

Locke Foundation Newsletter 樂居鎮基金會

Preserving Locke's history and legacy

lockefoundation@frontiernet.net

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www.locke-foundation.org

Consortium launches Chinese American Heritage Network

By Douglas Hsia

On a warm October day in 2020, I went on a road trip with three Locke Foundation board members to Auburn Joss House. We met Eric Chun, a third-generation Chinese American who grew up in Auburn. Thirty years ago Eric went to L.A. to attend college and pursue a career in music. Only recently did he come back and find himself inheriting stewardship of the Auburn Joss House. With his abundant L.A. sophistication, Eric was ready to take the Joss House to the next level. However, the Chinese in him only goes as far as Mann's Chinese Theater, which is more like an American imagination of Chinese heritage and culture. Eric detected my accent, evidence of my having spent most my life in Hong Kong. He came to me for a more accurate Chinese interpretation of the Joss House artifacts. At that moment he reminded me of Jeff Ferreira-Pro of Folsom Historical Society who was also in the process of creating the Chan House Museum in the Folsom historical district by restoring the old Chinese store. Jeff had the inspiration to learn to interpret the museum through a Chinese perspective.

Another occasion was my encounter at the Bok Kai Festival with Jack Frost (Weaverville Joss House) who was elated to be connecting to the Chinese world. He exclaimed that Weaverville was far away from any Chinese resources.

All these caretakers have one thing in common: a great passion to maintain and celebrate these significant Chinese heritage locations. However, they were acting alone in their missions. It became evident that the Locke Foundation needed to step up to provide these missions more cultural resources.

We began the task of mapping out fourteen Chinese heritage locations situated in Northern California. Our objective was to connect all of them so that we could have frequent exchanges through meetings, cross promotion, and an interconnected web presence. The response from those representing the fourteen heritage locations was enthusiastic.

The rest of the location caretakers came forth:

(1) Lynne Hasz and her late husband Chuck successfully restored the Bing Kung Tong in Isleton. (2) Elaine Zorbas - author of *The Chinese in Fiddletown and Mother Lode* and a founding member of Fiddletown Preservation Society. (3) Brian Tom - owner of Chinese American Museum of Northern California, Marysville. He was also the co-author of Arcadia Press Image of America publications on Locke and Marysville. (4) CHSA (Chinese Historical Society of America), the big brother of Chinese museums in San Francisco. We welcome their leadership and Justin Hoover is helpful in every possible way. (5) Ed Lai of China Camp, San Rafael, made an example how an independent board is able to make a success out of heritage assets by taking over from California State Parks. I would like to thank Lotus Fong for connecting Ed and myself. (6) David Yick, CHCP Chinese Historical & Cultural Project in San Jose, was very helpful as the administrator of our first Zoom meeting.

(7) Jeffrey Kan Lee is the grandson of Locke founding father Lee Bing. He docents for Kwan Tai Temple of Mendocino. Denise Lee is a direct descendant of the Temple founders. They both have been very supportive through our process. (8) Gerry Low Sabado - though Gerry does not represent a fixed location, her long family history covers a wide area of Monterey Bay. She has successfully lobbied to erect historical markers and exhibits in various museums throughout the Monterey Bay. (9) China Alley in Hanford consists of eleven historic buildings that include a herbal store, restaurants, and Taoist temple. The temple is listed on the National Register of Historic Places. Sonia Ng and Arianne Wing have been taking care of China Alley but unfortunately it suffered an arson attack in May of 2021.

On July 14, 2021, we congregated in Locke and chose the name of the organization to be Chinese American Heritage Network - CAHN. Our mission statement: To connect Chinese American locations. I was elected to be the coordinator. Sam Dunham of Auburn was elected to be our secretary and Justin Hoover stepped forward to be the Treasurer. He also volunteered CHSA as the fiscal sponsor. Thus, CAHN is able to use CHSA's non-profit status.

Membership obligation for this year simply consists of each member donating a minimum of \$100 to the Hanford China Alley heritage location to help restore the damage caused by the arson attack. The meeting in July was tremendously productive. The next milestone: every member who has a website will post the other 13 locations so that we are interconnected online.



Charter members of CAHN

Note: Gerry Low Sabado passed away on September 7, 2021, but her legacy of story-telling about Monterey's Chinese American history lives on.

Saving Face

By Eileen Leung

ROOTS IN CONFUCIANISM

The concept of FACE in Chinese culture originates from Confucianism, which postulates that social harmony can exist only through the proper cultivation of relationships with others. These 5 relationships are most important: between

1. Father and son,
2. Emperor and subject,
3. Husband and wife,
4. Elder and younger brothers, and
5. Friend and friend

Individuals occupying the inferior role are obliged to be obedient and loyal; those in the superior role should be benevolent and kind towards the subordinates. Adherence to these social roles have permeated Chinese society for the last 5000 years.

The collective nature of Chinese society means that each person in a given group - whether it be the office, the family, one's circle of friends, any group - is responsible both for his own FACE and the FACE of other members of the group.

Western culture emphasizes the INDIVIDUAL: every person is responsible for their own behavior. Children are taught to develop a keen sense of individuality and personal worth. However, Chinese culture emphasizes the supremacy of the family, clan, village, town, country; individualism is considered non-Chinese; SELF does not exist. A Chinese child who does not pass an exam cannot merely say "I am sorry" to his parents. Instead, he would say, "I did poorly on the exam because I not sleep well the night before". He must not shame the community into thinking his parents raised a careless son. No one should make decisions on their own for themselves; one must always consider the consequences of decisions on the GROUP.

Two Kinds of FACE

The first is called "Mianzi 面子" (literally translated as "facial side"). The Chinese concept of Mianzi (FACE) concerns one's reputation or dignity. A key characteristic is that Mianzi was 'given to' you from another person, for e.g. 他给我面子 (He gives me FACE). "Mianzi" is thus not owned by you, but given to you by another person. If you have been disgraced by someone else, it's called "真是没有面子! (I have been disgraced).

The second term is 'Lian' 脸 which belongs to you, and when you do something shameful, it is equivalent to "Diou Lian 丢脸" (lose FACE). Compared to Mianzi, 'Diou Lian' is much more disgraceful as it concerns your own dignity and reputation, in that you lose your inner-self (your own FACE).

FACE can be lost when you appear weaker or less competent in front of a person you respect or are in competition with. Conversely, FACE can be gained when you are seen to be good and "superior" in what you are doing and hence rise a notch in the eyes of the other.

Saving FACE is a conflict prevention mechanism that provides a framework for cultivating human relations. So how do you save FACE? Saving FACE is a gift by others to you. If you are about to lose FACE by appearing stupid or incompetent in front of someone you need to impress, I may (provided I am in a position to help) help you save FACE by, taking the humiliation onto myself, divert attention elsewhere, or propose a compromise solution that isn't as humiliating.

GUANXI 關係

Chinese society functions on the basis of personal relationships or GUANXI, which combines FACE, obligation, reciprocity and hierarchy. A GUANXI network is made up of people you can count on and trust anytime anywhere. In accepting a gift, there is the unspoken expectation of reciprocity; the receiver is in debt until the favor is returned someday. Each person is at the center of a web of reciprocal relationships, and each person gains others' trust according to his Lian and has Mianzi relative to all of these different people.

In ancient China, laws were designed to preserve and support the government, not the people. However, few laws existed to protect an individual or provide redress for an injustice or grievance. Therefore, each person had to develop and nurture his own network of personal connections in order to get things done; survival in society depended on acquiring and amassing "social credit". In the absence of a developed legal infrastructure, GUANXI provided a mechanism of mutual trust for social relationships.

Individuals were totally dependent on others for their values and social standing in the living group. Concern about their own FACE is the only thing they could control. This social system led to intensive sensitivity about one's Lian or FACE. Anything that made people feel bad or look bad was a major faux pas that required quick apologies, amends, retribution or revenge. When trying to avoid conflict, Chinese will avoid causing another person to lose Mianzi by not bringing up embarrassing facts in public. (In Japan, prime ministers or CEO's have resigned their positions upon revelation of a scandal rather than lose FACE).

1. When someone else in your group loses FACE, it's your responsibility to allow him the time and space to recover, or even to help him recover so far as you're able. The outcome is that you both gain FACE. The concept of FACE is closely tied to the concept of GUANXI or relationships.

2. In China, you are the sum total of your relationships; you are defined by your GUANXI. Additionally, Chinese people have an instinctive distrust of and disregard for strangers, so getting along in the world requires GUANXI. The dynamics of GUANXI are very different from those in Western relationships. For one thing, while Western friends are often reluctant to ask each other for favors - and Western business partners even more so, for fear of unspecified future obligations - asking for and doing favors is an essential part of maintaining GUANXI! A Chinese friend, business partner, or whatever, will ask for favors without warning and expect you to agree to the request readily, as long as its within the bounds of what you're reasonably capable of (this can create a FACE-losing situation if they think you capable of more than you are). If you don't ask for favors in return, the other person will take that as a cue that you're not interested in maintaining the friendship and he may distance himself from you.

In a Western society that values directness and straightforward communication, this kind of hinting is seen as passive aggressive or even two-FACEd. We simply want to be told exactly what the status of the relationship is: are we friends or not? Can we do business or not? But this kind of directness runs counter to Chinese social instincts. There's no need to ask about or discuss the status of a relationship because you know its status based on how you behave towards each other. Because it's so obvious.

The other thing about directness is that it can easily lead to open conflict, which becomes problematic in a group-oriented society wherein each member of the group is responsible for not only his own FACE, but everyone else's as well. Even if two people do decide to terminate their friendship or business relationship, they are still connected to each other by the interwoven strands of GUANXI. Open conflict over the end of that relationship would be disruptive to the harmony of the rest of the group, not just to those two personally. Indirect communication is preferred because the image or appearance of group harmony is important. Having open conflict by arguing in public appears to disrupt group harmony.

Steeped in tradition, today's modern China and overseas Chinese communities still rely on "social credit" and "FACE" to navigate around business and personal relationships. Where trust and loyalty are the foundation of all relationships, loss of FACE is really taboo. It is important to give FACE to others whose relationship you wish to nurture for continued goodwill and cooperation. It is important to respect and defend the dignity of others, even in trivial matters such as allowing your host to select the first morsel in a banquet, or offering your business card with both hands.

Most Chinese will do whatever they can do avoid looking bad in public; they are unwilling to openly admit any wrongdoing no matter how small or insignificant the error. The vast majority of college students from China are reluctant to voluntarily participate in class discussions; the fear of making a mistake in front of others is too overwhelmingly prohibitive.

Saving FACE has become increasingly important in business transactions as China emerges as an economic powerhouse. Anyone who plans to do business with Chinese companies should be aware of cultural norms governing relationships. Feelings derived from non-verbal communication are much more important than verbal communication. Actions, body language and attitude are more powerful in sealing a deal than words. It is difficult to cultivate a business relationship remotely by telephone, email or fax. FACE to FACE meetings are mandatory.

- A. Chinese usually will not say NO outright because they feel it is rude to deny a request. They may say "We will think this over", or "It's not very convenient". This type of response is deliberately ambiguous because although the answer is NO, they want to preserve the relationship.
- B. In a banquet, seating order is based on rank and authority. Always wait until the host seats each individual guest. Do not eat everything off your plate. An empty plate signals unsatisfied hunger which means the host did not order enough food.
- C. When presented with a gift, never open it in front of the group. This is impolite and could cause loss of FACE for the recipient and giver. Simply say Thank you, set it aside and open it in the privacy of your home.
- D. Chinese are superstitious about numerology. Buildings in China do not have 4th or 14th floors; the sound of these numbers connote death.
- E. Never give clock, watch, white flowers, green hat, or yellow robe as these items connote death and infidelity. Do not give gifts in multiples of fours.
- F. When reciprocating an invitation, be sure it equals the prior engagement in value.
- G. Public praise of one worker causes everyone who works at his level to lose FACE, but the worker takes no pleasure in being so elevated over his peers. Since FACE is reciprocal and collective, the fact that everyone else lost FACE through his overachieving causes him to feel shame and feel the need to give FACE back to his peers by slacking off. Chinese parents will never admit their child was admitted to Harvard by hard work; they will simply say it was sheer luck their child got the highest GPA.

FACE is a mark of personal pride which forms the basis of an individual's reputation or status in Chinese society. Understanding the concepts of saving FACE, giving FACE and losing FACE are vital to transact business effectively with the Chinese.

Sources:

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Mid-Autumn Festival on September 21

The Mid-Autumn Festival (also known as Moon Festival or Mooncake Festival), is a traditional festival celebrated by many Chinese and Southeast Asian people. It is the second most important holiday after Chinese New Year with a history dating back over 3,000 years, when the Emperor of China during the Zhou dynasty worshipped the moon for bountiful harvests.

The Mid-Autumn festival symbolizes family reunions and on this day, all families will appreciate the moon in the evening, because it is the 15th day of the eighth month of the Chinese lunar calendar, when the moon is at its fullest.

In Chinese culture, roundness symbolizes completeness and togetherness. A full moon symbolizes prosperity and reunion for the whole family. At Mid-Autumn Festival people eat mooncakes together with family, or present mooncakes to relatives, friends, and business associates to express love and best wishes. Moon cakes are popular gift items to celebrate the Moon Festival; Every mooncake has a very rich thick filling usually made from lotus seed paste and red bean. It has a thin crust and might contain salted duck egg yolks. The filling can be also made of sugar, jujube paste, ham, fruit or cream. They are usually eaten in small wedges accompanied by traditional Chinese tea. They are available at any Chinese grocery store and sell for \$25-\$50 for box of 4.



2021 Best of Delta Awards

BEST MUSEUM: Locke Boarding House Museum

BEST GIFT SHOP: Seeker Locke

runner-up Chinese Culture Shop

BEST ART GALLERY: Moon Café

BEST BAR: Al's Place

BEST DELTA TOUR: Yolo Basin Foundation

runner-up Locke Walking Tour

A Woodcutter's Son

As told by Alfred Chan, 1/18/2021, to Ron Chan

It is rare that a photo offers such insight into the resilience of the Chinese American living in the Sacramento San Joaquin Delta circa 1940. The family photo is of Kin On Chan, my grandfather, and Alfred Chan, my father working as woodcutters. Grandfather saw a need, improvised to provide a service unique to the Delta and earned a livelihood that sustained the family. My father, Alfred Chan, age 13 and the oldest son, was expected to do a man's work while still a boy.

Curious about the photo, I asked my father to take me back 84 years to that moment. Dad, someone with a vivid memory and an attention to detail, was surprisingly very matter of fact, and even cavalier of the danger of the job he was doing. Colorizing the photo has added new life and realism to the photo as I can almost taste the flying sawdust. The shrill whining of



Kin On Chan and son, Alfred Chan, in the backyard of their Walnut Grove home sawing wood for their wood burning stove (1937)

the steel blade cutting the wood makes me cringe as it leaves a residual ringing in my ears.

"On the ranch, work started when the sun rose. It stopped when it set. If you don't work, you don't eat.

One of the ways Pa (Kin On Chan) made money for the family was to saw wood for cooking in the kitchen or for heating the house. We used wood for a short time until we got kerosene for the kitchen and heat.

He did not sell the wood, as the rancher owned the wood. All he did was saw. Dad did not deliver, sell or cut down trees. He would just saw it.

Dad (Kin On Chan) had a custom made trailer with a wood saw he would pull with his car ranch-to-ranch to whoever wanted wood cut. I would say the trailer was 10' - 12' long. It had two wheels on the front with a car engine. Two wheels on the back with the saw. There was a long drive shaft from the engine connected to a 32" - 40" saw blade. Notice that the wood my dad's holding is at least 12" already so you can see how big the blade was. If anybody needed wood cut, my dad would do it for a fee.

To cut the wood, Dad measures the proper length, and pushes the wood forward with his hip. As he pushes the wood to the saw the motor speeds up. It slows down when the cut was almost done. I was on the receiving end of the blade holding the tip of the log so it didn't spin off and kill someone. Notice Dad was about 12 - 14" from the blade. I was holding a much shorter piece with my fingers closer to the spinning blade. That's the way we sawed the wood. Only Dad operated the saw.

I was 13 or 14 when I started helping saw occasionally or when we needed wood for our own use. It was my job to help support the family. Dad usually hired a specialist to do this chore as he did not want me to do it. He was very careful to check the engine's oil, water and fan belt so it ran good. He sharpened every saw tooth one at a time, behind a locked door, to make sure no one comes in and fools around. But you can't sharpen the blade too much or you have to buy a new one.

After we cut the wood, you had to split the large pieces using a chisel and sledgehammer. The sledgehammer had a long 4' handle. It has a really heavy head. You stand back, and swung it overhead to hit the chisel to split the wood into smaller pieces. Splitting the wood is not that dangerous. But the chisel was so damn worn out sparks started flying when you hit it. It's only dangerous if you miss as the sledgehammer may go to your leg.

My dad had no insurance. We wore no gloves. No goggles. No masks. No safety helmet. Saw dust, vibration, loud noise, and the saw was just part of the job. But we did wear a hat because it was hot.

Smaller pieces you split with an ax so they fit inside a stove. Dad sawed wood by the cord. A cord of wood is 4' high, and 8' long. Sometimes Dad demands cash before he saws. Because after you saw the wood, and they don't pay, what can you do? You're not going to take the damn wood back as you need a truck and a trailer. People he knows, it's pay after work.

Dad sold the wood sawing machine after we moved from Walnut Grove to Mr. Ostman's ranch in Courtland. My days as a woodcutter's son ended at 17.

I still have the tips of all my fingers.



*The Woodcutter's Family:
Left to Right. Back: Daisy, Rose, Alfred
Front: Kin On Chan (father), John, Pansy, Au Wai Seung
(mother) holding baby Ida (1940)*



Kin On Chan family 1941 on Ostman Ranch in Courtland.

In Memoriam Janet Jang Friederich 1934-2021



Janet Jang Friederich, 87 years old, passed away peacefully at her home in Lincoln, California, on June 13, 2021, surrounded in the presence, love, and comfort of her beloved family.

Janet was born in Locke, California, on March 3, 1934, to Choy Jang and Chow Yin, and was the youngest of 12 children.

Married to her first husband, Melvin S. Hing, for over 20 years, and residing in Sacramento, California, Janet and Melvin had 3 beautiful children, two sons and one daughter, Stuart, Kevin, and Janna.

Janet achieved her Associate of Arts Degree in Liberal Arts and went on to successfully work as an Administrative Secretary for over 15 years with the County of Sacramento.

Finding love again, Janet married Bruce Friederich, her loving husband of 32 years, and shared their beautiful lives together in Auburn, California and, eventually, in Lincoln, California.

With Janet's outlook on life, along with her many interests and hobbies, such as gardening, sewing, traveling, cooking, sports, music, philanthropy, fashion, hats, and, most importantly, family time, she radiated the essence of everlasting warmth, love, and connection.

Together, and sharing similar interests and hobbies, Janet and Bruce enjoyed a very blessed life.

Many times, Janet has proclaimed that she felt "like the richest woman in the world," because of the love and connection that she had for, and received from, her community of family and friends.

Janet is survived by her beloved husband, Bruce; son, Stuart (Rhoda); son, Kevin (Sharon); daughter, Janna (Scott); stepson, Pete (Diane); grandchildren and step-grandchildren: Cara, Samantha, Kyle, Callie (Tyler), Josh, Parker, and Kayla; great granddaughter, Willow; brother, Victor; sisters-in-law: Ruth and Rose; and many nieces and nephews and their families.

Janet lived a long, beautiful life and will be forever loved, missed, and never forgotten.

In lieu of flowers, please consider donating to "St. Jude Children's Research Hospital," which was very close to Janet's heart.

A Private Celebration of Life will be held.

Asians and Games of Chance

By Eileen Leung

Asians are some of the biggest gamblers in the world. Gambling is such a usual feature of life among many Asians that they consider it a tolerable, if normal, part of their culture.

No other Asian race is as fond of gambling as the Chinese are. Gambling is deeply ingrained in their culture and is an accepted form of social intercourse. It is said in China that "a little gambling is good for the health, but too much can drive you mad." In weddings, parties and gatherings, it is quite normal for people to play mah jong all night with money at stake.

One of the oldest board games in the world, *GO*, originated in China in 3,000-4,000 B.C. Some say it began as a form of divination, for the Chinese were avid astrologers. Others say *GO* was invented by a king to improve his son's weak mental faculties. Today, *GO* and mah jong are still believed to keep one's mind sharp and alert even in advanced age. Pai gow and sic bo are other games in Chinese gambling culture.

Many Asians -- especially Chinese -- consider gambling an accepted practice at home and at social events, even among the young. Chinese youths often gamble for money with aunts, uncles and grandparents. They are fascinated by the mystical qualities of luck, fate and chance. The Chinese New Year is a time of heightened wagering, when bad luck of the old year is ushered out by the good luck of the new. Numerology also plays a crucial role in many Asian cultures. The number 8, for example, is considered extremely lucky by many Chinese, while 4, when spoken in Mandarin and Cantonese, sounds like the word for death and is avoided.

Though Chinese believe most strongly in such concepts, other Asian cultures, including Vietnamese, Korean and Filipino, hold similar beliefs -- depending on China's political influence in their history or the extent of Chinese immigration there. Experts believe that recent Asian immigrants -- risk-takers willing to leave the familiarity of their homelands -- develop more aggressive gambling strategies than their U.S.-born counterparts.

Now, the obvious issue with this culture based explanation is: "if Chinese culture is generally risk adverse, why would they favor something that's inherently risky?". To this question... I think it's a matter of overwhelming desire. People gamble to win, they feed on the emotional gratification of winning. And if this gratification is tied to the easy, instant acquisition of that which they desire most: cash, then the allure is irresistible, all reservations be damned.

Often lacking language skills and advanced education, some gravitate to casinos, where waitresses dote on gamblers with free drinks and cigarettes. "They're treated as honored guests even though they work dead-end, minimum-wage jobs," said Tina Shum, a social worker in San Francisco's Chinatown. "That's what they long for." Some eventually engage in "attack" gambling: wagering sums beyond their means in a reckless grab at the American dream. "The immigrant experience is often demeaning," Shum said. "Many get blinded by the neon lights."

Today, Asian immigrants to the United States and other Western countries have brought their gambling habits with them. Often locals are unable to keep up with the Asian passion for gaming. Many casinos in the State of California, for example, say that Asians account for a whopping 80% of their patrons. Some say this propensity to gamble among immigrants is caused by the fact that Asians, especially the Chinese, have restricted access to gambling in their home countries, and are only too glad to exploit their newfound freedom in a Western society.

But such gaming habits come at a cost. "An astronomical amount of money leaves the Asian community for gambling industry coffers," said Paul Osaki, a member of a gambling task force created last year by the state Commission on Asian and Pacific Islander Affairs. "It's not all discretionary money. It's quality-of-life money, food-on-the-table money, college education money."

Osaki and other activists want more research and culturally sensitive gambling treatment programs for often-reserved Asians with gambling problems -- for whom Western strategies like Gamblers Anonymous rarely work. Kent Woo, executive director of a Chinatown-based health coalition that conducted the gambling polls, said the biggest challenge is to convince the community that it has a problem.

"Breaking through the denial is the hard part," he said. Still, activists say, California's Office of Problem Gambling is under-funded and disorganized. The agency's \$3-million budget is derived from contributions from 26 Native American-run casinos. Thirty other tribal casinos do not contribute. Nor do card rooms, race tracks or the state lottery. In 2003 the office left its entire budget unspent.

Diane Ujjiye, who heads the problem gambling task force, said \$3 million wasn't nearly enough to deal with the issue. "It's unacceptable," she said. "What can you do with \$3 million? Publish a couple of brochures and run a hotline?"

When Bill Lee was on a roll, nothing mattered but the gam-

bling, not even family. He fell for the VIP treatment that came with betting thousands of dollars at a casino: free hotel suites and concert tickets, having casino managers know his name. "I was a big shot," Lee said, "as long as the money lasted." Angela, 52, a San Gabriel Valley Las Vegas gambling tour guide operator, said that on most trips, she ended up losing her own money and began playing with the company's funds.

She said she tried to tame her zealous gambling. On one Vegas trip, she gave all her credit cards to a friend and begged her not to return them, no matter what she said. Later, after losing all her cash, Angela threatened to slap her friend unless she returned the cards. "She threw the cards on the floor and I got down onto my hands and knees without shame to pick them up."

Angela helped start one of the state's few Mandarin Chinese gambling treatment programs. But she soon realized a hard fact: Admitting an addiction is difficult in any culture. But many Asians find it particularly hard, especially men. "It's shameful to be emotionally weak," Lee said. "It's not acceptable. So you certainly don't get up and bare your soul before a room full of strangers."

To save face among neighbors, many families will bail out an addicted gambler, paying off casinos and loan sharks, rather than seek help. Asian American advocates are urging casinos to distribute brochures in Asian languages offering help to problem gamblers. More ambitiously, they want ATMs in casinos closed and overnight hours curtailed to discourage problem gamblers. They also would like the state to require gaming venues to contribute to treatment programs. Yet casino owner Chu warned that "too many restrictions will kill business."

Timothy W. Fong, professor of psychiatry and co-director of the UCLA Gambling Studies Program, said gambling in Asian culture is rooted in different areas. In Chinese culture, it's an activity that's promoted and part of the entertainment structure. During Lunar New Year, it can be considered taboo not to gamble. Fong adds the immigrant mentality of risk-taking and fearlessness may also make them more vulnerable to pathological gambling, "Folks are more likely to gamble because immigrating to America from your homeland is a huge gamble in and of itself. We can't prove this but most likely they have some kind of biological predisposition to gambling in general. It makes it very easy for them to go to the casino when they get here even though they may be very poor." There's also the tradition of testing one's luck through gambling, Fong added.

Apart from cultural values, casinos market aggressively to Asian Americans, Fong said. This is done in part through targeted advertising in neighborhoods that are predominantly Asian American and by offering free bus rides from these neighborhoods to casinos. Many casino dealers speak Asian dialects. Experts say casinos specifically give immigrants a sense of solidarity from the hardships of acculturating to a new country by filling a deep psychological and

social void. Asian cultures emphasize superstition, numerology, and the notion of "luck". Winning or losing carries a much heavier sense of identification as it can be perceived as a reflection on self. "Asians also promote themes of good fortune, are superstitious, and feel that fate is predetermined by the ancestors, i.e., a person who is 'lucky' in gambling is considered to be blessed from the gods," says Fong.

Fong said treatment options are limited. In California, for instance, there are 206 certified gambling counselors, about two dozen of whom speak Asian languages. Culturally tailored treatment is important when it comes to gambling addiction. There needs to be more bilingual and bicultural clinicians who can approach the issue with the understanding of the ways it's different from other forms of addiction since the impact often spills over from the individual to the family.

Locke's Own Dai Loy

Gambling houses thrived in Locke from 1915-1950. The Dai Loy was built in 1916 as a gambling house - which, in China, is a perfectly acceptable part of community life and a central fixture of any self-respecting Chinese town.



The name Dai Loy means "Big Welcome", and it is certain that recent immigrants must have felt right at home when they discovered the social gatherings and games of chance that could be enjoyed within. Although gambling at the Dai Loy ceased in 1951 when Sacramento County law enforcement raided the property, the Sacramento River Delta Historical Society has re-created the interior of the Dai Loy with stunning attention to detail, and reopened the building as a museum in 1977. The Dai Loy Gambling Hall on Main Street represented the typical layout with keno, fan-tan, pai gow, blackjack and craps. Without transportation or access to other avenues of recreation, many farm laborers lost their fortune to gambling and could not rise above subsistence living..

Locke Foundation Membership Application/Renewal

Last Name _____ First Name _____

Mailing address _____

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I would like to volunteer for the following activities:

Volunteer docent _____ Donor _____ Visitor Center Volunteer _____

Contributor to newsletter _____ Media contacts _____ Landscape maintenance _____

Donation: _____ Designated purpose (if any) _____

Membership Dues: circle one

_____ \$25 Individual Annual/\$200 Lifetime _____ \$50 Family or Non-Profit Organization Annual/\$300 Lifetime

_____ \$100 Business Annual/\$500 Lifetime

Make check payable to Locke Foundation. Please return this form with check to Locke Foundation, P. O. Box 1085, Walnut Grove, CA 95690. Contributions are tax deductible to extent allowed by law. Tax ID: 20-0364281.

Office use only:

Date application received _____ Membership Year _____ Renewal _____

Locke Foundation
P. O. Box 1085
Walnut Grove, CA 95690

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Fall 2021 fundraiser cancelled due to COVID surge.

Locke Boarding House reopens to visitors

Saturdays and Sundays: 11 am—3 pm

Social distancing protocols in effect; masks required.