figure is 4.6 times the author claimed that California’s legislature is willing to pay each descendent of former slave; now let us assume that after several generations of population increase, there are currently 80 descendants per 1 former slave who qualify to receive reparation, then each descendant can get \$20,333, which is almost the same number the Japanese-Americans received per person. It is important to point out that after World War Two, Japanese-Americans normally suffered no racial discrimination that matches that suffered by African-Americans; thus, using the logic of the author, this mere \$20,333 “cannot compensate their spiritual trauma at all,” we have to say that a similar amount to be paid to the African-American descendants of Black slaves “cannot compensate their spiritual trauma” either! In addition, during Japanese-American Internment, the detainees were treated relatively humanely according to the international standards of the time. This could be illustrated by a statement in Wikipedia (https://en.wikipedia.org/wiki/Internment_of_Japanese_Americans): “INS camps were required to provide food quality and housing at the minimum equal to that experienced by the lowest ranked person in the military [...] The spartan facilities met international laws, but left much to be desired. Many camps were built quickly by civilian contractors during the summer of

1942 based on designs for military barracks, making the buildings poorly equipped for cramped family living [...] Before the war, 87 physicians and surgeons, 137 nurses, 105 dentists, 132 pharmacists, 35 optometrists, and 92 lab technicians provided healthcare to the Japanese American population, with most practicing in urban centers like Los Angeles, San Francisco, and Seattle.” Although Japanese-American Internment was a “racist” mistake, compared to what the Soviet Union did during the World War Two to its own ethnic minorities suspected of treason which caused a lot of deaths, the American practice was relatively humanitarian based on the international standards of the time. In addition, the Japanese-American detainees did not have to work as indentured servants or slaves; and they are not handcuffed either. On the contrary, African-American slaves were treated very inhumanely; they had to work long hours very hard without pay; thus, their suffering is much more severe than those of the Japanese-Americans. In addition, Japanese-American Internment, while causing damages to the Japanese-Americans in terms of their personal freedom, properties and careers, produced no tangible economic benefits for the American society during that period or afterwards, whereas, the indentured servitude of African-Americans did contribute a lot to the growth of American agriculture in its early stage of capital accumulation, making American agriculture the strongest in the whole world, from which we are enjoying a lot of benefits today. We should all be grateful to African-Americans for their historical contributions and try our best to remedy the wrongs of history. Similar to Xue Yongkang’s claim that “We cannot change the idea of the Black people of ‘living in the past’ and wanting to get something for nothing, but we have no obligation to be responsible for the mistakes made by the United States 150 years ago,” as reported by CNN Politics on Wednesday, June 19, 2019, Republican Congressional leader Mitch McConnell opposed paying reparations, claiming that ‘None of us currently living are responsible’ for slavery” (<https://www.cnn.com/2019/06/18/politics/mitch-mcconnell-opposes-reparations-slavery>). Both Mr. Xie Yongkang and Mr. Mitch McConnell are wrong in their statements which reveal their lack of moral principles. First of all, African-Americans do not want to “get something for nothing” but are asking what has been overdue to them. Although “none of us currently living are responsible” for slavery, all of us are responsible for tolerating anti-African-American racism, including, police racial profiling and brutality, and publication of openly racist articles on an influential Chinese-language newspaper called the World Journal, for so long without the will to seek a permanent solution, which is causing tremendous damage and suffering among African-Americans right to the present time, not 150 years ago! And all of us are still benefiting from the involuntary contribution to the growth of American agri-business made by Black slaves 150 years ago! Therefore, we do have a moral as well as legal obligation to pay this reparation, as soon as possible!

Regarding Mr. Xie Yongkang’s claim that “in the past 150 years after the emancipation of the slaves, except for some self-respected African-Americans who make a living out of their own labor, most of the criminals in the prisons are African-Americans,” we have to cite statistics to prove him wrong. First of all, although African-Americans are suffering from higher poverty rate with around 20% living in poverty, either working poor living on minimum wage or frequently unemployed, the majority (around 80%), NOT just “some” of African-Americans are living above poverty line, or “make a living out of their own labor,” just like White people! Of course, some of them, with large family sizes, still qualify for welfare payments under Add to Families with Dependent Children, just like those in other racial groups! Thus, Mr. Xie Yongkang’s statement is biased and racial

profiling! In addition, according to Brennan Center for Justice in its report titled *Conviction, Imprisonment, and Lost Earnings: How Involvement with the Criminal Justice System Deepens Inequality*, available at

https://www.brennancenter.org/our-work/research-reports/conviction-imprisonment-and-lost-earnings-how-involvement-criminal?ms=gad_prison%20statistics_465051828443_8626214133_111612472200_&gclid=CjwKCAjwkN6EBhBNEiwADVfya8B0KOqltxyzHoDG8XXCL6sajmv2a5XrtNZcHFUHanu5gC0MvnVF4hoCJr4QAvD_BwE, the percentage and absolute number of African-Americans imprisoned are similar to those of the White-Americans, as shown in the table and figure below, and certainly do NOT constitute a majority; therefore, Mr. Xie Yongkang, without any research on statistics, just assume that “most of the criminals in the prisons are African-Americans,” this is totally ridiculous!

TABLE 2

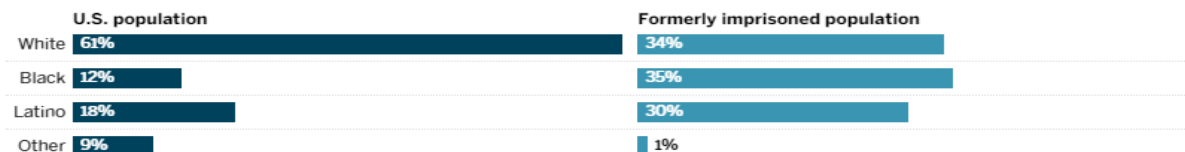
Demographics of the Formerly Imprisoned Population (2017)

	TOTAL	MEN	WOMEN
White	2,660,000	2,280,000	380,000
Black	2,690,000	2,410,000	280,000
Latino	2,300,000	2,130,000	160,000
Other	78,000	—	—
Total	7,730,000	—	—

Source: Brennan Center analysis.

FIGURE 1

Racial Disparities Persist After Release from Prison (2017)



Source: Brennan Center analysis.

False Claim Number Three

The author next cited some statistics on welfare payments. With regard to Black people, the author said that “Black people generally live in poverty. A large number of their children are raised by single mothers. However, their mothers have received various kinds of milk powder subsidies and housing subsidies since they were born. Decades ago, a family of four had 680 dollars of food stamps a month. The total amount of subsidies for single mothers a month could be several thousand dollars, several times more than those of us who are hard-working immigrants. How can we say that they are discriminated against and live in poverty?”

The author here contradicted himself by declaring at the beginning of the paragraph that “Black people generally live in poverty,” and after citing some statistics, he closed the paragraph with an absurd question such as “How can we say that they are discriminated against and live in poverty?” The author singled out the African-Americans as a group with “a large number of their children raised by single mothers” who receive “various kinds of milk powder subsidies and housing subsidies since they were born” in order to portray African-Americans as a “greedy” gang of parasites living on the tax dollars paid by White people and other ethnic and racial groups (and supposedly, especially the so-called “hard-working” middle- and upper-class Chinese-American elites whose tax-dollars or opportunities for hiring or promotion in government or in private companies are “stolen” by the “greedy,” “lazy” and “incompetent” ethnic groups, i.e., African-Americans and Latino-Americans, through welfare and Affirmative Action, according to the logic of conservative and right-wing Chinese-Americans). This is a shameless slander against human conscience. Sir Winston Churchill once said: “Lies, lies and statistics.” Let us set the records straight with reliable statistics. In fact, in the United States, all of the welfare benefits the author mentioned in his racist article are offered to low-income people of all racial and ethnic groups; African-Americans are by no means the only beneficiaries of these programs. In terms of absolute number, White working poor are actually the largest group receiving public assistance; and their number far exceeds that of African-Americans because the former constitutes the majority of American population and the later a small minority. Based on the United States Census 2020 and data from Poverty USA website (<https://www.povertyusa.org/facts>), we have just over 331 million people, White people make up 76.3% of the entire population and 10.1% of them live under the official poverty line; African-Americans make up 13.4% of the entire population and 20.8% of them live under poverty line. Since the working poor among African-Americans are also a small minority of 20.8% (although this poverty rate is twice as high as for White and Asian-Americans), the author’s claim that “Black people generally live in poverty” is a grotesque exaggeration; the correct statement should be “Black people generally live above poverty line, although their poverty rate is twice as high as those for White and Asian-Americans.”

- For White people: $331 \text{ million} \times 76.3\% \times 10.1\% = 25.507853$ million living under poverty line, receive or qualify to receive welfare payments
- For African-Americans: $331 \text{ million} \times 13.4\% \times 20.8\% = 9.225632$ million living under poverty line, receive or qualify to receive welfare payments
- Comparative ratio of number of people in poverty: $25.507853/9.225632 = 2.765$ (The number of White-Americans living in poverty, receiving or qualify to receive welfare is 2.765 time the number of African-Americans)

In addition, we need to point out that, all low-income people who receive public assistance, regardless of their races or ethnicity, absolute numbers or percentage per population in the group, do so out of the necessity for basic survival needs; it is ABSOLUTELY misleading for Mr. Guan Shan to quote former President John F. Kennedy’s saying (“don’t ask what your country can do for you, but ask what you have done for your country”) to try to give a lecture, in a arrogantly patronizing

fashion, to economically disadvantaged people in the United States, be them African-, White- or Chinese-Americans, citizens, permanent residents or undocumented. Most of the receivers of public assistance are working poor making bare minimum wage; and according to a news article published on the same conservative Chinese-language newspaper, the World Journal, page C3 (Finance Section), Monday March 1, 2021, titled *\$15 Per Hour Minimum Wage Is Not Enough for A Lot of Families* (美國最低時薪即使上調至 15 元 許多家庭仍不夠用), available online at <https://www.worldjournal.com/wj/story/121208/5283480>, by Zhou Fang Yuan, for a family of four, the parents both working full-time need to make \$21.5 per hour or \$90,000 per year to have sufficient financial resources to support a family; and the current Federal Minimum Wage of \$7.25 can barely afford one third of necessary expanses; these figures have been calculated based on analysis made by CNBC mass media with data from the Massachusetts Institute of Technology. Therefore, it is absolutely heartless to denounce the receivers of public assistance as “greedy” or “shameless.”

Furthermore, we need to tell Mr. Guan Shan, the author of this racist article as well as the editor of the World Journal that, even though some Chinese-Americans from China’s Mainland, Taiwan Province or Overseas receive the above-mentioned welfare from the US Government as well as charitable assistance from non-profit organizations, the majority of them are working poor who truly qualify for these social benefits. A tiny minority of them do abuse the welfare system, just like the abusers in all other racial and ethnic groups.

I personally know several cases. The first case involves a few wealthy Chinese-Americans I personally know; they are from Taiwan, from the group of Mainlanders or supporters of Chiang Kai-shek’s Chinese Nationalist Party who retreated to Taiwan back in 1949 after losing the Civil War against Mao Zedong’s Chinese Communist Party; they usually exploit the loopholes in the welfare system by placing their wealth under the names of their relatives, mainly their children, and then get welfare benefits legally from the government; since they are politically knowledgeable, they know how to manipulate the system to benefit themselves without breaking the law; others engage in immigration fraud making money out of fake marriage or running political asylum scheme, one of them, a pastor with Woo as his last name in a local evangelical church in Chinatown of the City of Los Angeles is now in jail after an extensive FBI investigation and court sentencing. The second case involves a Chinese-American woman with Mao as her last name, also from Taiwan, from the same group of exiled Mainlanders; she run a fake Evangelical church in a Chinese-American dominated city in the Greater Los Angeles area, recruiting members mainly from Mainland China, collecting contributions and writing letters to the United States Immigration and Naturalization Services to “prove” that these “church members” are afraid of returning to China because of “persecution;” the organization has been shut down for over two years and some people in the neighborhood told me that their scheme of fake “political asylum” has been discovered by the FBI; similar cases have been reported before; in fact, under the former President Donald Trump, the United States Government has tightened up the screw in the process of approval for all

application for “political asylum” applicants from China. The third case involves a Chinese-American woman in her thirties; she is also from Taiwan, from the same exiled Mainlander group; she is a drug abuser; she lived on welfare for years, abused her two children, both born out of wedlock, with beating and cursing to “teach them how to behave;” her children have been taken away by the government to live in institution; she is very unhappy about this and complained to me that “this is the traditional way Chinese raise their children;” I told her that in the United States, coercing children with physical force to “teach them how to behave” is against the law; when in Rome, do what the Romans do. This is America, not Taiwan or China; thus, behave like Americans to avoid trouble.” The fourth case involves a couple of Vietnamese refugees, the husband is a Vietnamese and the wife an Ethnic-Chinese from Viet Nam; both of them were elites living in luxury in Saigon before South Viet Nam fell to the Viet Cong; they came to the United States as refugees, and have lived on welfare for several years without looking for work; they eat expensive seafood, meat every day and the wife has become extremely overweight; the husband have ten brothers and two sisters; most of them have a long history of living on welfare too; they told me that they are very smart, when they worked, they did it often “under the table,” so that they can still qualify for welfare. The fifth case involves an old man with Hoo as his last name in his 80s, also from Taiwan, from the same exiled Mainlander group; he is a sex-predator who tried to seduce a mentally ill woman with Meng as her last name in her forties from Mainland China; the woman has been taken away by the police and placed in a local government housing project in Los Angeles for protection, treatment and recovery; the old sex-predator passed away in April 2021 due to heart attack after his aggressive behaviors have been resisted by his neighbors resulting in ugly quarrels and almost fist fights; he claimed to be a disabled Viet Nam War Veteran of the United States Army injured during the combat, receiving up to \$10,000 a month in compensation, and welfare payments; his marriage with his wife from Taiwan ended up in divorce and he has a daughter with a Latina out of wedlock; he often openly show off his discriminatory attitudes toward new immigrants from Mainland China whom he believed to be “spies of Chinese Communist Party” or against African-Americans whom he often cursed as “dirty, lazy and brutal Black Devils” (a literal translation of the word ‘nigger’ in Chinese language), and he called Dr. Martin Luther King a “Soviet spy,” a “trouble-maker,” and a “mastermind of Communist Rebellion in the United States under the name of Civil Rights Movement, causing the United States to fail in Viet Nam.” Although the above cases all involve conservative and right-wing Chinese-Americans, welfare frauds involve Chinese-Americans of all ideological spectrum; the reason I only quoted the above cases involving conservative and right-wing Chinese-Americans is that, this group of Chinese-Americans as well as their mass media often tries hard to convince the Chinese-Americans that the welfare system in the United States is wrong and is dragging America toward “communism,” and therefore, Chinese-Americans should all support the Republican Party and to restore the good old days of “traditional” America before the “communistic” New Deal, the Fair Deal, and the Civil Rights Movement. Well, talk is cheap; some conservative Chinese-Americans do live on welfare when they need or they think that they need money from the much hated

“big government;” these ultra-conservative and right-wing Chinese-Americans sometimes survive on welfare and talk about citizens’ birth rights or entitlements; but after they become well-to-do, then they will denounce the same welfare system as “communistic,” and advocate tax cut for the rich; this is double-standard and double talk, pure and simple!

Racism against Africans and African-Americans are also rampant among conservative and right-wing Chinese or by ignorant Chinese with no sense of respect for “alien” cultures; and many cases can be found in YouTube, if you search by the key words “racism against Africans in Guangzhou.” In the United States, USA Today recently reported, to the surprise of Americans including Chinese-Americans, a terrifying news that 80% of private donations (around \$86,000) out of the total of \$106,107 to cover the medical expenses of the members of the Proud Boys, a White-Supremacist organization, who have been injured in street fight with left-wing Antifa or Anti-Fascist protesters, and during the Capitol Hills Insurrection by Trump supporters at the end of 2020 US General Election, came from Chinese-Americans, including new immigrants from Hong Kong, Taiwan and Mainland China; these Chinese-Americans number around 1,000, and they are usually Far Right ultra-conservatives who share the same anti-Communist values with some members of the Proud Boys, and same belief that Antifa and Black Lives Matter Movements are controlled by Chinese Communist Party and Chinese Government; and they support former President Donald Trump’s crusade against the Government of the People’s Republic of China. A YouTube video on this news could be found at https://www.youtube.com/watch?v=6W6UQ_tDull; a similar news report titled *1,000 Chinese-Americans Donated Money to the Proud Boys Before the Capitol Hills Insurrection* (传国会暴动前千名华人捐款骄傲男孩), appears on page A5, Wednesday, May 5, 2021, The World Journal.

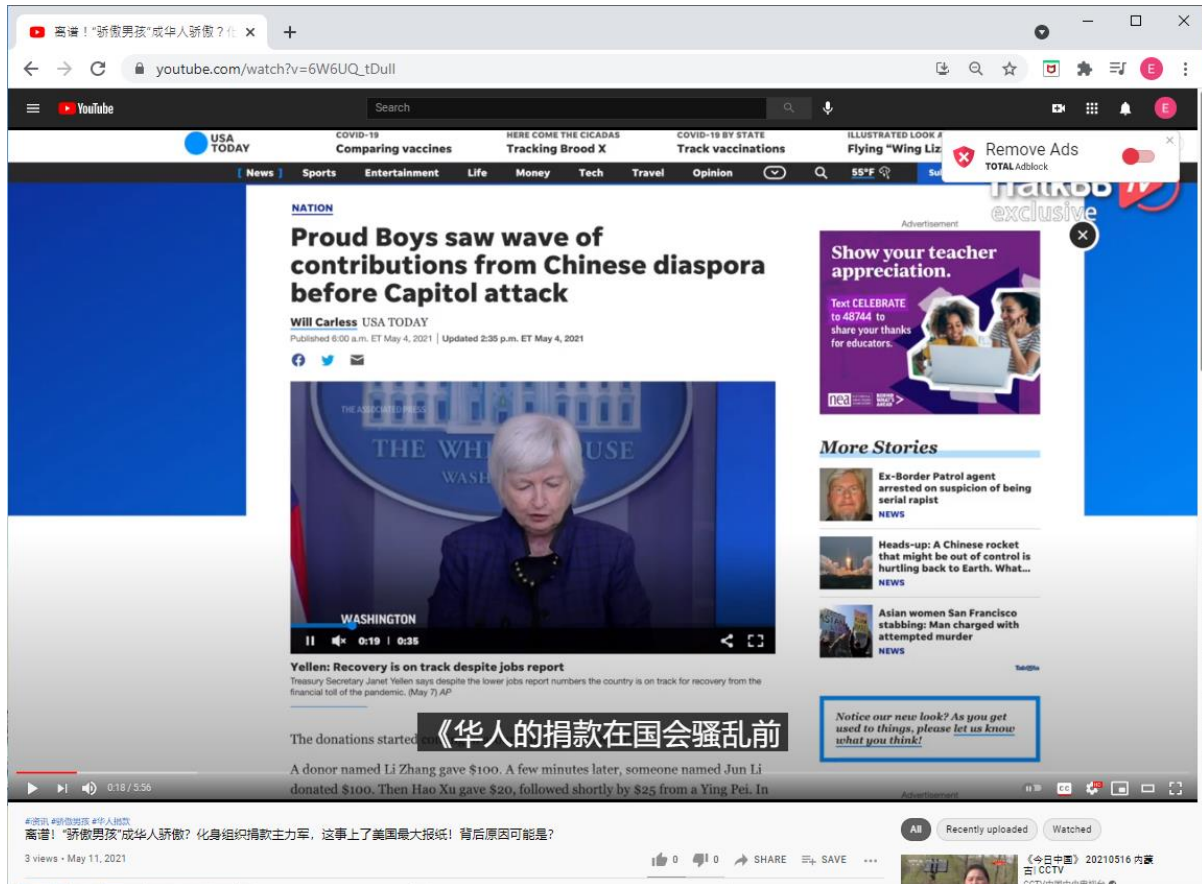


Figure 1. USA Today news on Chinese-American donations to Proud Boys.

The above video clearly shows that, contrary to the claim that anti-African racism does not exist today in the United States, the problem of anti-African racism not only exists in the United States among some conservative White people, it also exists among conservative Chinese-Americans. In fact, the publication of Mr. Guan Shan's article in the World Journal proved that anti-African racism also exist right here, in the United States, among the right-wingers and conservatives in the Chinese-American communities! Mr. Guan Shan, the author of this racist article, ignoring the above data and fact, tried to denigrate the entire African-American group while maintaining the myth about Chinese-Americans being a so-called "Model Minority" with "stable traditional family values of self-reliance," and thus incite bigotry and hate, for the purpose of political brainwashing; this behavior cannot be accepted by Americans with human conscience.

As mentioned before, Mr. Guan Shan quoted former President John F. Kennedy's saying "don't ask what your country can do for you, but ask what you have done for your country," to try to give a lecture on ethical principles to socially and economically disadvantaged people in the United States, especially African-Americans descendants of Black slaves; he is actually picking up a wrong audience. As reported on the World Journal, page B3, Sunday, May 16, 2021, in three news reports titled *Residents of Arcadia Opposed to Construction of the Pallet House Tiny Home Shelters* (亚市居民反对修建游民住所), *Council Members Have Different*

Opinions and No Consensus Has Been Reached on the Construction of Homeless Shelters (建庇护所议员各有想法尚无共识), and *Homeless People Hope to Have a Place to Live* (无家可归者盼有落脚地) respectively, and again, in page B3, Tuesday, May 18, 2021, in a news report titled *Chinese-Americans Opposed to the Construction of Homeless Shelters in Arcadia* (亚凯迪亚建游民庇护所华裔反对), it is reported that when the City of Arcadia, where well-to-do and conservative middle-class Chinese-Americans constitute the majority of residents, decided recently to construct the Pellet House Tiny Home Shelters, outside the southeast boundary of the City, inside the Peck Road Water Conservation Park that belongs to the Los Angeles County Government, to house homeless people who live on street in Arcadia, a few dozen well-to-do Chinese-American residents organized marches and protests in front of the municipal government, the public library and even of the private houses of the city councilmen, claiming that these homeless shelter will attract more homeless people to come to the City of Arcadia, threatening the safety of the residents, causing the values of the houses to drop down; and made baseless complaint against the construction of subway and bus stations in Arcadia, claiming that the most important role of their construction is to “encourage homeless people from other cities to come to Arcadia” and to make Arcadia like Downtown Los Angeles, a place where large number of homeless people live; these well-to-do Chinese-American protesters claimed that building homeless shelters could not solve the problem of homelessness, that they pay a lot of taxes to the government, and “the government has the responsibility of solving the problem of homelessness without threatening the safety” of the existing well-to-do Chinese-American residents; they claimed that the construction of homeless shelters is “to reward lazy people and to punish hard-working people;” a Chinese-American lawyer name Liu Fenglan (刘凤岚) claimed that she met many homeless people living on the streets of Arcadia during the protests, and found out that many of them have problems of drunkenness and mental disorders, and some of them were just out of jail; another Chinese-American protester with Michael as his first name claimed that “the City could completely solve the problem of the homeless people by providing them with job opportunities,” therefore, he hoped that the Council of the City of Arcadia could stop this project and find a better solution.” All of these claims of the few dozen well-to-do Chinese-American protesters are ridiculous beyond description, and have totally destroyed that myth that Chinese-Americans constitute a so-called “Model Minority” in American society. First of all, in most residential districts of the United States with diverse levels of income, homeless shelters exist everywhere and are paid for and maintained by donations from well-to-do Americans of all racial and ethnic groups and “hard-working people” or tax-payers of all social classes; why a well-to-do Chinese-American-dominated city such as Arcadia should be a privileged exception? Secondly, the construction of public transportation facilities such as subway and bus stations are aimed at building an ecologically more sustainable economy, how can these well-to-do and conservative Chinese-Americans accuse it as a conspiracy of bringing more homeless people to Arcadia? Based on the logic of these protesters, it is OK for homeless people to live in other cities, but not in Arcadia, right? These protesters are simply selfish and heartless, with no idea about charity, decency and fundamental human rights! Thirdly, if

homeless shelter could not be built and existing homeless people continue to live on the streets in the City of Arcadia, instead of being taken care of by the government in the well-managed public facilities, even without attracting more homeless people to come to the City of Arcadia, will this make the area safer? The answer is ABSOLUTELY NO! Fourthly, these protesters talk about providing the homeless people with education, job training and job opportunities, etc., which sounds like advocating a “socialistic” utopia? How can people with problems of drunkenness and mental illness benefit from all of these “socialistic” and liberal-sounding goodies without first having a decent place to live? How can the government provide them with these goodies, i. e., job training and education, while they continue to live on the streets? How can these homeless people with mental illness and drunkenness compete in the job market with normal people without these problems, who are well educated and have years of job experience but still cannot find employment due to the collapse of American economy caused by the COVID-19 pandemic? Mr. Guan Shan, the author of this anti-African-American article, quoted former President John F. Kennedy’s saying “don’t ask what your country can do for you, but ask what you have done for your country,” to try to give a lecture on ethical principles to socially and economically disadvantaged people, whom the protesters in Arcadia indiscriminately label as “lazy people,” he is addressing a wrong audience! Well, American people do NOT expect you, the tiny minority of stingy, selfish, ignorant, and un-enlightened but well-to-do Chinese-Americans to do anything decent and charitable beyond paying an honest amount of taxes, just like what the majority of generous, altruistic, knowledgeable, wise and well-to-do Americans of all racial and ethnic groups including Chinese-American philanthropists; however, we have all moral and legal rights to DEMAND that you STOP your ridiculous protests and you do NOT try to stop the solution of the problem of homelessness! Forget about your idea of “preserving the value of houses!” All Americans are born equal and are entitled to a shelter! Mr. Guan Shan should give a moral lesson to his fellow Chinese-Americans instead, by quoting President John F. Kennedy’s saying!

False Claim Number Four

Mr. Guan Shan then made a virulent attack on America’s democratic political system and elected leaders. He claimed that “The so-called democratic system in the United States has a distinctive feature, that is, the strong could bully the weak. One of the characteristics is that when a political party or interest group possesses the majority of votes in the legislature, it can oppress and humiliate the minority. For example, the Chinese Exclusion Act of that year is like fighting a group fight, and group with larger number of people could encroach on the interests of the group with smaller number of people. Another meaning is to profit from violence. Don’t you see that although the Black people only account for 13% of the population, as long as they feel that they have suffered a loss in something, they will gather in the crowd and go to streets, beating, smashing, looting and burning; and the politicians in the United States have to submit to their demands for the sake of saving the façade of the Lighthouse of Democracy in the world, and use the hard-earned money of the taxpayers to smooth out the issue. In the long run, the black people will enjoy doing so without feeling tired, eating marrow and knowing taste.”

In his second article published in the same conservative Chinese-language newspaper, the World Journal, page B5, Monday, May 3, 2021, titled *On the Decline of American Justice from the Perspective of Floyd Case*, Mr. Guan Shan repeated his slanderous lies against America's political leadership democratically elected by the majority of the people, with even more poisonous virulence, going so far as to advocate authoritarianism in dealing with the African-American people in the United States, in the name of so-called China's ancient culture. The following are direct quotation from his writing:

“After living in the United States for nearly 30 years, I can see the ignorance of American political elites. They are especially afraid that Black people will make trouble in the name of racial discrimination and destroy the image of America as an International Lighthouse of Democracy. They think that as long as they are endlessly tolerant and indulgent to the Black people, give them money and high level of welfare, kneel down to them, then the other party will stop. It's really naive.” Here, the author denied the sincerity of the political leaders of the United States to promote genuine social progress that offers tangible benefits to real people who are disadvantaged because of past wrongs in the political-economic structure. This behavior is openly anti-American in terms of its similarity to the behavior of Vladimir Putin's regime in Russia that tried to destroy American people's faith in the democratic system; this is totally unacceptable by all decently patriotic Americans!

Mr. Guan Shan then pretended that African-Americans are “children” and his group of conservative and right-wing Chinese-Americans are “parents;” he wrote: “As an old Chinese saying goes, ‘a stick makes a filial son, a loving mother makes a failing son’ and ‘giving a cup of rice makes a receiver feel a favor, and giving a picul of rice makes the receiver a grudge;’ it is the result of this kind of benevolence. The ancients have long warned that excessive flattery and connivance to their children and friends can only lead to more greedy demands. As long as they can make trouble, they can take and loot properties for nothing. Who is willing to repent and become a Buddha? It's impossible. America's elites can wait but will never see the Black organizations back off.” Following the logic of Mr. Guan Shan, we should try to make African-Americans “filial sons” by striking them with a more heavy-duty “stick,” i.e., increasing their incarceration rate, practice more racial profiling against their communities, and by giving police more license to shoot them; and we should remove all welfare payments (“a picul of rice”) the working-poor currently receive from the government, and allow them to only receive a small amount of handouts from private charities (or “a cup of rice”) because “As an old Chinese saying goes, [...] ‘giving a cup of rice makes a receiver feel a favor, and giving a picul of rice makes the receiver a grudge;’ well, if we could dismantle the entire welfare system of the United States Government, then America will return to the “Good Old Days” of lesser-faire capitalism, and a few wealthy and greedy Chinese-American tycoons, just like a few greedy tycoons from other racial and ethnic groups, originally from Taiwan, Hong Kong, or Mainland China, or Southeast Asia, will enjoy huge amount of tax cuts. Is this what Mr. Guan Shan, the author of this racist article wants for America? If yes, then we have to tell Mr. Guan Shan as well as the editor of the World Journal that

(1) The “traditional Chinese way of parenting” using corporal punishment is illegal in the United States now, thus, quoting the saying of “a stick makes a filial son” is extremely inappropriate in contemporary America;

(2) The idea of cutting tax for the rich and cutting welfare for the working-poor does not work; it is against the trend of history; it even does not work in less-democratic societies like Taiwan or Hong Kong, let alone America, a fully democratic society. The root causes of riots in recent years in Hong Kong is largely due to multifold increase of housing costs coupled by stagnating increase of minimum wages since the return of Hong Kong by the British to China and the establishment of the post-colonial Government of Hong Kong which have been dominated by local business elites and their political representatives, plus the failure of the pro-business government of Hong Kong to build a modern system of social welfare (throughout 100 years of British colonial rule, the British did not give any democratic right to the residents of Hong Kong; they merely allow some degree of basic freedom such as freedom of press and of peaceable assembly, and freedom to own and operate private businesses; nevertheless, the British rulers in Hong Kong tried their best to appear “neutral” above social conflict between the “haves” and the “have-nots,” played a mandatory mediator’s role between Hong Kong’s Chinese capitalist tycoons and the working-class, and never allow Hong Kong’s Chinese capitalist tycoons to truly practice “lesser-faire capitalism.” After Hong Kong’s return to China, Hong Kong’s Chinese capitalist tycoons, especially the so-called “Four Big Families” of real-estates tycoons who control also electric and water supplies, came to power, and they maneuvered the political process to increase their profit margin, so that Hong Kong’s economic gap between the rich and the poor is greater than under British rule, causing wide-spread grievances among Hong Kong residents. For the same reason, Taiwan is recently facing the problem of high-tech professionals moving to China and causing the local government to try to enact new legislations to prohibit this transfer of talents. If Mr. Guan Shan truly believe in the “Old Chinese saying” of “giving a cup of rice makes a receiver feel a favor, and giving a picul of rice makes the receiver a grudge,” then before he ever attempts to advocate his “penny wise but pound foolish” idea of stinginess and shortsightedness to the American audience, he should better do his best to persuade the governments of Mainland China, Hong Kong and Chinese Province of Taiwan to try this idea and see if it works. His “old Chinese saying” actually does not reflect the traditional mainstream Chinese values of altruism and charity, but rather the vulgar mentality of some greedy and despotic tycoons. China’s famous philosopher Confucius once said: “Inequality rather than want is the cause of trouble” (“不患寡而患不均”), another translation of the Sage’s saying is “He is not so concerned that the people is poor, but rather that the wealth is not distributed equitably.” A house divided cannot stand; and a modern economy that tolerate excessive concentration of wealth at the hands of a few and excessive poverty of some disadvantaged group is ABSOLUTELY NOT sustainable! Don’t ever mention your “old Chinese saying” to us anymore! Again, your “old Chinese saying” is actually the saying of a few greedy super-rich in ancient China, not the saying of the majority of Chinese people! Just listen to what your Sage Confucius

taught! Your “old Chinese saying” might work 100 years ago in China or Taiwan, but it will never work in contemporary America, or even contemporary China!

The above-quoted statements made by Mr. Guan Shan, the author of this racist article, have revealed his elitist, authoritarian and anti-democratic mentality as well as his total ignorance of America’s political process with built-in “check and balance.” He lists the ability of the “strong” to “bully the weak” as “a distinctive feature” and claimed that “when a political party or interest group possesses the majority of votes in the legislature, it can oppress and humiliate the minority” as “one of the characteristics” of American democracy. In fact, with complicated sets of laws at Federal, state and local levels governing the voter registration, the election process, the vetoing power of the executive officers, and finally, the power of the court system to decide on the constitutionality of laws passed by the legislature, the “strong” who possess the majority of votes reflecting the will of the majority of people, have to behave within the system of “check and balance,” and to respect the legitimate rights of the minority.” There is no way the “strong” or “majority” could bully or oppress the “weak” or “minority.” For example, currently, in California and at the Federal level, the Democratic Party possess the majority, but it still needs to respect the right of the minority Republican Party to exist, to challenge and to oppose. The modern democratic society function on these two fundamental principles: (1) majority rule; and (2) respect for minority rights. There is practically speaking no overt bullying or oppression in American politics today; the only case of “bullying” and “oppression” did happen during the McCarthy anti-Communist Hysteria when the Republican politician Joseph McCarthy tried to label all of his opponents as “Communist” and did cause some damages to American democracy as well as to the careers of many innocent people; the other case that is close to the terms of “bullying” and “oppression” is when former Presidents Donald Trump tried to label dissident journalists or mass media as “enemies of the people,” in a semi-Stalinist and semi-Hitlerite fashion, but Trump did this in a time when the First Amendment has been strengthened with many legislations passed and implemented since the end of the McCarthy Anti-Communist Hysteria period; and the resistance from the American people of all racial groups or social classes put an end to his political adventure; and therefore, for all practical purposes, the effects of this “bullying” and “oppression” is insignificant or even non-existent. The author quoted the Chinese Exclusion Act of 1882 to prove his point. Well, he misinterpreted the history. The passage of the Chinese Exclusion Act is primarily due to the fact that, “Chinese coolies” and America’s White working-class during that period of time were engaged in a dead-end “conflict of civilization.” Chinese coolies were from a feudal or medieval society where poor people had no concept of basic human rights let alone the right of workers to organize labor unions and to go on strike, are willing to suffer exploitation by the rich and they often served as scabs or strike-breakers, while the White workers were from a modern democratic society with strong belief in fairness and equality and would not tolerate behaviors that threatened their rights; they engaged in choosing a racist solution, which in today’s terms, is considered as wrong but under the particular situation of the time, when racism is regarded as a “normal” and “mainstream” mentality, was nevertheless understandable; the event is simply a combination of what Samuel

Huntington called “conflict of civilization” and conflict of economic interests; and it is only a conflict between two small social groups, i.e., White working-class and “coolies” from China, over job opportunities; but it is by no mean a conflict between the White majority population and the minority Chinese immigrant “coolies” (in fact, a lot of White capitalists and middle-class citizens at that time were opposed to the passage of the Chinese Exclusion Act). The author next quoted the sporadic incidents of “beating, smashing, looting and burning” that took place during the Civil Rights struggles as an example of what he called “another meaning” of American Democracy, that is, “to profit from violence.” Well, this is a ridiculous argument. General George Washington did not win the victory in the War of Independence because of his means of “violent” revolution, but because the will of the majority of people in the original colonies was to break away from Britain’s oppressive and exploitative rule. The struggle of the African-Americans did not win because of these sporadic cases of “violence,” it won because of the support and participation from Americans with human conscience from all racial and ethnic groups, all walks of life, various political affiliations, individual as well as organizations and even corporations; for example, when Georgia’s Republican-controlled legislature passed a law restricting the rights of African-Americans to vote, CEOs from many large corporation including Coca-Cola, Apple, Microsoft, American Express, Cisco, Home Depot, AFLAC, BlackRock, Citigroup, Cardinal Health, Delta, and JP Morgan Chase lodged protests. Mr. Guan Shan next made a mistake of logic that contradict himself. He stated now that “although the Black people only account for 13% of the population,” based on his previous statement that the ability of the “strong” to “bully the weak” is “a distinctive feature” of the American democracy, following his logic, this 13% of Black people is actually very weak in terms of voting powers compared to the rest of Americans who constitute 87% of American population, i.e., , “White people, Chinese people, Hispanic people,” the so-called “other hardworking people,” to whom Mr. Guan Shan claimed that the Black people are trying to “attach to” so as to be able to “make endless demands for what they wish, eat for nothing, take for nothing like scroungers.” Based on this statement, we the readers of normal English have a feeling that actually, instead of saying that the ability of the “strong” to “bully the weak” is “a distinctive feature” of American democracy, Mr. Guan Shan should rather say that the ability of the “weak” to “bully the strong” is “a distinctive feature” of American democracy if the “weak” gets into “violence” and the “strong” remains motionless, in order to make his statement more consistent. “Weak” or “strong” does not decide who wins in politics, the side that wins is the side that represent the ideals of social justice and progress; in the world history of social change, the final winners are always the “weak” at the beginning; but since they are on the side of social justice and progress, they gradually win the minds and hearts of the majority of people and thus the final victory. There is ABSOLUTELY NO exception to this rule! Here, we have no choice but to recommend Mr. Guan Shan, the author of this racist article, together with the editor of the World Journal in charge of its publication, to take a course in logics and a couple of courses in American and world history, at any of California’s community colleges, before they engage in writing and publishing articles about social issues again.

Mr. Guan Shan, the author of this racist article, has made a slanderous attack against American democracy and political leaders elected by the American people, by stating that “the politicians in the United States have to submit” to the “demands” of the Black people “for the sake of saving the façade of the Lighthouse of Democracy in the world, and use the hard-earned money of the taxpayers to smooth out the issue,” “as long as” the Black people “feel that they have suffered a loss in something,” and “gather in the crowd and go to streets, beating, smashing, looting and burning.” Well, Mr. Guan Shan is here repeating the same Big Lies of propaganda machine of the former Soviet Union and of Russia’s current dictatorial regime under former KGB chieftain Vladimir Putin. The former Soviets always claimed that American democracy is a “hypocritical capitalist tool to cheat the working-class.” As mentioned previously, Vladimir Putin’s dictatorial regime, according to a declassified document published in March 15, 2021 by the Office of the Director of National Intelligence (DNI). “conducted, influence operations aimed at denigrating President Biden’s candidacy and the Democratic Party, supporting former President Trump, undermining public confidence in the electoral process, and exacerbating sociopolitical divisions in the US.” Mr. Guan Shan’s position on American Civil Rights issues is quite similar to that of Russia’s current dictator and former Soviet KGB chieftain, Vladimir Putin. The “politicians” he mentioned here, without any doubt, basically refer to elected political leaders from the Democratic Party, in coalition with some moderate and middle-of-the road Republicans; it is this coalition of the willing who passed progressive legislations that promote economic prosperity and social progress since the New Deal. African-Americans do NOT go to street because they “feel that they have suffered a loss in something,” but because incidents of damage to Black lives such as the murder of Georges Floyd and many other Black youth, such as Makiyah Bryant (a young girl shot to death by mistake by the police in Columbus, Ohio, on the same day the court system pronounced guilty the rogue police who killed George Floyd, as reported by Taiwan Times, page B3, Thursday, April 22, 2021), that took place because of wide-spread racism in American society, including in the well-educated, well-trained and well-paid government institutions, the police departments. It is NOT an emotional matter of “feel” but a tangible matter of life or death. The “politicians” in Mr. Guan Shan’s article do not fight for the passage and implementation of liberal and progressive legislations on civil rights and social justice issues just “for the sake of saving the façade of the Lighthouse of Democracy in the world, and use the hard-earned money of the taxpayers to smooth out the issue;” they do this to reflect the will of the majority of American people, to provide tangible and real benefits to real people in America, to promote peace, harmony and prosperity in America and abroad, and to uphold America’s democratic principles. Mr. Guan Shan’s slanderous attack on American democracy is ABSOLUTELY unacceptable. We, the American taxpayers, are willing to pay taxes to support the Government’s social programs, and do NOT need Mr. Guan Shan, a Chinese racist and reactionary right-winger, to give us an incendiary and inflammatory lecture on what to do to prevent African-Americans from getting compensated for the past wrongdoings of the system of slavery and racial discrimination.

False Claim Number Five

Mr. Guan Shan stated that “Among Black sports stars such as Michael Jordan and James, and movie stars such as Danzo Washington, who has not earned an annual

income of tens of millions of dollars, and who has not already become a billionaire? Where has discrimination ever took place?”

The author here made an excessively wild-cat generalization; the success stories of Black sports and movie stars earning high income, who constitutes less than 1% of Black population, cannot be used to deny that discrimination takes place against the rest of 99% of Black Americans.

In reality, besides police racial profiling and brutality against African-Americans, the court systems in many states have involved themselves in mistaken handlings of criminal cases involving African-Americans. As reported by the World Journal, page A6, Sunday, May 16, in two news articles titled *Wrong Verdict Leading to Life Imprisonment: African-American Man Rehabilitated 40 years Afterward* (被误判囚终身密州非裔男 40 年后获清白) and *Wrongly Sentenced to Death and Imprisoned Unjustly: African-American Brothers in North Carolina Receiving US\$75 Millions in Reparation* (造判死蹲冤狱北卡非裔兄弟获赔 7500 万) respectively, an 18 year old African-American boy named Kevin Strickland was wrongly imprisoned for 40 years because the police pressured the only survivor of a burglary and murder case to present a wrong witness in the court which remove all African-American jury candidate in order to pronounce the suspect guilty, in Kansa, Missouri; a couple of African-American brothers with mental disabilities, Henry McCollum and Leon Brown, in Robeson County, North Carolina, aged 19 and 15, were wrongly pronounced guilty, sentenced to death, and imprisoned for 40 years in a rape and murder case, and finally received a reparation of US\$75 Millions. These two cases have proved that, contrary to what Mr. Guan Shan claimed in his racist article, racism against African-Americans exists in the American court system as well.

False Claim Number Six

Mr. Guan Shan stated that “Kennedy, the former President of the United States, once left a famous saying: don’t ask what your country can do for you, but ask what you have done for your country. What have Black people done for scientific progress in the past few hundred years? Their outstanding contribution is the recurring cycle of beating, smashing, looting and burning once every few years, which makes the innocent businessmen’s life-long efforts turn into ashes overnight.”

As mentioned earlier, both Mr. Guan Shan and the editor of the World Journal have ABSOLUTELY NO moral authority to give a lecture to African-Americans by quoting President Kennedy’s saying. The American people have the absolute moral authority to ask wealthy and conservative Chinese-Americans, especially those from China and Chinese Province of Taiwan, the two largest recipients of American generosity in the last eight decades (1940s-2010s), how much money have you contributed to charities in America? How many buildings on school campuses have you donated that bear your names? The data is very miserable. In fact, economic disparity among Chinese-Americans is much more serious than that of other ethnic or racial groups in America; and when low-income Chinese-Americans need

assistance, they usually have to apply for it from either the U.S. Government, or from private charities controlled by other ethnic or racial groups, such as White, Jewish or other Asians; this is so because since 1911, China was fighting a series of civil wars that caused the collapse of traditional values of private charity, and its replacement by class warfare, mafia-gangsterism, war-lordism, nepotism, regionalism, etc., so that there are very few private charities that exist in America's Chinese-American communities.

Based on population data of the year 2018, there were 5,143,982 Chinese-Americans living in the United States (1.5% of the total U.S. population), versus 773,714 Japanese-Americans (0.2% of the total U.S. population); thus, the number of Chinese-Americans is approximately 6.65 times the number of Japanese-Americans. Now let us compare two cultural museums in Los Angeles established by each of the two groups with private donations; the Chinese-American Museum (425 N. Los Angeles Street, Los Angeles, CA 90012; see *Figure 1*) rented a two-story space near El Pueblo de Los Angeles in downtown Los Angeles; the Japanese-American National Museum (100 N Central Ave, Los Angeles, Ca 90012; see *Figure 2*), on the other hand, is a large and magnificent three-story building owned by its sponsoring non-profit organization. What does this indicate? Well, a simple conclusion is that wealthy Chinese-Americans donated less money than wealthy Japanese-Americans, despite of the fact that they outnumber the Japanese-Americans several times! Of course, donors from both sides are generous; however, we have no choice but to conclude that, among wealthy economic elites in both groups, stingy and greedy Chinese-Americans far outnumber those in Japanese-American communities! Therefore, as Sir Winston Churchill once said: "Statistics, statistics, and lies," the data simply does NOT suggest that Chinese-Americans constitute a "Model Minority" for other ethnic and racial groups to learn from; instead, their economic elites better learn from other groups in terms of generosity and benevolence. Mr. Guan Shan, the author of this racist article, as well as the editor of the conservative Chinese-language newspaper supporting its publication, simply have no qualification whatsoever to give a moral lesson to African-Americans by quoting former President John F. Kennedy's saying. You would better offer such moral lesson to wealthy tycoons from Taiwan, Hong Kong, or Mainland China first, make them famous philanthropists, just like wealthy White-, Jewish, Japanese-, African-Americans; then you could start offering a moral lesson like that!

Chinese-American financial elites need to learn a lesson from the tragedies of anti-Chinese-business rioting that took place in Indonesia and Viet Nam in modern times. In Indonesia, the Dutch colonialists used to exploit and oppress the Native people of Indonesia mercilessly and excessively, without giving back anything to the colonized people; the Dutch even failed to teach Indonesians the Dutch language until early 1900s, 300 years after the process of colonization in 1602 (this is totally different from the practice of British imperialists who often start with education of colonized people). Wealthy Ethnic-Chinese in Indonesia, constituting only 3% of the Indonesian population, served as intermediaries between Dutch colonialists and Natives, making huge amount of profit and like the Dutch, give back very little. Therefore, they often invite hatred among impoverished

Indonesians and violent rioting against them. In Viet Nam, in the last two decades, wealthy business people from China's Mainland and Taiwan invested a lot of money and made huge fortune, but failed to give back sufficiently; some of them engaged in ethically and legally inappropriate commercial behaviors; and in recently years, there are several waves of rioting against them, resulting in huge economic damages to their businesses.



Figure 1. Chinese-American Museum (425 N. Los Angeles Street, Los Angeles, CA 90012.



Figure 2. Japanese-American National Museum (100 N Central Ave, Los Angeles, Ca 90012).

Regarding African-Americans' contributions to science and technology, we have the following websites for Mr. Guan Shan and the editor of the World Journal to study:

(1) *31 Highly Influential African American Scientists*, at

<https://interestingengineering.com/31-highly-influential-african-american-scientists>;

(2) *List of African-American Inventors and Scientists*, at

https://en.wikipedia.org/wiki/List_of_African-American_inventors_and_scientists.

The first webpage lists 31 great African-American scientists including

Patricia Era Bath (ophthalmologist), Harold Amos (microbiologist), Valerie Thomas (chemist, physicist and computer scientist), George Washington Carver (chemist and botanist), St. Elmo Brady (chemist), Dr. Betty Wright Harris (chemist), Dr. Shirley Ann Jackson (theoretical physicist), Benjamin Banneker (astronomer), Dr. James Edward Maceo West (physics/electronics/acoustics), Dr. Leonidas Harry Berry (physician/medical sciences), Alice Augusta Ball (pharmacist and chemist), George Edward Alcorn Jr. (physics), Jane C. Wright (biologist and physician), Dorothy Vaughan (mathematician and computer scientist), Ronald McNair (physicist), Katherine Johnson (physicist and mathematician), Warren M. Washington (meteorologist/atmospheric scientist), Annie Easley (computer scientist, mathematician, rocket Scientist), Arthur B. C. Walker Jr. (physicist), Neil deGrasse Tyson (astrophysicist), Bettye Washington Greene (chemist), Charles Henry Turner (research biologist, zoologist and comparative psychologist), Lloyd Albert Quarterman (chemist), Joan Murrell Owens (marine biologist), Margaret S. Collins (zoologist and entomologist), Ernest Everett Just (microbiologist), James Andrew Harris (nuclear chemist), Emmett Chappelle (biochemist and astrochemist), and Patricia S. Cowings (aerospace psychophysicologist), among others.

These African-American scientists have made outstanding contributions to the United States and to the whole world. Regarding Mr. Guan Shan's talk about African-Americans' "outstanding contribution is the recurring cycle of beating, smashing, looting and burning once every few years, which makes the innocent businessmen's life-long efforts turn into ashes overnight," we have to say that, sorry, despite of the best efforts of the leaders of African-American community organizations, due to the recurring cycle of police brutality, racial profiling, social injustice, and hopelessly delayed payment of reparations for slavery, a few African-Americans have been excessively provoked and overwhelmed by racist attacks on African-Americans and failed to follow the teachings of Dr. Martin Luther King and to the call of African-American leadership for non-violence; the provocateurs, rogue police engaged in racial profiling and brutality, racist loose cannons who make incendiary propaganda against African-Americans, should bear the primary responsibility for their provocative misdeeds. With regards to "innocent businessmen's life-long efforts," we have to say that, if any "innocent businessmen's life-long efforts" is for the sole purpose of enriching themselves, if they fail to behave as socially responsible corporate citizens by generous contribution to legitimate charities and to the great causes of civil rights and social justice, and if they violate labor and environmental protection laws, then they will be considered as public nuisance and cannot expect local residents to respect and let alone to protect them.

Mr. Guan Shan wrote: "Up to now, Black people in California enjoy the priority to be employed by state agencies as well as large and small companies in accordance with the requirements of the law; stealing with a value of under 950 dollars can also escape punishment easily without being declared guilty. Just because the skin color is black, they can get compensation; when black students enter the University, their SAT can be 400 points lower than that of Chinese-Americans, and they can enter big name universities. In a word, as Black people, once they are born, without moving their bodies or arms and legs, they can automatically get privileges and benefits that other ethnic/racial groups cannot get in their lifetime."

Mr. Guan Shan and journalists from the World Journal should better visit the Skid Row, talk to social workers and leaders from Mission Rescue and other charitable organizations, before describing African-Americans as some sort of modern aristocrats, or princes and princesses from royal houses who “once [...] born, without moving their bodies or arms and legs, [...] can automatically get privileges and benefits that other ethnic/racial groups cannot get in their lifetime.” In reality, the only ethnic group in modern history that might fit into Mr. Guan Shan’s description of “once [...] born, without moving their bodies or arms and legs, [...] can automatically get privileges and benefits that other ethnic/racial groups cannot get in their lifetime” would be the so-called “Outside Provincials” (外省人 or “Chinese from Other Provinces”), or descendants of the two million Mainland Chinese followers of the Chiang Kai-shek regime who retreated to the Taiwan Province from China’s Mainland after 1949; they did enjoy special privileges and welfare that Native Taiwanese residents could not enjoy, under 43 years of “White Terror” or rule under Martial Law (1949-1992), the tiny minority of “Outside Provincials” monopolized political, military and economic powers, plus opportunities for employment in public sector enterprises (owned either by the Chinese Nationalist Party or by the “Government of the Republic of China”) and enrollment in public universities, plus super generous welfare that sounds “communistic,” while the majority of Taiwan’s population, i.e., Native Taiwanese and Aborigines of Taiwan, enjoy almost no social benefits; even so, the “Outside Provincials” in Taiwan still needed to behave somehow, it was not really a case of “once [...] born, without moving their bodies or arms and legs, [...] can automatically get privileges and benefits.” Another case that seems to fit Mr. Guan Shan’s model of a modern aristocracy he tried to apply to African-Americans would be the Afrikaners or Dutch-speaking White rulers of South Africa before the abolition of the Apartheid; under the Apartheid, Dutch-speaking capitalist elites monopolized most of economic resources, Dutch-speaking poor enjoyed super generous welfare benefits that was too “communistic” by American standards; while English-speaking Black Africans and Asian-Africans worked like indenture servants, and White Africans with British ancestry are politically side-lined although they could enjoy some benefits as allowed by the Dutch-speaking Afrikaners. These two cases from Taiwan and from South Africa are examples of “ethno-socialism” or “national-socialism” for some racial or ethnic groups and oppression and exploitation of other groups, which to certain degree fit into Mr. Guan Shan’s model of a modern aristocracy.

Mr. Guan Shan made the claim that “Up to now, Black people in California enjoy the priority to be employed by state agencies as well as large and small companies in accordance with the requirements of the law; [...] when Black students enter the University, their SAT can be 400 points lower than that of Chinese-Americans, and they can enter big name universities.”

Before we discuss the mistakes in Mr. Guan Shan’s argument, let us review the history of ethnic-Chinese in overseas communities. The late Reverend Moses Chow (周主培), a well-known Chinese-American pastor who has served in Indonesia, once published a book titled *Let My People Go* (《骨肉之亲-周主培牧师 50 年宣教心路历

程》), testifying about how a lot of ethnic Chinese in Indonesia made a fortune during the Dutch colonial rule but failed to give back to the Native communities, to identify with the recipient country (Indonesia) but engage in China's internal politics, and thus, causing grievances among the Natives, and several waves of bloody riots against them. The book also talked about how 150 years ago, wealthy Europeans settled in Shanghai, China, engaged in opium trades, lived in large mansions, and finally everything is over in 1949. The pastor used biblical teaching to point out that whatever people do will lead to corresponding consequences.

The Reverend Moses Chaw described about the social responsibilities of the well-to-do ethnic Chinese Overseas as follows: "When I arrived in Indonesia for the first time, the Dutch were still the rulers; during that period of time, there were three classes of people: the colonialists (the Dutch) who sat up high in a domineering position, far removed from the masses, at the grass-roots were the Natives of Indonesia, and the ethnic Chinese were in the middle. Some people would describe this situation by saying that whatever food left on the table by the Dutch, the ethnic Chinese would eat, and whatever left by the ethnic Chinese, the Native Indonesians would eat. Therefore, the Native Indonesians are extremely hostile to the ethnic Chinese. The Dutch not only possessed the sovereignty of Indonesia but also controlled Indonesia's mineral resources, forestry, agricultural production and sales. In commercial life, the Dutch and the ethnic Chinese used each other under a mutually beneficial arrangement and got what both sides wanted; the ethnic Chinese relied on the political power of the Dutch to operate businesses and make a fortune; the Dutch used the ethnic Chinese to do business for them as middlemen so that the Dutch only needed to be in charge at high positions. The Dutch were very smart in administering the affairs of the people. They selected a few local elites with prestige and gave them the titles of Majors, or for lower-rank officers with less power, the titles of Captain, granting them the power to administer the local people; they called this the policy of "Using Chinese to Govern Chinese." The grandfather of a large family clan who participated in the church service served as a Mayor during the period of Dutch domination, and their house is a completely Chinese-style luxurious mansion called "the Mayor's Mansion." (page 79) "The majority of ethnic Chinese in Indonesia worked in prosperous metropolitan areas; the ethnic Chinese worked hard and were entrepreneurial; even in poverty-stricken countryside, there were ethnic Chinese merchants; thus, most of ethnic Chinese were well-to-do. But in the eyes of the Native Indonesians, when they saw ethnic Chinese arriving in Indonesia with both hands empty but later on drove deluxe cars and live in luxurious houses like the Dutch, they started to engage in anti-Chinese riots and such social disturbances were hard to control. Whenever there was a chance, I would, in my Sunday Sermons, called on fellow ethnic Chinese believers to think about this problem in a spirit of self-examination. Why the ethnic Chinese loved to become Americans, Dutch, but not Indonesians? We must first love the Natives of Indonesia; we cannot unilaterally enjoy the blessings given by the Almighty God to this land in a selfish manner without any return to this society, or any concern for the needs of the Natives. We cannot singularly complain against the anti-Chinese attitudes of the Native Indonesians without examining our own conduct. [...] the local Chinese schools were divided into Leftist and Rightist

Camps; some of them raised the Five Star Red Flags on October 1st each year, while others raised the White Sun in Blue Sky Red Flags; the Indonesian Government did not have any restrictions on these activities; but later on, when the People's Republic of China got the upper hand, the number of ethnic Chinese raising the Five Star Red Flags increased. There was a period of time when anti-Chinese riots erupted violently in Indonesia; a lot of people then sold their properties and returned to China, [...] When I was in Hong Kong, I met some families who later on left China; because when they left Indonesia, they were required to sign documents to indicate their desire not to return so that they were allowed to return to China with a lot of belongings, they could not return to Indonesia but had to settle in other countries." (pages 84-85). When describing what he saw in Shanghai, China, in 1979, on his return to China several decades after the founding of the People's Republic of China, the late Reverend Moses Chow stated as follows: "Shanghai is located by the estuary of the Huangpu River; but it is not until 1843 that Shanghai gradually became an international commercial port and an important metropolitan city trading with foreign countries. Since then, foreign powers coercively imported opium into China against the will of the Chinese Emperors and of the Chinese people. By 1850, opium trade constituted 54% of all imports to Shanghai. [...] Wealthy European merchants used to own very large luxurious mansions; some of the big houses belonged to local wealthy elites, high-ranking government officers, or chieftains of secret societies. The structures of the big mansions are typical of traditional European styles, with high walls, watchtowers, balconies, ceilings covered with colorful ceramic bricks, and chimneys built with bricks. Their sizes are astonishingly large amidst very small living spaces in the surrounding areas. They usually boasted about their wealth in their private gardens with magnificent parties attended by many servants. The Europeans, when they built the above dwellings, planned to stay there for a long period of time but did not think about the time when they would be forced to leave. How did these luxurious houses look now? All foreigners have left; I saw ordinary people living in their former dwellings; when Shanghai was 'liberated' on May 28, 1949, the Government took over these large mansions, divided them up into smaller apartment units. The once beautiful lawns have become vegetable fields, or sites for newly built apartments to house increased number of people. Some of the luxurious mansions have become school campuses while others house the headquarters of the Neighborhood Revolutionary Committees, or even factory plants" (pages 268 and 272-273).

I believe that there are several important reasons why Chinese-Americans should support Affirmative Action for other minority groups such as Latino-Americans and African-Americans:

(1) Bills on this issue, such as California's SCA-5 several years ago and Proposition 16 in 2020 US General Election are intended to address the problem of under-representation of Latino-, African-, Asian-American students (except Chinese-American, including Taiwanese-American) in admission into public universities. According to Wikipedia, "Comparing the data in 1996 and 2013: Black students' population increased from 4% to 4.3% out of 6.6% of the California population, Chicanos and Latinos increased from 14.3% to 27.8% out of 38.2% population, Asian increased from 32% to 35.9% out of 13.9% population. The only race group

with decreased student population is Whites (decreased from 41% to 27.9%, out of 39.4% population).” How do we interpret these data? Well, we can all agree that (1) the representation of all racial and ethnic minority groups have increased but at an unbalanced rate, (2) Black and Latino students’ rate of college admission is still far below their proportion in California’s total population, (3) Asian students’ rate of college admission far surpasses their proportion in California’s total population, and (4) Caucasian students’ rate of college admission now is far below their proportion in California’s total population. Further studies indicates that among Asian-American students who got admitted in public universities, the relatively large portion are from Chinese (including Chinese from Mainland China, Taiwan, Hong Kong and Overseas) and Japan, other Asians (such as Vietnamese-, Cambodian-, Filipino-, and Hmong-Americans, actually enjoy very little academic representation. A featured article titled *The Dilemma of Chinese-Americans among Ethnic Minorities* (《华人在少数族裔中的尴尬》) written by Yixian (一娴) and published by The China Press (《侨报》, September 22, 2014), there is, among minorities, sharp conflict on the issues involving SCA-5; Latino-American, African-American, Vietnamese-American, and Cambodian-Americans are mostly in favor of SCA-5, while Chinese-Americans are in a dilemma. Based on information from Wikipedia, the Chinese-American community is split on the issues of SCA5 along social class divide; on the one hand, well-to-do Chinese-American communities in wealthy cities such as Walnut and Silicon Valley are for most part opposed to SCA-5, while some Chinese-Americans from low-income communities are in favor of it. Asian American (including Chinese-American) organizations supporting SCA 5 include Asian Americans Advancing Justice/Asian Law Caucus, UC Asian American & Pacific Islander Policy Multi-campus Research Program (AAPI Policy MRP), National Commission on Asian American and Pacific Islander Research in Education (CARE), Chinese for Affirmative Action, Asian Pacific Americans for Higher Education (APAHE), Southeast Asia Resource Center (SEARAC), Hmong Innovating Politics (HIP). Chinese-American organizations representing high-income and upper-class Chinese-American communities and opposing SCA-5 include 80-20 National Asian American PAC, the Committee of 100, Asian Americans for Political Advancement PAC, Silicon Valley Chinese Association, and the World Association of Chinese Elites. Many woman, teacher, professional, civil rights and social justice groups support SCA5, including American Association of University Women, California Teachers Association, California Medical Association, and Western Center on Law and Poverty.

(2) There are serious problems of inequality in K-12 school funding and a practical need for solution. My previous research at the University of Georgia as a National Center for Engineering and Technology Education Fellow financed by the National Science Foundation, taught me that education performance of each student is not depending on personal efforts alone, but instead, it involves a lot of social factors, a lot of them outside of the control of the student herself or himself. In my personal understanding of available facts and data, some root causes of unbalanced representation in college admission is economic. Due to our system of property tax-based financing scheme for K-12 schools, students from low-income communities

do not enjoy the same academic and physical conditions (such as lab facilities, teacher training, after school tutoring programs, etc.) as those from well-to-do, high income communities. This factor could partially explain why several decades after the Civil Rights Movement, Latino-American, African-American, and Native-American students are still working hard to achieve racial and ethnic parity in college admissions. This factor could also explain why historically, some Caucasian-American students from low-income communities also suffer from lower academic performance and representation. Another factor is connected to the historical conditions involving the national origins of the ethnic and racial groups. A large portion of Latino-Americans are from impoverished Latin-American countries, including a large number of first-generation new immigrants, some of them “undocumented” and are struggling to make ends meet. African-Americans are historically oppressed by slavery and institutionalized racism, with a fairly large portion of population (around 20%) still living in poverty. Native-Americans historically suffered from the same problems of racism plus cultural deprivation.

(3) There is a spiritual imperative on this issue. It is more blessed to start giving than to fight to get more. The above quotation from the late Reverend Moses Chow should be sufficient to persuade those Chinese-American groups from a few well-to-do communities to rethink about all issues involving SCA-5 and Proposition 16. Instead of calling for resistance against Affirmative Action, what the well-to-do Chinese-Americans should do is to make voluntary contributions to public universities to create more opportunities for the expansion of public education, just like what a lot of well-to-do Caucasians- and Jewish-Americans have done for centuries. So far, voluntary contributions to public education or any other charitable causes from well-to-do Chinese-Americans are disproportionately small compared to the total amount of wealth they later possess in the United States. Corruption in Chinese-American educational institutions is on the rise as well. As a matter of fact, there are only a few private Chinese-American operated colleges; but some of them are diploma mills. For example, as reported by the Daily News, Susan Xiaoping Su, originally from the Qinghua University, one of the top universities in China, and the founder of a phony university that bilked millions of dollars from India's students and filed fraudulent visas recently got 16 years in prison. Another Chinese-American operated private university, Herguan University, is currently under investigation for similar problems. All of these have been seriously damaging to the reputation of the Chinese-American communities as a whole. For all of the above reasons, it is morally more imperative for the Chinese-American communities to clean up the above internal problems rather than trying to resist SCA-5 or Proposition 16, or any others related to Affirmative Action.

(4) The impact of the Civil Rights Movement still affects today's Chinese-American communities. Before the Civil Rights Movement, Chinese-Americans did suffer from racial discrimination and under-representation in some areas of American public life, and thus, had legitimate reasons to fight for rights and entitlements and to get support from other groups of Americans. Nowadays, with over-representation in public universities in California, it is more difficult to get support

from other groups of people either in the resistance against Affirmative Action or in any campaign to fight against the so-called “Glass Ceiling.” It would be spiritually healthier to think about making contributions to the society and becoming a genuine Model Minority instead.

(5) There are issues of political reality and past experience of Chinese-American communities. There are complicated factors in the status of ethnic Chinese in the United States. For the Chinese-Americans, the picture on the civil rights issue is much more complicated. On the one hand, Chinese-Americans historically were victims of Chinese Exclusion Act; on the other hand, during World War Two, and the Cold War, the ruling Nationalist Party now exiled in Taiwan has received substantial amount of foreign aid from the United States Government, which has been estimated as five times as large per resident of recipient political entity as European nations under the Marshall Plan, resulting in Taiwan becoming an economic powerhouse of Asia; in addition, in order to defeat the Soviet Union, Presidents Richard Nixon and Jimmy Carter led the United States to reconcile with the People's Republic of China, paving the way for Deng Xiaoping's economic reform that has made China the second largest economic entity today; in addition, during the colonial rule of Southeastern Asian countries, such as the Philippines, Malaysia, Singapore, Burma, Indonesia, Viet Nam and Cambodia, the economic policies of the Western colonial powers tended to favor Overseas Chinese elites as kind of “lieutenant or assistant colonialists,” resulting in the formation of a large middle-class or well-to-do Overseas Chinese commercial and intellectual elites in these countries. All of these factors might translate into the fact that Chinese-Americans today are for most part, in a better position than other minority groups in the United States. In addition to the economic factors, some people, especially conservative Chinese-Americans, tend to argue that Chinese-American families tend to have “strong” parents like “Tiger Mothers” to discipline their children; this is true but does not deny that other factors exist. In fact, a lot of Chinese-Americans, especially those from new immigrant families arriving in the United States from the People's Republic of China in the recent decades, are living in low-income communities and like a lot of Latino-Americans, are still trying to make ends meet. I personally know a lot of them who even cannot afford to take advantage of all benefits offered by the community college system. This might be one of the reasons why there is a split in Chinese-American attitudes towards the Affirmative Action in general, SCA-5 and Proposition 16 in particular.

(6) Ethnic-Chinese communities have practiced Affirmative Action-like policies in Southeast Asia. In fact, Affirmative Action based on racial quota is NOT new to Overseas Ethnic Chinese Communities. In Malaysia and Singapore, after independence from Great Britain, the Ethnic Chinese political and commercial elites took a “democratic socialist” approach of economic and academic quotas, to allow the Native Malay people to have a fairly large piece of the pie; this allows the three principal racial groups, i.e., Native Malays, Ethnic Chinese and Ethnic Indians to live in peace. In Indonesia, on the other hand, the commercial elites of Ethnic Chinese communities choose a totally different rout, refusing to share wealth with

the majority of Native Indonesian population (most of them have similar ethnic and racial roots as Malays), resulting in cyclic outbursts of anti-Chinese riots which cause a lot of losses in life and properties. This tragedy has been explained in the above-mentioned book by the Chinese-American pastor, the late Reverend Moses Chow. In China, since the 17th Century, the Government of the Great Qing Empire of China led by the Manchus, a small minority ethnic group (0.5% of total population of China), practiced ethnic policies similar to Affirmative Actions and a balanced economic policy promoting extensive welfare systems for the poor at grass-root level with encouragement from the Imperial House but minimal control from the central government, and has successively governed China's more than 50 ethnic groups for over 300 years, without any group demanding independence from China. In 1911, the Chinese Nationalist Party overthrew the Qing Government and started to increase tax burdens on China's peasants while providing the elites more privileges and discriminate against China's ethnic minorities, resulting in the overthrow of the regime in 1949, barely 38 years after the founding of the "Republic of China," the shortest-surviving regime in China's over 5,000 years of written history, in Outer Mongolia leaving China in the 1920s, and racial tensions in Eastern Turkistan that almost ended up in territorial separation in the 1940s. After 1949, the Government of the People's Republic of China started to change the policies of the Nationalist Party and gave disadvantaged minority ethnic groups some representation in the political process as well as economic assistance, and have so far maintained Chinese territorial integrity.

(7) Resistance against SCA-5, Proposition 16 or any others related to the implementation of Affirmative Action is a risky business for Chinese-Americans. Based on the above-mentioned facts, it would be highly advisable for those Chinese-American groups representing the economic interests of the well-to-do and high-income communities to stop resisting Affirmative Action, but instead, learning from the good example of the Jewish-American communities, which have historically restricted their own college admission rate at prestigious American universities to make room for other groups of people. Public universities are developed to be primarily open to students from low- and middle-income families, and are by no means intended for well-to-do families to save money on education and still living and investing in pricy homes. This is common sense; and if a few Chinese-American groups representing the interests of well-to-do elites continue to resist Affirmative Action, they will not be able to win the support of the majority of Chinese-Americans, let alone Cambodian-Americans, Vietnamese-Americans, low-income Caucasian-Americans. They will simply damage their own image plus the good reputation of Chinese-American communities in the United States as a fairly-minded, middle-of-the-road, and hard-working "Model Minority."

(8) Internal conflicts among diverse Chinese-American groups exists and there is a need for new ideas. Instead of resisting against Affirmative Action and the so-called "glass ceiling" (or "under-representation" of Chinese-Americans, or to be more accurate, Chinese-Americans of high-income bracket, in the top positions at United States Government or big corporations), I would like to advise well-to-do

Chinese-Americans to (1) think about taking care of the needs of less-fortunate Chinese-Americans; (2) think about taking care of the needs of less-privileged Americans of all other ethnic groups; (3) say Goodbye to Han-Chinese Nationalism, Sino-centrism, and Greater China Chauvinism, and become a genuine Model Minority fully integrated into America's Mainstream society, not only in possession of wealth or in academic achievement, but also in charity, social service, ecologic stewardship, and in responsible and law-abiding global citizenship. As a matter of fact, as a disastrous consequences of over 38 years of Civil Wars in China during the Republic of China Period (1911-1949) and later of the political chaos of the 10 years of Cultural Revolution Period (1966-1976), Chinese-American communities are plagued with serious problems of internal conflicts due to confrontational differences in ideological orientations (support for the People's Republic of China versus support for Taiwan), in regional cultures and languages or dialects (speakers of Mandarin, the official language of China including Taiwan versus speakers of Cantonese dialect), in social-economic status (the wealthy living in million-dollar pricy homes versus the poor working in sweatshops). Unless all of these mutually hostile groups could reach some degree of healthy compromise and reconciliation in a meaningful way, any advocacies made by middle-class Chinese-American elites for resistance against Affirmative Action or the Glass Ceiling would be totally meaningless and out-of-touch with political realities at the grass-roots. In fact, political events organized by Chinese-American groups in the recent two decades usually attract less than 1,000 people, reflecting the very fragmented nature of the Chinese-American communities, which is sharply divided into four major camps:

(a) Supporters of the People's Republic of China (the "Red Camp," around 10%-15% of Chinese-Americans in the Greater Los Angeles Area, based on the number of participants in annual celebration of the National Day of the People's Republic of China, on October 1, around 10,000 people out of close to 120,000 Chinese-Americans in the Greater Los Angeles Area);

(b) Supporters of the Nationalist Party of China in Taiwan (the "Blue Camp," around 5%, or less than 5,000 participants in the annual celebration of the 1911 anti-Manchu Rebellion);

(c) Supporters of the Taiwan Progressive Democratic Party (the "Green Camp," around 2%, or less than 2,000 participants commemorating the February 28 Taiwanese Insurrection against the Chinese Nationalist Party); and

(d) Americanized Mainstream Chinese (around 80% of Chinese-Americans, many of them descendants of the political or economic victims during the 38 years of Civil Wars in China, including a lot of Manchus and Han-Chinese loyal to the Manchu-led Great Qing Government or its successor the Beijing Government of the Republic of China under President Yuan Shi-kai, which has been overthrown by the 1924-1927 Nationalist Revolution, which was led by Mr. Sun Yat-sen and Generalissimo Chiang Kai-shek and supported by the Soviet Union and the Communist International; due to historical grievances, they are hostile to the Chinese Nationalist Party and usually take a realistic attitude towards the People's Republic of China based on the principle that "my enemy's enemy is my friend;" these people could be classified as the "Golden Camp" since gold is the color of the Manchu-led

Great Qing Imperial House. The Americanized Mainstream Chinese-Americans are usually indifferent to internal affairs in China, such as political conflicts between the Chinese Nationalists and the Chinese Communists, and generally speaking, in the American politics, they behave just like Anglo-Americans, either as liberals or as conservatives, but rarely align themselves with either end of China's political spectrum. A lot of them even do not speak Chinese at all.

(9) Change in global economic relations and its potential impact on Affirmative Action can be felt in terms of Africa's and Latin-America's growing importance in global development. While China is becoming an international economic powerhouse, cost of living and wages are rising, and corporate profit margins are decreasing. As reported by news media, a lot of American corporations are moving their production projects out of China into Mexico and other developing nations in Asia and Africa. This trend will continue and thus, corporate workplaces are increasingly in need of a more culturally and linguistically diversified human resource, such that racial or ethnic-based quota in hiring is likely to become a more acceptable practice. Universities, either public or private, are reflective of the social-economic realities of the civic or corporate world. In other words, traditional mechanism of distribution of employment opportunities based on individual merits alone is becoming more integrated with new necessities based on the principle of collective well-being and a more balanced distribution of benefits and interests. Therefore, it looks like that Affirmative Action will continue in private universities or even restored in public universities in California. Nobody in the world could stop the evolution of history; thus, Chinese-American communities need to change the age-old pattern of thought to make progress with the passage of the time.

(10) There is an issue of horse betting verses investment in education. Instead to spending money resisting Affirmative Action, a futile action that has little chance to succeed in the long run and will cause problems between Chinese-Americans and other minority groups in the United States, and also ruin the good reputation of Chinese-American communities, it would be more economical to find other solutions. As reported by Chinese-language news media before, well-to-do Chinese each year spend about 100 billion dollars in gambling activities, as reported by the Chinese-language newspaper China Press (《侨报》, October 17, 2014), in a news report titled *Mainland China Removed Ban on Horse Betting and One Hundred Billion USC Dollars May Return from Offshore* (《大陆解禁赌马千亿境外博彩资金有望回流》); this amount is enough to give a \$20,000 scholarship each year to 5 million Chinese-American graduate students, and certainly enough to establish a few private universities recruiting Chinese-American students alone! As a matter of fact, as reported by the same newspaper on September 29, 2014, A3, many wealthy Chinese family sent their kids to expansive private universities in the United States; many of these wealthy kids showed of their wealth by driving deluxe cars at high speed in the neighborhood, causing a lot of problems, including grievances from some impoverished residents, and killing of well-to-do Chinese students at expansive private university campus such as the University of Southern California;

and tragically, due to social conflict between the Nouveau Rich and the poor in China, whenever wealthy Chinese students are killed in American university campuses, ordinary Chinese back home do not show any sympathy but instead celebrate. These shocking news should cause those within the Chinese-American communities, especially in the well-to-do cities such as Silicone Valley and Walnut, to think about Affirmative Action in a more transcendental manner, with a spirit of self-examination as advocated by the late Reverend Moses Chow, and to find a better solution for their long-term interests, as well as the long-term interests of the Chinese-American communities as a whole in a more strategic perspective. It would be more enlightened for the Chinese-American elites to think about establishing a few successful Chinese-American operated private universities to educate Chinese-American students from well-to-do families instead to having them compete with other ethnic groups in public university admissions. This would be a more economical solution in the long run. For the above three reasons, Chinese-Americans should support Affirmative Action legislations.

False Claim Number Seven

“They can organize groups to beat and to smash without receiving penalties; they plunder the society and destroy the metropolis into ruins. Is this fair? Is this in line with the American spirit of freedom, equality and human rights?”

This claim by Mr. Guan Shan is again a big lie. First of all, African-American groups, such as Black Lives Matter, strictly follow the principle of non-violence; (2) for a few cases where some protesters engage in violence, the police suppress them and there is no such thing as “to beat and to smash without receiving penalties.”

False Claim Number Eight

“The concept of the Black Lives Matter movement in the United States is actually consistent with the modus operandi of Song Jiang, of Liangshanpo in *The Water Margin*. It is clear that he is engaged in robbing families and houses, but he has to set up a grandiose banner for himself. If Black leaders want to lead the Black mobs to plunder America’s civilized society, they also have to choose several justifiable reasons. Once this law is introduced, it will inevitably arouse the unmatched resentment of other ethnic groups towards the Black people’s greed. It will only leave a bad name for the Black people as a whole. Let us wait and see.”

Here, Mr. Guan Shan, the author of this racist article, is misleading the readers by misquoting a story of ancient China, and by making a naked threat against African-American communities. The story of Song Jiang of Liangshanpo in the Chinese-language novel *The Water Margin* described how peasants and other members of lower-classes in ancient China, under the rule of the Song Dynasty (960–1279), engaged in violent rebellion or “revolution” against the corrupted feudal regime and greedy wealthy landowners, and thus, is telling a story of a destructively-minded group of rebels trying to overthrow a government; the Black Lives Matter, on the other hand, is a constructively-minded contemporary social movement, a non-violent one aimed at remedying a series of social ills and at improving or reforming America’s democratic system, an organization functioning within the legal framework of the Constitution of the United States; and this is totally different from Song Jiang’s

rebel groups in Liangshanpo. Mr. Guan Shan talks about “If Black leaders want to lead the Black mobs to plunder America’s civilized society, they also have to choose several justifiable reasons;” well, first of all, Black people are part of America’s “civilized society” and constitute a group of great contributors to its construction; the Black people’s demand for reparation is based entirely on undeniable historical facts, not on merely “justifiable reasons.”

Mr. Guan Shan threatened that once the law of African-American reparation is introduced, “it will inevitably arouse the unmatched resentment of other ethnic groups towards the Black people’s greed. It will only leave a bad name for the Black people as a whole;” we have to say that this threat will not be realized; instead, once the African-American descendants of former Black-slave ancestors are fairly compensated, American society will be much more harmonious, peaceful and prosperous, America’s reputation as a great Light House of Freedom and Democracy will be greatly improved internationally and especially in African Continent, a great continent of strategic importance for the growth of global economy and for the maintenance of America’s position as the Number One Superpower in the global system of political economics, during this highly sensitive period of Great Reset in the evolution of the world-wide human community, when the old pattern of global governance based on the social-Darwinist concept of rivalry and competition among the individual nation-states is being challenged by a new model of thinking based on shared human destiny among all nations, and the participants of the Black Lives Matter Movement, regardless of their skin colors, will be regarded as great heroes of the American people, and the standard-bearers of America’s great revolutionary and progressive heritage!

Attachment 1A: Original text in Chinese of the 1st racist article by Guan Shan

Webpage: <https://www.worldjournal.com/wj/story/121206/5100287>

Screenshots:



研究黑人賠償法 紐森喪盡天良

關山 / 天普市 2020-12-19 02:00

加州州長紐森 9 月 30 日簽署州議會通過的研議黑人賠償法案(AB3121, Task Force to Study and Develop Reparation Proposals for African Americans), 眾多加州居民都大罵州長無恥、喪盡天良, 筆者也義憤填膺。

首先, 加州黑人女議員韋伯提出的 AB3121, 本質上是個搶劫法案, 因為加州在 1851 年併入美國, 黑人從沒有一天被作為奴隸在其境內買賣。相反, 美國歷史上只有華人在 1882 年被國會正式通過法案予以歧視, 被剝奪了購買財產、經商和受教育的權利。要說賠償當年的迫害行徑, 華人才是真正該被賠償的那個族群, 因為這是唯一被以國法霸凌的民族。

黑人普遍生活窘迫, 大量的孩子由單親媽媽們撫養, 但他們從生下來其母親就獲得各種奶粉補貼、住房補貼, 幾十年前四口之家一個月的食品券就高達 680 元, 一個月單親媽媽的各項補貼匯總能有數千元, 幾倍於我們這些努力工作的移民, 怎麼能說他們受歧視、生活貧困呢? 一味的指責別人, 不是從根本上解決問題的態度。

第二, 美國所謂的民主體制有個鮮明的特點, 那就是: 以強凌弱。特點之一是當某個政黨或利益團體在議會裡票數占優勢時, 可對少數人進行壓迫欺辱, 如當年的排華法案, 就如同打群架, 人數多的可以侵占少數人的利益; 再一層意思就是以暴力獲利, 君不見黑人雖然只占人口 13%, 但只要他們覺得在某件事吃虧了, 那麼就聚眾上街打砸搶燒, 而美國的政客為了世界民主燈塔的臉面, 就不得不臣服, 拿納稅人的血汗錢來擺平, 長此以往, 黑人們食髓知味, 自然是樂此不疲。

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第三，有人提出黑人在美國被歧視，筆者萬萬不能苟同。黑人體育明星如麥可喬丹、詹姆斯，影星如丹佐華盛頓，哪個不是年收入幾千萬，早成為億萬富翁，那裡被歧視了？美國前總統甘迺迪曾留下名言：不要問國家能為你做什麼，而是應該問問你為國家做了什麼。請問黑人幾百年來為科學進步做了什麼？他們的突出貢獻，就是幾年一輪的打砸搶燒，讓無辜的商家畢生心血一夕成灰，欲哭無淚。其實美國的黑人非常清楚，只有吸附於白人、華人、西班牙後裔等其他勤奮刻苦的民族身上，他們才能予取予求，白吃白拿。

迄今為止，加州的黑人依法具有被國家機構和大小公司優先錄用的權利；偷盜 950 元內亦可以從容不被入罪；僅因膚色是黑色即可獲得賠償；黑人學子大學入學錄取時 SAT 可以比華裔低 400 分，堂而皇之進入各大名校。總之，作為黑人，他們生下來身不動膀不搖，就可以自動獲得別的民族奮鬥一輩子也得不到的特權與福利，組團打砸免責、洗劫社會，把大都市摧毀成廢墟，請問這合理嗎？這符合自由、平等、人權的美國精神嗎？

綜上所述，美國「黑命貴」運動理念實際上與水泊梁山宋江的手法一致，明明打家劫舍的勾當，卻要為自己立一個冠冕堂皇的旗號。黑人領袖要帶領黑大夥對美國文明社會進行掠奪，同樣也要挑選幾個說得過去的理由。此法一經推出，必然激起其他族裔對黑人貪婪的無比憤恨，只會給黑人民族這個整體留下惡名，讓我們拭目以待。

Attachment 1B: English Translation of the 1st racist article by Guan Shan

Newsom has totally lost His Human Conscience by Signing the AB3121 to Study and Develop Reparation Proposals for African Americans

By Guan Shan, Temple City, December 19, 2020, The World Journal

Newsom, the Governor of California, has signed into law the AB3121, Task Force to Study and Develop Reparation Proposals for African Americans passed by the California State legislature; numerous residents of California cursed the Governor as shameless and heartless, for totally losing his human conscience. I, the author of this article also feel that my heart is filled with righteous indignation.

First of all, AB3121 proposed by California's Black congresswoman Weber is essentially a robbery act, because California was incorporated into the United States in 1851, and Black people were never sold as slaves in its territory even for one day. On the contrary, in the history of the United States, Chinese are the only ethnic group suffering from discrimination by the bill formally passed by Congress in 1882, and deprived of the rights to buy property, do business and receive education. If we want to compensate for the persecution in those years, the Chinese are the ethnic group that should be compensated, because this is the only ethnic group that has been bullied by the national law.

Black people generally live in poverty. A large number of their children are raised by single mothers. However, their mothers have received various kinds of milk

powder subsidies and housing subsidies since they were born. Decades ago, a family of four had 680 dollars of food stamps a month. The total amount of subsidies for single mothers a month could be several thousand dollars, several times more than those of us who are hard-working immigrants. How can we say that they are discriminated against and live in poverty? Blindly blaming others alone is not an appropriate attitude to find a fundamental solution to the problem.

Second, the so-called democratic system in the United States has a distinctive feature, that is, the strong could bully the weak. One of the characteristics is that when a political party or interest group possesses the majority of votes in the legislature, it can oppress and humiliate the minority. For example, the Chinese Exclusion Act of that year is like fighting a group fight, and group with larger number of people could encroach on the interests of the group with smaller number of people. Another meaning is to profit from violence. Don't you see that although the black people only account for 13% of the population, as long as they feel that they have suffered a loss in something, they will gather in the crowd and go to streets, beating, smashing, looting and burning; and the politicians in the United States have to submit to their demand for the sake of saving the façade of the Lighthouse of Democracy in the world, and use the hard-earned money of the taxpayers to smooth out the issue. In the long run, the black people will enjoy doing so without feeling tired, eating marrow and knowing taste.

Thirdly, some people suggest that Black people are discriminated against in the United States. I, the author of this article, could never agree without giving serious thought with this argument. Among Black sports stars such as Michael Jordan and James, and movie stars such as Danzo Washington, who has not earned an annual income of tens of millions of dollars, and who has not already become a billionaire? Where has discrimination ever took place? Kennedy, the former President of the United States, once left a famous saying: don't ask what your country can do for you, but ask what you have done for your country. What have Black people done for scientific progress in the past few hundred years? Their outstanding contribution is the recurring cycle of beating, smashing, looting and burning once every few years, which makes the innocent businessmen's life-long efforts turn into ashes overnight. In fact, the black people in the United States know very well that only when they are attached to other hardworking people, such as white people, Chinese people, Hispanic people, can they make endless demands for what they wish, eat for nothing, take for nothing like scroungers.

Up to now, Black people in California enjoy the priority to be employed by state agencies as well as large and small companies in accordance with the requirements of the law; stealing with a value of under 950 dollars can also leisurely escape punishment easily without being declared guilty. Just because the skin color is black, they can get compensation; when black students enter the University, their SAT can be 400 points lower than that of Chinese Americans, and they can enter big name universities. In a word, as black people, once they are born, without moving they bodies or arms and legs, they can automatically get privileges and benefits that other ethnic/racial cannot get in their lifetime. They can organize groups to beat and to smash without receiving penalties; they plunder the society

and destroy the metropolis into ruins. Is this fair? Is this in line with the American spirit of freedom, equality and human rights?

To sum up, the concept of the Black Lives Matter movement in the United States is actually consistent with the modus operandi of Song Jiang, of Liangshanpo in *The Water Margin*. It is clear that he is engaged in robbing families and houses, but he has to set up a grandiose banner for himself. If Black leaders want to lead the Black mobs to plunder America's civilized society, they also have to choose several justifiable reasons. Once this law is introduced, it will inevitably arouse the unmatched resentment of other ethnic groups towards the Black people's greed. It will only leave a bad name for the Black people as a whole. Let us wait and see.

Attachment 2A: Original text in Chinese of the 2nd racist article by Guan Shan

Webpage: <https://www.worldjournal.com/wj/story/121206/5422119>

Screenshots:

The screenshot shows the World Journal website interface. The main article is titled "從佛洛伊德案 看美國正義淪喪" (From the Floyd case, looking at the loss of American justice) by Guan Shan, dated May 3, 2021. The article text is as follows:

明尼蘇達州法庭對去年警員沙文，以膝蓋壓死黑人佛洛伊德案作出判決，判沙文三項謀殺罪全部成立，消息傳出後，總統拜登立即發表談話，稱這是美國「向正義邁出的一大步」。筆者頗有異議。

首先，佛洛伊德被警員沙文膝蓋壓死致死，警方最多就是個執法過度，判過失殺人合情合理，但還附加兩個蓄意二級和三級謀殺罪，一罪多罰，明擺著是政治勒索性的判決，是大眾情緒性的報復，因為如果不如黑人的意，千萬黑人就準備再進行一場全國性的打砸搶，這純屬綁架。

另外，美國法院重大案件由12個沒有法律專業素養的老百姓來定罪，這本身就是治理騙局。任何重大刑案法官都可以逃避主要責任，由媒體輿論和公眾情緒來左右陪審團，依靠外行代替內行來拍板，太荒唐了。

第二，一旦發現警察過度執法，美國上下罵聲一片，分毫不饒恕，必嚴加重刑。但從去

The screenshot also shows a sidebar with a "超人氣" (Super Popular) section containing several news items, including "民主黨議員拜登推第4波纾困支票", "群體免疫目標 美國恐難如願", "紐約華男遭搶被打斷鼻樑 損壞萬「該死的中國人」", and "美媒：遼寧號艦面捕地 導致前中共海軍高官被查".

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這次判罰正是對此作出現實的回答，警察最好放任黑人打砸搶燒，一旦維護公共安全，哪怕傷害到黑人暴徒一點點，就會遭受加倍的羞辱和懲罰，我們守法的公民，也最好放任黑人燒殺掠搶，否則法律也會代表強盜嚴懲廣大辛勤的勞動者。

第三，在美國生活了近30年，我看出美國政治精英的愚昧。他們特別怕黑人藉著種族歧視名義鬧事，毀了美國的國際民主燈塔形象。他們以為只要對黑人無限的忍讓縱容，打砸搶免罪、給他們金錢和高福利，對他們下跪對方就會就此收手，真是太幼稚了。

中國古語云：「棍棒出孝子、慈母多敗兒」、「杯米仰恩、擔米結怨」，說的就是這種仁慈心態招致的後果。古人早已告誡無論對子女、對朋友，過度討好和縱容，只能招致更貪婪的索取，只要鬧事就能白拿白搶，誰願意幡然悔悟、立地成佛？不可能的，美國的精英們絕對等不到黑人團體收手的那一天。

總之，一個吸毒販毒，九次入獄，曾經拿槍指著孕婦的頭行搶的凶殘歹徒，竟被推崇為國家英雄，說明美國道德淪喪真是到了無以復加地步，此次判決說明美國正在顛倒黑白，正義淪喪的路上正大踏步前進。法官們早混成了江湖的老油條，政治正確已經逐漸取代公平正義，被煽動的民眾情緒，代替了冷靜的邏輯判斷。今後我們華人如何自保必將成為當下思考的重點，願大家集思廣益，共保社區平安。

編輯推薦

亞特蘭大按摩院槍擊案的8名受害者，反映出美國移民的生活現狀。在美國社會底

從佛洛伊德案看美國正義淪喪

關山 / 天普市 2021-05-03 02:04

明尼蘇達州法庭對去年警員沙文，以膝蓋壓死黑人佛洛伊德案作出判決，判沙文三項謀殺罪全部成立，消息傳出後，總統拜登立即發表談話，稱這是美國「向正義邁出的一大步」。筆者頗有異議。

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Attachment 2B: English Translation of the 2nd racist article by Guan Shan

On the Decline of American Justice from the Perspective of Floyd Case

By Guan Shan / Temple City 2021-05-03 02:04

The Minnesota State Court ruled on last year's case in which Chauvin, a police officer, killed a Black named Floyd by crushing the neck of the later with his knee. Chauvin was convicted of all three accusations of murder. After the news came out, President Biden immediately made a speech, saying that this was a "big step towards justice" in the United States. This author disagrees with him very much.

On May 25, 2020, [George Floyd](#), a 46-year-old [black](#) man, was murdered in [Minneapolis](#), Minnesota, United States,^[4] while being arrested on suspicion of using a [counterfeit](#) \$20 bill. During the arrest, [Derek Chauvin](#), a white police officer with the [Minneapolis Police Department](#), knelt on Floyd's neck for [9 minutes and 29 seconds](#)^{[5][6][a]} after he was handcuffed and lying face down.^{[12][13][14]} Two other police officers, J. Alexander Kueng and Thomas Lane, assisted Chauvin in restraining Floyd. A fourth police officer, Tou Thao, prevented bystanders from interfering.^{[15][16]:6:24}

First of all, Floyd was killed by the police, Chauvin, who knelt down on his neck. The police were at most enforcing the law with excessive force, and the sentence of unintentional manslaughter was reasonable. However, they added two accusations of intentional second and third degree murders, with multiple punishments for one crime. It was clearly a political blackmail sentence and a public emotional revenge, because if the Black people's desire is not satisfied, millions of Black people would be ready for another nation-wide wave of beating, destroying and looting; this is kidnapping pure and simple.

In addition, the major cases in the U.S. courts are convicted by 12 ordinary people who have no legal expertise, which in itself is the governance by fraud. Any judge in a major criminal case can evade the main responsibility. The jury is controlled by

the media and public sentiment. It is ridiculous to rely on the layman instead of on the expert.

Secondly, if it is found that the police are enforcing the law excessively, people in the United States from the top elites to the masses at the bottom would launch waves of cursing and swearing, demanding severe punishment, without any trace of forgiveness. But what about the nationwide beating, smashing and looting since May last year, by the Black Lives Matter Movement? No one mentioned it at all. Thousands of Negroes have smashed up shops, storefronts and car dealerships in New York, Los Angeles, Chicago and other big cities, robbed countless valuable goods, and made the life-long efforts of many innocent businesses disappear overnight. However, have these violent thugs and villains been punished? Do we the good taxpayers have to pay for the losses of the government and businesses after the event?

This sentence is a realistic answer to this. The police had better let the Black people beat, smash, loot and burn. Once the public security is maintained, even if they hurt the Black mob a little bit, they will suffer double humiliation and punishment. Our law-abiding citizens also had better let the Black people burn, kill, loot and rob. Otherwise, the law will also represent the robbers to severely punish the broad masses of hardworking workers.

Thirdly, after living in the United States for nearly 30 years, I can see the ignorance of American political elites. They are especially afraid that Black people will make trouble in the name of racial discrimination and destroy the image of America as an International Lighthouse of Democracy. They think that as long as they are endlessly tolerant and indulgent to the Black people, give them money and high level of welfare, kneel down to them, then the other party will stop. It's really naive.

As an old Chinese saying goes, "a stick makes a filial son, a loving mother makes a failing son" and "donating a cup of rice makes a receiver feel a favor, and donating a picul of rice makes the receiver a grudge." it is the result of this kind of benevolence. The ancients have long warned that excessive flattery and connivance to their children and friends can only lead to more greedy demands. As long as they can make trouble, they can take and loot properties for nothing. Who is willing to repent and become a Buddha? It's impossible. America's elites can wait but will never see the Black organizations back off.

All in all, a murderous gangster who took drugs and engaged in drug trafficking, was jailed nine times, and once robbed a pregnant woman with a gun pointing a gun on her head, has been held in esteem as a national hero, which shows that the moral decline of the United States is beyond measure. This judgment shows that the United States is making great strides on the road of confounding right and wrong and losing the sense of justice. The judges have long been the old doggies in the world of quackery. Political correctness has gradually replaced fairness and justice, and the public sentiment that has been incited has replaced calm logical judgment. In the future, how can we Chinese-Americans protect ourselves will become the

focus of our current thinking. I hope you can pool your wisdom and work together to ensure the safety of the community.

Attachment 3A. Original text in Chinese of the 2nd racist article by Xie Yongkang
 Hard Copy: Page B9, Readers' Forum, Monday, September 28, 2020

Webpage: <https://www.worldjournal.com/wj/story/121206/4889599>

Screenshots:

World Journal 世界新聞網 中國傳媒網

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快訊 布林肯要求WHO 恢復台灣WHA觀察員地位 美國重回多邊 布林肯：人權和尊嚴是國際秩序核心

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賠償黑奴後裔 加州太荒謬
 薛永康 / 洛杉磯 2020-09-28 03:01

CBS的「六十分鐘」日前報導，墨西哥的Tijuana市缺乏汗水處理設施，大量汗水及垃圾流入美國，汙染了海灘，使當地的海軍及海灘救生員染病，也傷害到海洋生態及居民健康。同時，加州野火燎原，加上長期不雨，乾旱加上強風，火勢難以控制。

目前新冠病毒仍在加州肆虐，歸咎於一些崇尚自由、不戴口罩、反對隔離的自私民眾。除了天災人禍外，加州參眾議會竟然在最近通過了一個賠償黑奴後裔法案，要求加州償付美國每一位黑奴後裔35萬元，做為對於150年前黑奴制度的賠償！

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- 伊能靜零修圖照曝光 網

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賠償黑奴後裔 加州太荒謬

美國對二戰時被關入集中營的美籍日裔，賠償其後代每人2萬多元，這是因為日裔被誣陷為日本間諜，集體關入集中營後，失去了他們在美國努力工作得到的房產、事業、生意及積蓄，區區的2萬元根本無法償補他們心靈上的創傷！

反之，在黑奴解放後逾150年來，除了一些自愛的非裔自食其力外，監獄內的罪犯多為非裔；非裔享盡福利、入校或求職皆享有特別待遇。其他族群違法被捕時服從警令，非裔則多半拒捕逃逸，造成警民衝突！這些年來美國政府也已盡力避免種族歧視，給予非裔多種福利，不再積欠任何非裔！

很難理解加州參眾議會如何算出要付給每位黑奴後裔35萬元？加州雖為全球第五大經濟體，但沒有義務、也無能力替全國各州為非裔買單！目前洛杉磯市由於疫情，經濟下滑，市長要求各部門裁員，市警及消防員4至4.5%加薪也已遭擱置。加州其他城市也因疫情自顧不暇，遑論要支付賠償全美黑奴後裔的巨款！

如果加州需要支付這筆巨款，主要來源可能是來自增加稅收或發行公債。我們州民稅負已重，不能坐以待斃任其宰割，必須發聲去推翻此荒謬賠償黑人後裔的法案！我們無法改變那些「活在過去」、想要不勞而獲非裔的想法，但沒有義務替美國在150年前犯的錯誤負責！

捫心自問：汙染、火災、病毒，加上賠償黑奴後裔法案，如果這些問題不能解決，加州還能居住嗎？我們除了盡力阻止病毒、清除汙染、防止火災外，不能輕言放棄我們的家園；無需為非裔無理的要求犧牲我們努力獲得的一切！我們必須付諸行動據理力爭！

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賠償黑奴後裔加州太荒謬

薛永康 / 洛杉磯 2020-09-28 03:01

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Attachment 3B: English Translation of the 2nd racist article by Xie Yongkang

It Is Ridiculous for California to Compensate the Descendants of Black Slaves

By Xue Yongkang / Los Angeles 2020-09-28 03:01

CBS' "60 Minutes" Program recently reported that Tijuana City in Mexico lacks sewage treatment facilities; a large amount of sewage and garbage flows into the United States, polluting the beaches, sickening the local Navy and beach lifeguards, and harming the marine ecology and the health of residents. At the same time,

California wildfires, coupled with long-term shortage of rain, drought and strong winds; and the fire is difficult to control.

At present, the COVID-19 pandemic is still rampant in California, which is attributed to some selfish people who advocate freedom, do not wear masks and oppose quarantine. In addition to natural and man-made disasters, the Senate of California recently passed a bill to compensate the descendants of Black slaves, asking California to pay each descendant of Black slaves \$350,000 as compensation for the system of slavery that existed 150 years ago!

The United States paid more than \$20,000 to the Japanese-Americans who were locked up in the concentration camps during World War II. This is because the Japanese-Americans were framed as Japanese spies; after they were collectively locked up in the concentration camp, they lost their real-estates, careers, businesses and savings they got from their hard work in the United States. Merely \$20,000 cannot compensate their spiritual trauma at all!

On the contrary, in the past 150 years after the emancipation of the slaves, except for some self-respected African-Americans who make a living out of their own labor, most of the criminals in the prisons are African-Americans; African-Americans enjoy all kinds of benefits, and special treatments when they enroll at schools or apply for a job. Other ethnic groups obey the police orders when they violate laws and are arrested, while most African-Americans resist arrest and escape, causing conflicts between the police and the people! Over the years, the U.S. government has tried its best to avoid racial discrimination, give African-Americans a variety of benefits, and no longer owe anything to African Americans!

It is hard to understand how the California State Assembly calculated to pay each descendant of Black Slaves \$350,000? Although California is the fifth largest economy in the world, it has no obligation or ability to pay for African-Americans for all States in the country! At present, due to the COVID-19 pandemic, and to the economic downturn in Los Angeles, the Mayor has asked all departments to lay off their staff, and the 4%-4.5% pay increase for city's police and firefighters has been shelved. Other cities in California are also concerned about the epidemic, not to mention paying huge compensation to the descendants of Black slaves in the United States!

If California needs to pay this huge sum of money, the main source may come from increasing taxes or issuing bonds. The tax burden of our state is heavy. We cannot wait to be slaughtered. We must speak out to overthrow this ridiculous bill of compensation for Black descendants! We cannot change the idea of the Black people of "living in the past" and wanting to get something for nothing, but we have no obligation to be responsible for the mistakes made by the United States 150 years ago!

Ask yourself: Pollution, fire, virus, plus the Descendants of Black Slaves Compensation Act, if these problems cannot be solved, will California still be livable? In addition to stopping the virus, cleaning up the pollution and preventing the fire, we cannot give up our home lightly; there is no need to sacrifice everything

we strive for to satisfy the unreasonable demands of African-Americans! We must act and use all our forces to fight against it!