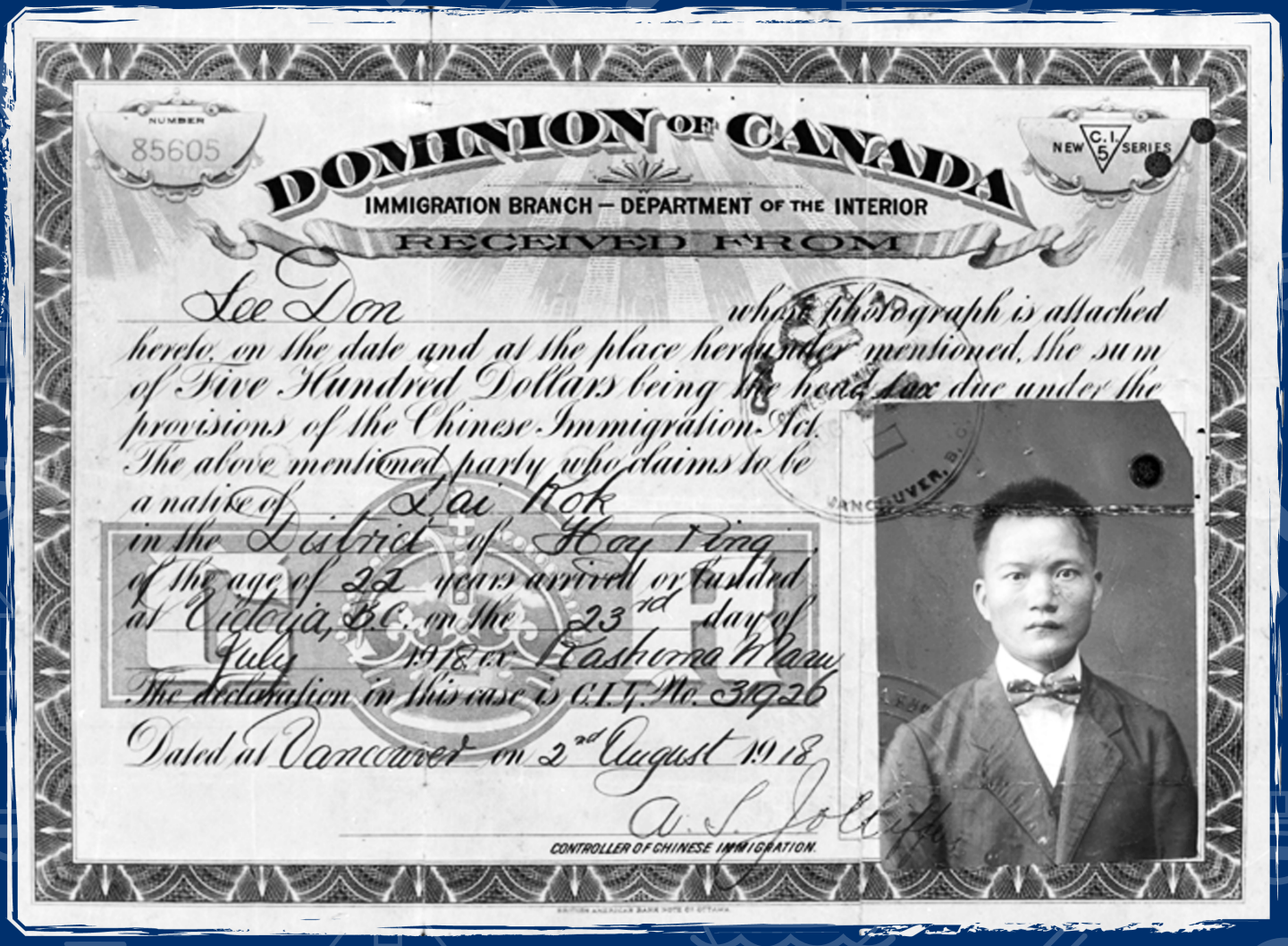
KNOCKING ON RICH MAN'S GATE:

Chinese Immigration in Richmond, BC



richmond museum

Richmond

Knocking on Rich Man's Gate

Chinese Immigration to Richmond, BC

by Catherine Brett Whitelaw
for the Richmond Museum, Richmond, BC

Inventory Check List

Plastic Box

✓	✓	Item	Description	Comments
		Teacher's Guide		
		Historical Photographs (2 copies each – file folder)	Certificate – Chinese Immigration Act	
			Chinese men aboard C.P.R. ship	
			Chinese refugees arriving by plane	
		Fiction Books	*The Day I Became a Canadian Citizen*	
			Awakening the Dragon	
			A Little Tiger in the Chinese Night	
			Tales from Gold Mountain	
		Non-fiction Books	*Saltwater City: An Illustrated History*	
			Finding Memories, Tracing Routes: Chinese Canadian Family Stories	
			Eating Stories: A Chinese Canadian & Aboriginal Potluck	
			Struggle & Hope	
		Magazines	*TREK* (Spring 2008)	
			Canadian Immigrant (Sept. 2008)	
			Canadian Social Trends (Spring 2005)	
		DVDs	Under the Willow Tree: Chinese Women	
			In the Shadow of Gold Mountain	
			The Chinese Violin	
			The Friends of Kwan Ming	
			Cedar and Bamboo	
		Game Supplies	Mah Jong playing pieces (in Ziploc)	
			10 Dice	
			Mandarin/English Pocket Dictionary	
			Transit Schedules (3 copies)	
		Other Resources	A Brief Chronology of Chinese Canadian History (in English, French, & Chinese)	
			Ziplocks with Immigration Profiles	
			Timeline Posters 1 (1787–1923)	
			Timeline Posters 2 (1947–2008)	

Game Boards

✓	✓	Item	Description	Comments
		First Wave of Chinese Immigration 1858–1923 (9 copies)		
		Second Wave of Chinese Immigration 1947–present (9 copies)		

Table of Contents

Project Description

Project Description

Through the use of personal histories, maps, timelines, read-alouds and board games students will produce a project book on Chinese Immigration to Canada, specifically to Richmond, BC. Chinese history in Canada is long. One of the first recorded visits of Chinese to Canada was with Captain John Meares at Nootka Sound in 1788. The contributions that Chinese Canadians have made to Canada are great. Even without citizenship status, Chinese Canadians volunteered and fought in WWII. And yet, little is mentioned of Chinese immigration history—why they came to Canada, what struggles they face, how they have been received. This education kit attempts to develop a greater understanding of the process of immigration, the factors pushing and pulling people to leave their homes and families, and to highlight the Chinese experience in particular.

Students are asked to produce a **project book** to represent their learning throughout the unit. These project books should include:

- A cover page with a relevant title and illustration
- An illustration of 'home'
- Push and pull factors in immigration
- A personal immigration story
- Maps of China and Guangdong province
- Log sheets and reflections from Games 1 and 2

In order to better understand the Chinese experience and learn more about the similarities and differences in immigrant experiences, students are asked to research and write their own immigration story; one aspect of their family's history in Canada. Students will also listen to a variety of read-alouds, describing different Chinese immigration experiences and events.

Through **mapping activities** students will learn where the majority of Chinese immigrants originated. Displaying large versions of the maps in the classroom will better enable students to visualize those places of origin.

Two **board games** focus on the events and experiences of many Chinese immigrants. The first, on the period of early gold seekers in 1858, through to the Exclusion Act which barred all future Chinese immigration in 1923. The second game concentrates on the immigration that occurred after 1947 when laws changed, initially to allow wives and children to join husbands and fathers in Canada, and more specifically on the period after the 1989 crackdown in Tiananmen Square.

As part of board game activities, students will keep **log sheets** to record the events that happen to their characters as they progress through the games. Students will then be asked to write two reflections on each game, one from their perspective, and one from their character's perspective. (Characters are drawn from real accounts, though names and some details have been changed).

To wrap-up the unit, students will create a **mural** on the past and future images of (Chinese) immigration to Canada.

Unit Objectives

- to highlight some of the challenges faced by Chinese immigrants to Canada (BC/Richmond) in the late 1800 – early 1900s, in comparison to challenges faced by Chinese immigrants from 1947 to the present day;
- to look at Canada's immigration policies, past and present;
- to explore Canada's reception of immigrants.

Sequence

1. Introductory Lesson – What is Home?
2. Personal Immigration Stories – (when completed ask students to share them with the class)
3. Orientation to Pacific Rim Geography
4. Read aloud – short stories from *Tales from Gold Mountain* by Paul Yee
5. Timeline Activity 1
6. Game 1
7. Debrief Game 1
8. Read Aloud – *A Little Tiger in the Chinese Night* by Song Nan Zhang, and a selection of short profiles from Richmond: *Secrets & Surprises* (see copies provided).
9. Timeline Activity 2
10. Game 2
11. Debrief Game 2
12. Mural Activity
13. Debrief the unit
14. Extension: Contributions of Chinese Canadians

Important notes

The title **'Knocking on Rich Man's Gate'** refers to a literal translation of 'Richmond' (Rich Man's Gate) from the Chinese.

Included for teacher reference is a **background article** from the *Encyclopedia of Canada's Peoples*, on the history of Chinese Immigration to Canada. We recommend reading this document prior to commencing the unit.

It is important for students to know that **this unit does not tell everyone's story**. While every effort was made to use details from real immigration events, there are many other stories that vary from the details of this unit. The focus here is on immigration from Mainland China, Hong Kong, and Taiwan, as these place represent the largest concentration of Chinese immigrants to Canada.

This unit does not cover the generations of Canadian born Chinese. Please visit your local library and archives for resources on this rich and interesting subject. Paul Yee's *Saltwater City*, included in the kit, is also an excellent resource.

Some historical notes have been abbreviated for purposes of this unit (e.g. the consequences of the two Opium Wars (1839–1842 and 1856–1860) were not only that more Chinese ports were opened to the west (thereby decreasing trade in Guangzhou), but that Hong Kong was taken by the British, and Britain obtained the right to import and sell opium to the Chinese.

Some students may be surprised by the blatant and institutional **racism** in Canada, particularly during the early immigration period. This topic bears some discussion. Asking students if they think racism exists today would also be a valuable discussion.

A useful link for resources is at UBC's Anti-Racism and Multicultural Education site:
http://pacificedpress.ca/category/school/anti-racismmulticultural

Other Extension Ideas

- Dim Sum
- Dragon Boating
- Walking tours of Chinatown in Vancouver and the Golden Village in Richmond

Introductory Lesson

Introductory Lesson: Why leave?

What is 'home'?

Give each student a blank piece of paper. Ask them to draw 'home' – ask if home is just the roof over their heads, or is it something larger? Does it have different meanings in different contexts – for example, if you are traveling is home your house or Canada?

Using flip-chart paper, label one sheet PUSH and the other PULL. Briefly discuss the idea that there are some things which prompt people to leave their home countries (PUSH factors) and others which lead them to choose a particular new country over another (PULL factors). Brainstorm the following: (the lists included here are ideas only, students may have many more)

What might cause people to move to another country? (Push factors)

- to escape poor economy
- to escape bad political situation (e.g. war)
- to escape persecution
- to escape environmental disaster(s)

Why do people pick one country over another to move to? (Pull factors)

- for a better life – air quality, money, education, human rights
- to be with other family members (who immigrated earlier)

Display these lists for the class to see through the unit (if possible).

Also discuss,

What would be some of the hard things about leaving your home to move to another country?

- leaving family and friends
- new language, food, customs, social norms
- new environment
- new political, social and educational system
- unsure about job
- homesickness

What could you do to make your move easier?

- learn new language
- meet local people
- cook food from home
- write letters home

What could a country do to make life easier for new immigrants?

- respect cultural differences/ensure equal rights
- provide support services; language classes, orientation classes

What do you know about China / Chinese culture / politics?

As you travel through these series of games, keep these things in mind. Why are people leaving China? Is Canada respecting its new immigrants? How are people coping with life in a new country? How would you be feeling if it really was you?

Personal Immigration Stories

After the introductory brainstorming session, work with students to make a list of questions to take home to their families about their own immigration stories.

Some questions might include:

- When did our family come to Canada?
- Where were they from?
- Who in our family first came to Canada? How old were they?
- Why did they come?
- What/who did they leave behind?
- What did they do when they got here? Where did they live? What job(s) did they have? What was life like here when they first moved here?
- What were some surprising or challenging things for them?

Note: Some students may be able to access this information easily. Others may not. Others may be First Nations and not have an immigration history per se. An optional activity would be for those children to write their family story as it was, and is, in Canada (e.g. who their great-grandparents and grandparents were/are and how their lives were different from the student's life), or, for very reluctant storytellers, for them to interview someone from their community (e.g. the school principal, or the librarian).

Students may wish to present their information in a variety of formats:

- posters
- museum display with artifacts
- PowerPoint
- slide show
- video
- written story in book format
- photo album with captions

Encourage students to have a written and visual component to their project.

Display/present to the class.

Introduction to Pacific Rim Geography

Objective

For students to be able to find and recognize key geographic locations related to Chinese immigration.

Materials

- Overhead projector
- Maps: China and Guangdong province – unlabeled transparencies; labeled and unlabeled paper copies
- 2 large pieces of roller paper
- Pens – marker and overhead marker
- List of place names
- Class set of atlases
- Class set of blackline master maps of the China and Guangdong province

Procedure

Prepare before class: Use the transparencies and overhead projector to trace large maps of China and Guangdong province on to a large sheets of roller paper. Leave the map blank (i.e. no labels). Note: producing a wall map will enable students to view the map throughout the unit. You could alternatively do this work solely on the overhead projector with an unlabeled transparency if you do not have space for two (2) large wall maps.

With the class:

- Hand out atlases.
- Ask students to find the Pacific Rim and to locate China and Canada. Tell them that they are going to look at Chinese immigration to Canada; where people have come from and why. Brainstorm some ideas.
- Ask students to find China in their atlases.
- Ask students to find and label the following (either as a large group, or in small groups/individually). Remind students to use pencil first. and then a fine line black pen in their labeling.
  - Guangdong province
  - Beijing
  - Shanghai
  - Taiwan
- Put up the large map of Guangdong province
- Hand out individual copies of the Guangdong province map.
- Give the map an appropriate title and the top of the paper.
- Ask students to find and label the following (either as a large group, or in small groups/individually).

Remind students to use pencil first. and then a fine line black pen in their labelling.

- Guangzhou
- Taiwan
- Pearl River Delta
- Hong Kong
- Macau

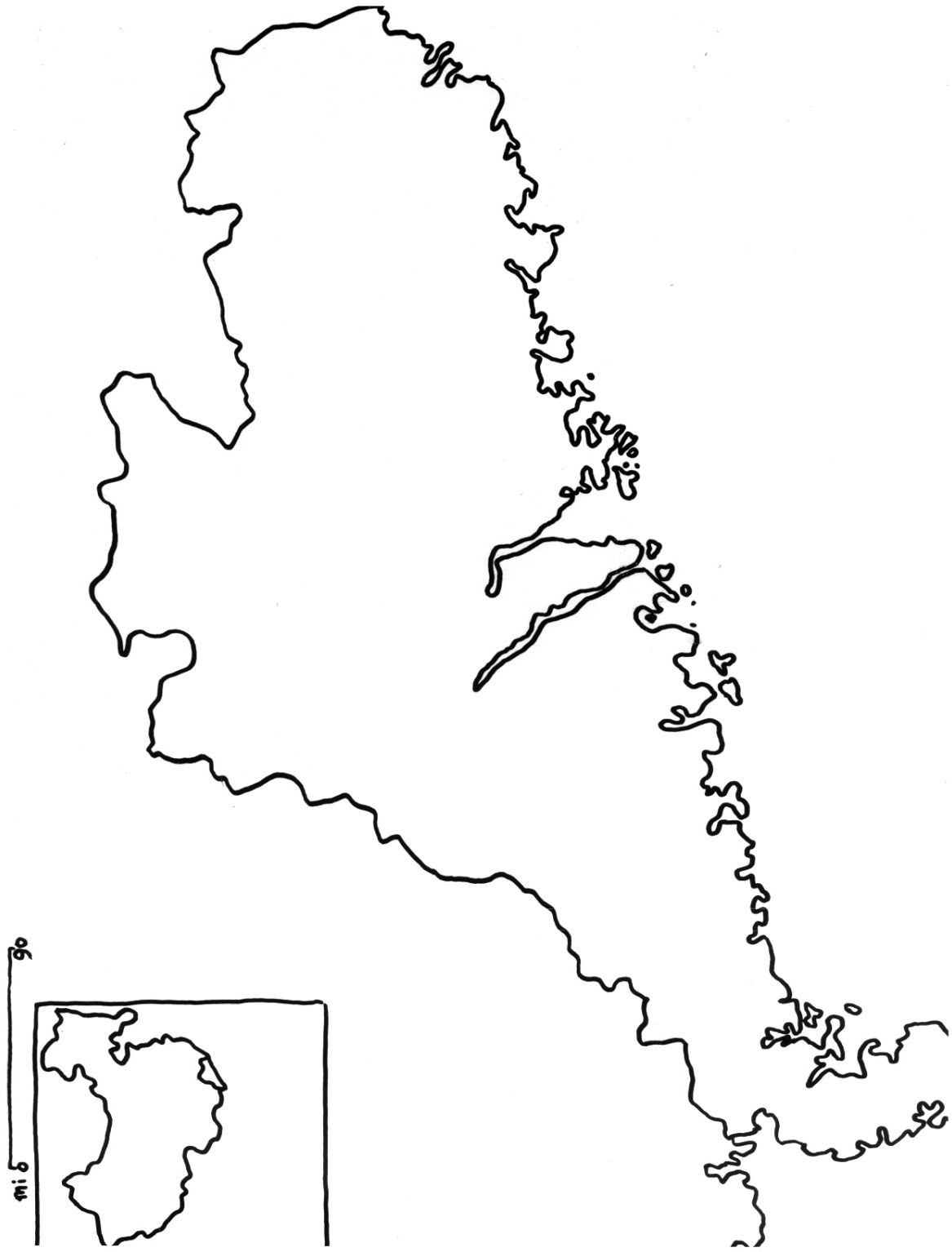
- Ask students if they can also find the following:
  - Enping
  - Kaiping
  - Xinhui
  - Taishan

If they cannot find the names of these smaller cities, help them using the map provided. These communities are where the majority of early immigrants originated.

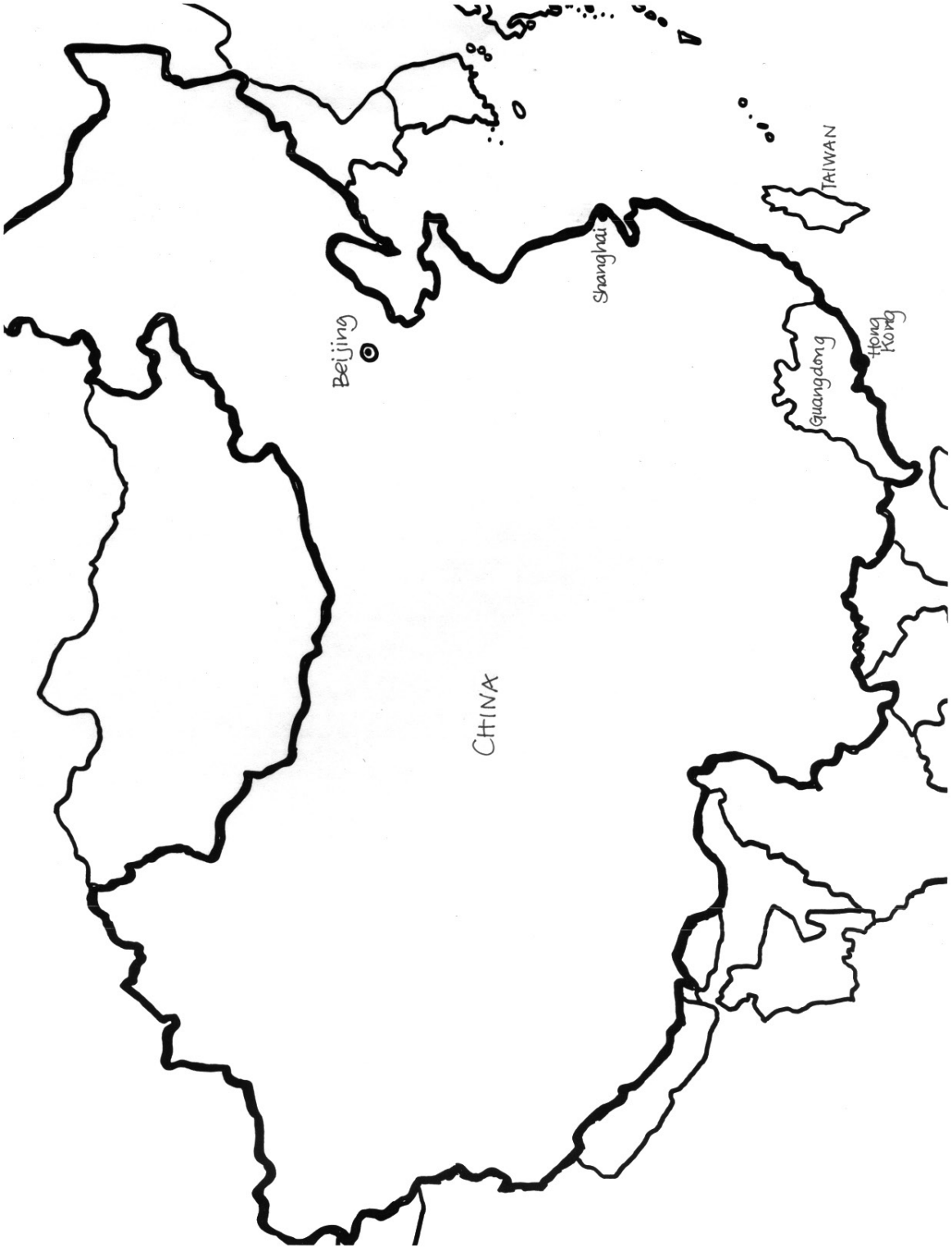
Students should keep these maps in folders for reference throughout the unit.

Map of China

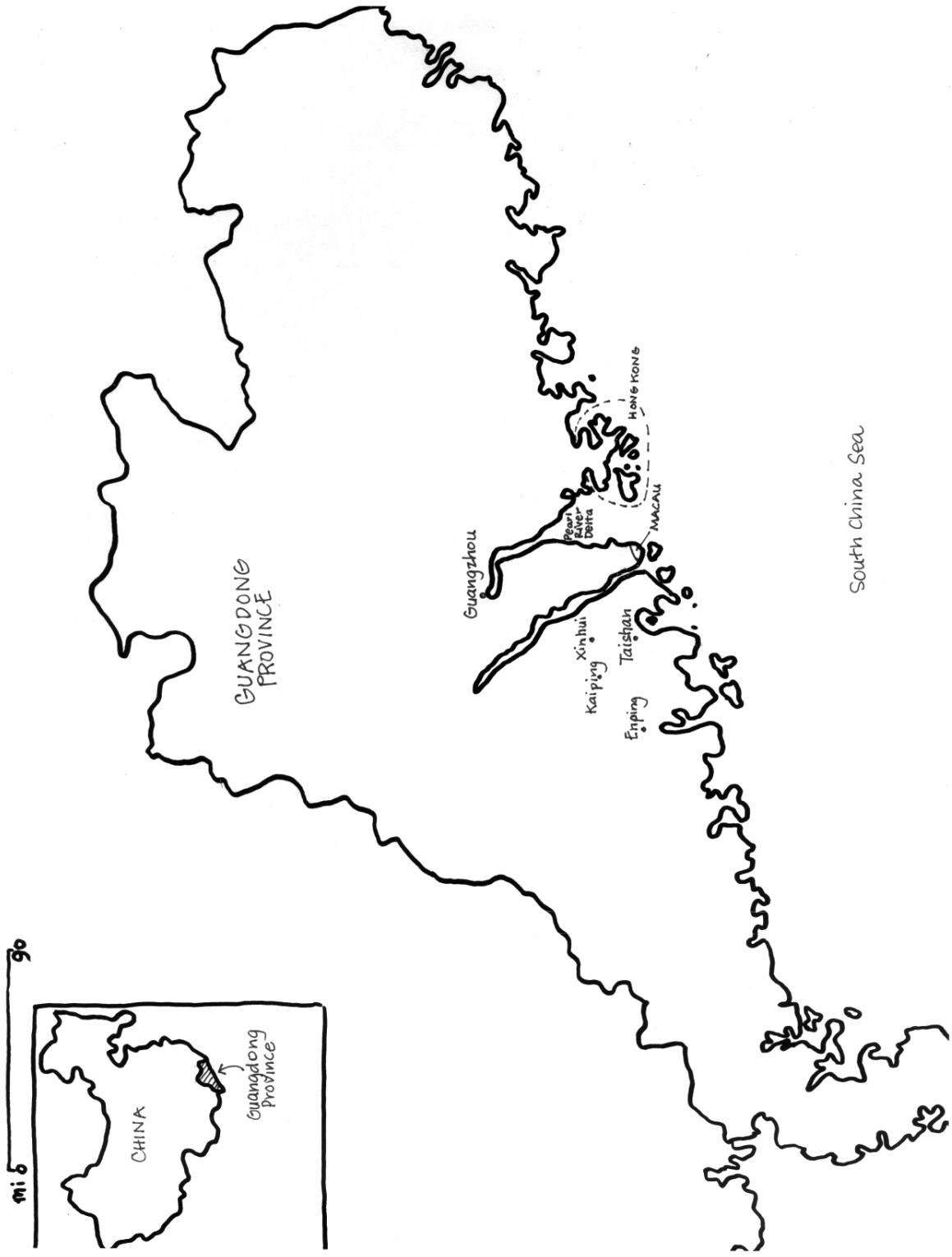
Map of Guangdong Province



Map of China – Labelled



Map of Guangdong Province – Labelled



Timeline 1

Timeline 1 Activity

Objective

For students to be able to understand some of the push and pull factors affecting Chinese immigration to Canada during the late 19th, early 20th centuries.

Materials

Timeline cards (with magnets)

Procedure

1. Place the cards covering events from 1787 – 1923 in order on the board.
2. Remind students of PUSH and PULL factors in immigration discussed in the introductory lesson.
3. On an empty space on the board/wall, create two columns. Label one PUSH and one PULL.
4. Go through the timeline from earliest date to latest. Ask students if the event described on each card is a PUSH or a PULL factor. (Some could in fact be neither – create a separate space for these cards – still visible to the class).
5. Discuss the events as you proceed.

Once all cards dealt with, look at the remaining cards and the PULL factors and ask what kind of reception student think the Chinese received in Canada. If it was a poor, difficult reception and bad treatment, why might they still have chosen Canada?

Timeline 1

1787	Guangzhou – the only Chinese port to trade w/the West
1787-1850	Population of Guangdong doubles to 28 million. ↓ food supply = famine
1839-1842 **1856-1860**	Opium Wars (China vs. Britain) – 4 new Chinese ports = ↓ trade in Guangdong
1848	California Gold Rush – beginning of Chinese immigration to N. America
1851-1908	In Taishan Guangdong – 36 natural disasters & 1 local war
1858	Cariboo Gold Rush (BC) 4000 Chinese men search for gold
1861	First Chinese baby born in Canada (New Westminster)
1872	Chinese immigrants denied the right to vote in Canada
1875-1923	Increasing discrimination against the Chinese (e.g. barred from professions: law, medicine)
1880-1885	Canadian Pacific Railroad (CPR) constructions. 15,700 Chinese workers recruited for ½ the pay of white workers
1885	Head Tax ($50) on all Chinese immigrants
1900	Head Tax ($100) on all Chinese immigrants
1903	Head Tax ($500) on all Chinese immigrants
1907	Anti-Asian riot in Vancouver
1911-1923	Rise in number of sons and nephews joining early immigrants in Canada
1923	The Exclusion Act – no new Chinese immigrants allowed into Canada

Game 1

Game 1: Notes for Teacher

Objectives

For students to learn about the issues of Chinese immigration through a simulated experience. It is the 'journey' that is important (what happens along the way), not the end (i.e. this is not a competitive game).

Materials

- 8 Game boards
- Directions Sheet
- Mah Jong Game – 1 tile for each student
- 8 Dice
- Character Profiles
- Log Sheets

Procedure

Set-Up – Prior to class

- decide on 4 – 6 players per game; organize groups
- copy one 'Game 1 Directions - Student Sheet' per group
- copy Character Profiles and cut into individual cards for students (one profile/student)
- copy Log Sheets (one/student)
- set out 1 Game Board with one Die and appropriate number of Game Pieces (Mah Jong tiles – one for each player) for each group

With Students

- distribute one 'Game 1 Directions – Student Sheet' to each group
- distribute Log Sheets and Character Profiles to students
- review directions. It is a good idea to do a run though with students, prior to actually playing the game. In a trial run, do not record information on paper.

Debrief

- see Debriefing Sheet

******* IMPORTANT NOTES *******

This game is a **simulation**. It is important to note to students that it is meant to reflect the real life experiences of many people coming from China in the late 1800s / early 1900s. **The process of (im)migrating and settling in to a new life can have many frustrations. Ask students to think about how they are feeling as they play the game and to think about how their characters might actually have felt experiencing the events that occur in the game.** These feelings should then be documented in the journal activity following the game.

On the **Character profiles**, some spaces are left blank. Students may fill in this information as/if it is acquired.

The **flags** on Game 1 are the Qing Dynasty flag used from 1890-1912, and the Red Ensign used by Canada (in various forms) from 1868 until 1967.

Early immigrants called themselves **'sojourners'**. Most intended, at least initially, to return to China once they had earned enough money for their families. People who left **Guangdong** province followed a tradition of family separations. It was not unusual for men to be separated from their families; working away from home, for long periods of time. As with the men who migrated to Canada, the men who migrated within China did so for economic reasons.

Understanding the main tenets of **Confucianism** is also important in understanding why men left home for 'Gold Mountain'/North America. Confucianism taught respect for elders and family, as family was the key to peace, economic prosperity and order. "In south China, family power was expressed through lineage or clan, a network of families possessing a common surname and a common founding ancestor. In Guangdong many villages held only a few surnames, and in Say-yup [a county area] many villages contained only one surname. The lineages were Guangdong's largest landowners. They collected rents, loaned money,… dispensed relief for the aged and needy…." (Yee, Paul. *Saltwater City*, 2006. p 9).

Immigration House in Victoria, drawn at the top right of Game 1, was known by Chinese immigrants as **"the piggery"**. On arrival in Canada, the Chinese were detained there in small cells they felt resembled pig pens.

Game 1: Directions – Student Sheet

Objective

To immigrate from China to Canada, to seek work and support for your family.

It is the journey that is important (what happens to you along the way), not the end (i.e. this is not a competitive game).

Materials

- Game board
- Log sheets
- Character pieces (Mah Jong tiles)
- 1 Die
- Character profiles

To Start

- Choose a **character profile**, describing who you are in the game.
- Choose a **character piece** for playing the game.
- Put all of the Character pieces at the Start / in China.
- The oldest character goes first. Then go clockwise from that person.

Rules

From China/Start, roll the die. Move to the space with the same number as the one you rolled.

Do the same when you get to the Chinese Benevolent Association – the number you roll is the number of your job.

Everywhere else, roll the die to determine the number of spaces to move (follow the arrows).

You only move once during your turn.

You **MUST STOP** on **RED** squares. It is a good idea to look and see where these spaces are before the game starts, so that you can remember to stop as you play.

Two spaces have an asterisk (*). If you land on either of these spaces more than once, stay on that space and continue rolling forward on your next turn (do not return to China/the CBA).

Record information from all of your stops on your log sheet. You will need this information at the end of the game.

To End

All players arrive at the last circle (you do not have to roll the exact number to arrive – for example, if there are two spaces between you and the end and you roll a six, you may go directly to the end).

Journal Assignment

Look at your notes on the log sheet and think about how you felt during the game. Write two journal entries. The first, from your character's perspective — what your character's experience was, the details of what happened and how he might have felt. On the second page, write about how **you** felt playing the game and learning about what might have happened to people who immigrated from China a long, long time ago.

Character Profiles

Name	Lee,
Home Province, Country	Guangdong, China
Age	14
Occupation in China	Peasant
Reason for Immigrating	Family wants you to go to Gold Mountain to become wealthy.
Source of Money for Travel	Borrowed from family clan.
Means of Transportation to Canada	Ship
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family in Canada	
Other Experience	

Name	Chan,
Home Province, Country	Guangdong, China
Age	28
Occupation in China	Labourer
Reason for Immigrating	To find work to support family.
Source of Money for Travel	You sign a contract to work in Canada to pay back the travel money.
Means of Transportation to Canada	Ship
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family in Canada	
Other Experience	

Name	Wong,
Home Province, Country	Guangdong, China
Age	36
Occupation in China	Peasant
Reason for Immigrating	Natural disasters have destroyed crops. Little food in your village.
Source of Money for Travel	Borrowed from family clan.
Means of Transportation to Canada	Ship
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family in Canada	
Other Experience	

Name	Wong,
Home Province, Country	Guangdong, China
Age	27
Occupation in China	Peasant
Reason for Immigrating	To make money to support famly in China.
Source of Money for Travel	Borrowed from family clan.
Means of Transportation to Canada	Ship
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family in Canada	
Other Experience	

Name	Lee,
Home Province, Country	Guangdong, China
Age	30
Occupation in China	Merchant
Reason for Immigrating	To open an import-export business.
Source of Money for Travel	Profits from business in China.
Means of Transportation to Canada	Ship
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family in Canada	
Other Experience	

Name	Chan,
Home Province, Country	Guangdong, China
Age	35
Occupation in China	Small land owner – farmer
Reason for Immigrating	Too many natural disasters. No food.
Source of Money for Travel	Sale of some of your land.
Means of Transportation to Canada	Ship
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family in Canada	
Other Experience	

Name	Wong,
Home Province, Country	Guangdong, China
Age	16
Occupation in China	Peddler – sell fruit and vegetables in the market
Reason for Immigrating	Less trade in Guangzhou. Need work
Source of Money for Travel	Borrowed from family clan.
Means of Transportation to Canada	Ship
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family in Canada	
Other Experience	

Name	Wong,
Home Province, Country	Guangdong, China
Age	38
Occupation in China	Peasant – farmer of other people's land
Reason for Immigrating	Shortages of food and work. Need to find work to support family.
Source of Money for Travel	Borrowed from family clan.
Means of Transportation to Canada	Ship
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family in Canada	
Other Experience	

Name: _____

Log Sheet – Game 1

Character's Name: _____

Events that happen on your journey:

- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

Questions that come to you while you are playing (things you'd like to know…)

- _____
- _____
- _____
- _____
- _____
- _____
- _____

Summary:

1. Did you find **permanent work** in Canada? ❑ No ❑ Yes
   If yes, what kind of work did you get? _____
2. Were you able to live **together with your family**? ❑ No ❑ Yes
3. Did you gain **Canadian citizenship**? ❑ No ❑ Yes

What was one thing that surprised you or made you think, hmmm as you played this game? Please be specific.

_____

_____

_____

_____

Journal Assignment

Look at your notes on the log sheet and think about how you felt during the game. Write two journal entries. The first, from your character's perspective — what your character's experience was, the details of what happened and how he might have felt. On the second page, write about how **you** felt playing the game and learning about what might have happened to people who immigrated from China a long, long time ago.

Game 1: Debrief

On separate pieces of flip-chart paper, brainstorm the following (keep the papers for future reference):

Why did people want to leave China to move to BC? (Pull factors)

- for jobs and money; a better life for families in China

What might cause people to leave? (Push factors)

- no jobs in China
- environmental disasters
- no land for growing food
- decrease in trade at Guangzhou port
- war and banditry

What would be some of the hard things about leaving their homes in China?

- leaving family and friends; wives and children
- leaving culture, language and traditions
- long voyage

What things made their move easier?

- Chinese Benevolent Associations
- knowing they were supporting families back home
- familiar goods in Chinatown
- working, living with other Chinese people (sometimes)

What did Canada do for new immigrants?

- not a lot; some jobs (e.g. CPR)

What jobs did people have when they arrived in BC?

- gold miners, CPR workers, cannery workers
- cooks / domestic helpers
- launderers
- restaurant workers
- vegetable farmers

What do you notice about these jobs?

- all involve little education/no professional jobs
- other than miners and CPR workers they are traditionally 'women's work' (in the early days of BC there were few women, but huge competition for men's work – the only jobs 'left' to the Chinese were those other men wouldn't normally take).

Optional QUIZ (play in teams)

What area of China were most people from?

- The area around Guangzhou (Southwestern China); a port city

Which kind of people traveled to Canada?

- Men; labourers, merchants and peasants

What did people who followed Confucius value most?

- family
- education
- hard work
- social order; respect for elders

Was there racism in Canada at the time? Why might people have been racist? How did it affect people from China?

- There was blatant racism.
- People thought that the Chinese might take jobs from whites. Some whites wanted Canada to be 'white' and worried that the Chinese would threaten the white culture.
- There was violence against the Chinese: rock throwing, name-calling, vandalism.
- Chinese were not allowed to vote.
- In 1885, a Head Tax of $50 was required by all Chinese immigrants; this was raised to $100 in 1902 and $500 in 1903, to try and discourage Chinese immigration. It **ONLY** applied to Chinese immigrants.
- Not allowed to do certain jobs: lawyers, accountants, nurses…

What was Head Tax?

- a fee imposed by the Federal Government on all Chinese immigrants entering Canada after 1885. It was meant to discourage immigration from China.

What were the organizations, run by merchants, that helped Chinese people with food, shelter, jobs and health care called?

- Chinese Benevolent Associations

What did Chinese people contribute to the Province of British Columbia?

- the building of the CPR
- the construction of the Cariboo Road and telegraph lines
- labour (clearing land, mining, canning)
- domestic help (cooks, houseboys)
- services (restaurants, tailors, laundries)
- trade with China
- the growth of cities and communities
- vegetables and fruit from farms

Timeline 2

Timeline 2 Activity

Objective

For students to be able to understand some of the push and pull factors affecting Chinese immigration to Canada during the late 20th, early 21st centuries.

Materials

Timeline cards (with magnets)

Procedure

1. Place the cards covering events from 1947 – 2008 in order on the board.
2. Remind students of PUSH and PULL factors in immigration discussed in the introductory lesson.
3. On an empty space on the board/wall, create two columns. Label one PUSH and one PULL.
4. Go through the timeline from earliest date to latest. Ask students if the event described on each card is a PUSH or a PULL factor. (Some could in fact be neither – create a separate space for these cards – still visible to the class).
5. Discuss the events as you proceed.

Once all cards dealt with, look at the remaining cards and the PULL factors and ask what kind of reception students think the Chinese received in Canada. If it was a poor, difficult reception and bad treatment, why might they still have chosen Canada? If it is better or good, do they think there is still racism discrimination directed toward Chinese immigrants ?

Timeline 2

1947	Chinese Canadians permitted to vote for the first time
1947	End of the Exclusion Act of 1923 Canada signs the United Nations Declaration of Human Rights
1949	Mao Tse-tung's Communist Party forms new government in China
1967	A "Points System" is introduced for selecting new immigrants
1978	New emphasis is put on selecting business immigrants: entrepreneurs
1980s	Hong Kong to be handed back over to China in 1997 Large immigration from HK – uncertainty over economic / political future
1982	Canadian Charter of Rights and Freedoms introduced Equality section becomes legal in 1985
1985	Business immigration category includes 'self-employed' & 'investors'
1989	Tiananmen Square crackdown in Beijing, China
1990	Aberdeen Centre opens in Richmond; largest indoor Asian mall in N. America
1996	China still wants to 'reunify' with Taiwan; fires missiles to deter Taiwanese voters from voting for independence
1997	Hong Kong returns to Chinese rule after 150 years under British
2006	The Canadian Federal Government officially apologizes for the Head Tax
2008	Approximately 44% of Richmond's population is of Chinese heritage

We'll Begin from Zero Again

by Joseph Wong

Back in the much younger years when I met my wife, Cecilia, we both dreamt of settling down in a decent country with green grassland, snow capped mountains in the distant background, big blue sky and rivers. And then we finally immigrated to Canada and settled down in Richmond, B.C.

In 1987 we made up our minds to leave Hong Kong where my wife was manager in the telephone department of a hotel and I was a self-employed artist. I was also a part-time lecturer in the Fine Arts Department in the Faculty of Architecture at the University of Hong Kong. This would not be the same if we moved to Canada; everything would have to begin from zero again. Therefore, after granted the immigration visa, my wife, our 11 year daughter Joanna, and I visited Canada for a vacation in the deep winter of '88. We had been hesitating whether to give up the lifestyle in Hong Kong and start everything anew in Canada.

We arrived in Toronto, -30 degrees centigrade with freezing ice. We then went to Montreal - even colder. Finally, we headed for Vancouver, a place where we were not related to anyone except a distant relative, whom we had never met, and a girlfriend of my wife. Early January of '89 we arrived at the International Airport of Vancouver; the first time we saw grass still green amongst the white snow.

When we came to settle down in Richmond, the previous owner of the house had left the house deserted for three months, yet we found the front yard being mowed neatly, no newspaper or garbage in front of the door. We later found that the voluntary mower was our neighbour, Peter, on the right hand side.

New adjustments in everyday life came immediately. My wife had never cooked when she was in Hong Kong and I had never done any housework and the new home was much larger than what we had in Hong Kong.

In the first two weeks we ate instant noodles for our meals before my wife started trying to cook with recipes. We slept on the carpet at night since our containers with all our belongings had not arrived in the first week of our arrival. I went to the next door neighbour, Tom, on our left hand side to borrow a can opener. Twenty minutes later, someone came to our back door. It was Tom holding a small black and white TV set in his hand and said "Keep this for your kid for entertainment until your container arrives." Both our neighbours helped me when I started to work in the backyard. I spent a lot of time learning to use tools, finding ways to buy things to fix the house.

I had a Hong Kong driving licence for more than 20 years but I rarely drove in Hong Kong. I had to learn again how to drive a car. Once by chance I drove through No. 5 Road. It terrified me so much since that road was so narrow and the ditches were not filled there. I was afraid that I might fall into the ditches. Later on, I enlarged my circle, rather than staying around No. 3 Road, Lansdowne and Brighouse, I tried to explore into side streets. Every far end of the road where I found the dyke surrounding Lulu Island, I found farmland. The scenery near the river reminded me of the suburban area in Hong Kong where I made sketches for my paintings and etchings. Some parts were like those of my childhood before I left China - little stream, wooden bridges and rice fields . . . I stood there with the Fraser River behind me while facing the blue mountains from the North of Vancouver. I told myself, "That's it! That's the place I am to settle down with scenery I can be painting for a long time."

There was one Chinese family in our street. We met each other a few days after we moved in. They had a fast food store in Ladner and offered my wife a job. For good for bad, she had to take that job. It was tough and hard work, but she remembered being told she should have some Canadian experience every time she applied for a job ever since coming here. She worked for almost half a year in that food shop; she then became a legal secretary in law offices in the next two years.

Next door to the fast food shop was the Delta Community Arts Council where I got to know the coordinator Pat. She offered me the chance to run some drawing classes there. She also introduced me and my work to Channel 4, their community cable TV. She did a lot in order to keep me working as an artist. She gave me addresses and phone numbers where I could try my luck. In 1990 I exhibited my etchings and drawings for both the Vancouver Community Arts Council and in the Asian Centre of U.B.C. I started to teach drawing lessons at the Richmond Campus of Kwantlen College and eventually the classes developed into more courses on Mixed Media, Drawing & Painting where I met many new faces who were my students. I also learned from these students ways how people do and think here in this community. Little by little I started to pick up some local accent in language.

My daughter Joanna came to Canada as a Grade 7 student. I believe she had a tough time for she sure missed her friends and people around our family in Hong Kong. She had been very shy in the first two years before she opened her mouth easily to speak in English with others. In order to help her language we have not been connecting to any Chinese TV channels except in summer holidays every year. I once recorded with our VCR the movie *The Sound of Music* and replayed it many times so that Joanna might pick up some sentence patterns of speaking English. When she left her junior high school, her ESL teacher was very pleased with her improvement.

After four years staying in the Bridgeport area, we moved out of the neighbourhood when airplane noises and midnight train whistles became a problem to us. We were so used to noise while we were in Hong Kong; buses with their air breaks even after 1 a.m. and we were able to sleep nicely, but we had come to enjoy the serenity of living in Canada.

My yard had also become too much work for me as I needed more time to work in my paintings (though I still remember how we enjoyed eating vegetables from our garden in the first year). We then moved into the Steveston area where one may catch a

bus every 20 minutes. We shop for our Chinese food once a week and do the rest in Steveston or Seafair Malls.

I love to stay in Richmond. I will spend a few more years painting the farm lands, the barns, the river, the slough. I want to record the scene here the way I did with the villages in the suburban area in Hong Kong. I read the book from the Richmond library, *Child of the Fraser*. Sitting by the riverside reminds me of the pioneers who started to build the village here in old times. Every panel on a barn bears an old story to be told. Even the air here has a special kind of fragrance, the smell of buds and blossoms or new grass. The change of light to every part of a day casts a different atmosphere in the scene. Seasons changing give new looks even to a very same spot.

A Most Distinguished Potter

Wayne Ngan is one of Canada's most distinguished potters. In 1983 he received the prestigious Saidye Bronfman Award as an outstanding Canadian craftsman. A collection of his work is on permanent display in the new Canadian Museum of Civilization in Ottawa. His pieces are frequently presented to visiting foreign dignitaries as official gifts from the Canadian government. He is the first living potter to have a piece in Taiwan's National Palace Museum.

He grew up in Richmond and left in 1963. He had passed through Richmond many times but on a particular evening in March 1994, he wanted to search for his original home which he had not seen for 31 years. This is the story he told that night.

Tonight I came back from San Jose, California (from conducting a workshop and lecture) and visited a friend living in Richmond. I tried to find the big farm where I boarded when I went to the Vancouver School of the Arts (now called Emily Carr). This place where I lived in 1959 was a bunkhouse next to a barn. I remembered the farm to be along No. 1 Road and Blundell Road but I couldn't find the land site initially and when I found it I was surprised to find a subdivision with new houses. I did not realize Richmond had changed so much.

I was born in 1937 in Canton. My parents sent me to Canada in 1951 to live with my grandfather on Mitchell Island. I found everything very difficult. I didn't know a word of English and I had to adapt to a different culture and find my own identity. I attended Cambie Junior High and was a baseball player with the Sea Island Sea Bird Jets. After Grade 9 I followed my heart and attended the Vancouver School of Art working nights at a shingle mill to support myself.

One day my grandfather came home early from work. He saw I had come home from school and he asked which school. I confessed to him I was attending The Vancouver School of the Arts and not high school as I had led him to believe. When I met my grandfather that day, we were on the Fraser Street Bridge and

he became so angry when I told him I was attending art school, he almost threw me off the bridge. He asked if I knew of anyone making a living from art. He didn't want to see or speak to me again because I didn't fulfil his wishes. I reached the lowest point of my life. Life was miserable and difficult. Death seemed easier. But I chose life.

I graduated from art school with honours winning the A.W. Tickle Award. I invited my grandfather to come to my graduation exhibition. My pots were selling for $150.00 back in 1963. My grandfather said in Chinatown he could get pots for $5 - $15 and those were lighter and prettier with beautiful pictures. He did not understand why my pots were so expensive. I had given a lot of pots to my grandfather but he always gave them away to his friends. He said they were heavy and didn't like them.

I moved to Hornby Island, one of the Gulf Islands situated between Vancouver Island and the mainland of British Columbia in 1968. The first thing I did was build a kiln. I had no money and built my house from driftwood logs - driftwood was plenty and free. The environment became part of my building.

I work with four different kilns to produce four different kinds of pottery. My most adventurous is a 300 cubic foot wood-fired kiln, inspired by a model of a Sung-Dynasty kiln which I saw many years ago in the Beijing National Museum. I knew how to build a kiln and I had photographs of the museum's model. My kiln was a 20th century recreation of a 10th century kiln.

I started playing with clay as a child in China. We were very poor, but I was born in a country with a lot of clay. I would watch over the water buffalo and take them to where the clay was. I made toys from it. In the western world we don't have the same materials like in China so I came to understand the local materials, had to learn to find my own way of doing things and developed my own style.

I feel lucky to have come to Canada. My difficult early years as a Chinese immigrant in Canada have undoubtedly helped me to develop the strength of mind and body which has enabled me

to attain my personal and artistic achievements.

Editor's note:
Wayne Ngan told me he made many phone calls to find his landlady from the farm house. Although he did not reach her he spoke to artist Raymond Chow. Raymond told him to call me as I'd been trying to find him for his story for this book. "You were looking for me, but I found you. I'll go wherever life leads me," he said over the phone. "We should all listen to our hearts more often, whether it is for a moment in a day, or for a lifetime."

Finger Wipe Design

Nostalgic Scenes of Days Gone By

by Doris Pentecost

The Fraser River used to freeze up enough for people to have big skating parties there. The entrepreneurs of the day set up hot dog and coffee stands on the banks and did a thriving business. Later before the ice could become too established the big paddle wheeler *The Samson* plied the river, breaking up the ice to keep it from putting pressure on the bridge structure.

We swam in the river before it became so polluted. On the river banks, we built big bonfires and cooked hot dogs and corn on the cob, which we bought by the sackful from the local farmers.

A man built a dance hall for his wife on the grounds of what is now Mitchell School at Cambie and No. 5 Road. Later it became a place where the ladies of East Richmond held quilting parties, Sunday School classes and events such as showers and concerts; then it became an annex of Mitchell School. The school itself was originally one room, then four rooms and added onto until it became its present size. When I went to Mitchell there was no gym, so we'd put on our gum boots and slosh through the water to the East Richmond Hall on Cambie to have our gym classes.

At the side of the road there was a huge fir tree and it took about seven girls, joining our hands to surround the circumference of this giant.

Like most communities we had our local bully who liked to push the girls off their bikes, spit in our faces. One night there was a lantern slide in the East Richmond Hall and my girlfriend and I sat side by side. Who should sit in front of us but the bully. Part way through the show he decided to have his fun and started turning around and tormenting us. The final straw was when he punched my friend in the stomach. Suddenly something snapped, I jumped to my feet, grabbed him by the hair and slapped his face several times. Unbeknownst to me the slide projector picked up the whole episode and flashed it all on the screen. Everyone clapped and cheered while an elderly friend called out

Richmond's First Chinese School

by Miriam Chang

There was a group of friends who all had children in school as we wanted them to learn English. While they had this opportunity, we also wanted to ensure that they continue to learn the language and culture of their heritage. A group of parents - Josephine Chu, Marie Ma, Joyce Chow, Laura Leong and I had met through swimming, skating, dance lessons. We all had an interest in wanting to establish a Chinese School in the community.

I had the qualifications to teach as I had graduated from the Taiwan Normal University, so I headed up the teachers committee. Marie Ma spoke English well and knew the Richmond community and talked to the School Board. The friends gathered at a home one evening to discuss how we were going to form a Chinese School.

The first location for the school was at Ferris School. We decided on lessons once a week, every Wednesday, as we didn't want to overwork the children. Over the years the location of the school changed several times. When we added more classes, we moved from Ferris School to London Junior High and later to Burnett Junior High.

The school was run by parents on a volunteer basis and only the teachers were paid. I was involved on the Executive at the beginning but also had to wear many other hats. We eventually appointed a Head Teacher/Principal. Initially we taught Cantonese only and later we added Mandarin classes. I was the liaison between the two departments as I could speak both languages. At this time, Kim Tsang joined the group and she headed up the Mandarin Department.

We wanted to have cultural activity as well. In 1979 was the Richmond Centennial and we decided the Chinese community should do something for this celebration. So Kim Tsang, Marianna Kwong, Stella Wang, Alice Au, Winnifred Yang and I formed a dance troupe which we called the Richmond Chinese

Folk Dancers. I taught the children how to dance so they could go in the parade. We also danced for Senior Citizen's Homes, the Hospital, the Arts Centre, at school and at parties with friends.

Shortly after the dance group was formed, friends asked me to teach singing so I casually formed the ladies choir and taught singing lessons at home. We rehearsed at people's houses, I conducted and we sang at the Chinese School party. I was also involved in the church choir at the Richmond Chinese Alliance Church.

During this time I met artist, Winnifred Lee and became her first art student. Winnifred was a friend and teacher and soon we had a number of people taking lessons. Once again Kim Tsang, Jeanny Tang, Caroline Woo, Laurence Chang, Winnifred Lee and I decided to start a club - The Richmond Chinese Calligraphy and Painting Club under the Arts Centre was founded. Many of us had the pioneering spirit and decided "If there isn't one, then create one."

I currently teach for the Richmond Continuing Education night school. When I started I taught Mandarin but now I only teach Cantonese. I teach the language and introduce the Chinese culture to the students. I use my singing knowledge and apply it to teaching the language. Cantonese has nine tones which can be simplified to six tones. I teach the students to sing this melody of tones like a little song, so that they remember the six tones and speak with a perfect Cantonese accent.

It is important for us to pass on our heritage to our children but we also feel it is important to share the best of what we can offer with our Canadian friends and neighbours.

Miriam Chang was a co-founder of the Richmond Chinese School, the Richmond Chinese Folk Dancers and the Richmond Chinese Calligraphy and Painting Club. For now, she is still a member of the Richmond Chinese Calligraphy and Painting Club. She teaches Cantonese for Richmond Continuing Education and singing lessons at home.

Richmond Roots for Three Generations

by Derek Dang

Richmond has always been home to me. The Dang family has been involved in farming, fish processing, the grocery store business and in real estate.

Many people think that the influx of Chinese people to Richmond is a recent phenomenon and, to a certain extent, it is. However, long before the threat to Hong Kong of a communist takeover in 1997, settlers from that area were coming to Canada. They were looking for the "Gum-Sahn" or Gold Mountain . . . the promised land of opportunity.

My grandfather, Dang Hong, of Canton, China, paid a $500 head tax to come to Canada in 1912. At age 23, Dang Hong settled in Ladner with his older brother and made his living as a potato salesman who travelled the lower mainland and Vancouver Island. In addition, the brothers owned and operated a large farm in Ladner, which was eventually sold to pay accumulated gambling debts of the older brother.

In 1936, Dang Hong moved to Richmond where he became a Chinese labour contractor, providing local farmers (the Mays, the Savages, the Maddocks to name a few) with the labour necessary for planting and picking the various cash crops for which Richmond has been famous. The days were long, starting at 5 a.m. and ending at 6 or 7 p.m.

The Dang family grew . . . In the 60s, Dang's three sons had to find a means to feed their young families. They chose not to work the farms because many were being subdivided for new homes, industrial parks and eventually, even for golf courses. The boys all became involved in the grocery store business, each operating a successful corner store for many years.

My parents, Tony and Mamie Dang, lived near the poverty line for five years before finding an ideal location in 1963 for their corner grocery store at Blundell and Garden City. The store was

old and dilapidated, but the location was good and the neighbours were friendly.

Initially they lived in terrible conditions, but managed to save and prosper. Tony and Mamie believed that the way to succeed was through extra service: opening for 16 hour days, seven days a week including holidays . . . to provide service when no one else would.

Tony and Mamie owned and operated Blundell Grocery for 28 years. At first, Tony also worked at the B.C. Packers Fish Cannery to supplement the family income. While Tony was away, Mamie would run the store alone and look after their four small children, aged five years and under!

In 1970, Tony and Mamie were able to build a new building and bought other property in both Richmond and Vancouver, whenever they could afford it.

Richmond, indeed, was a better home for the Dang family. The four children all went through the public school system from kindergarten through high school graduation. Community and neighbourhood acceptance was important and satisfying for the family.

As the 1980s ended, so did the idea of running a successful corner grocery store. Convenience stores and chain stores, with extended hours have meant increased competition, wiping out the "mom and pop" local Chinese grocery lifestyle.

In terms of survival, the Dang family is a classic case. Armed with an ingrained sense of work ethic, and thanks to some good planning and luck, the Dangs continue to develop a broadening presence as Richmond continues to grow.

I embrace my family's community spirit cultivated so many years ago. My family has benefitted and thrived in this community and as a third generation Richmond resident, I want to give back to the community. Having been a part of the basic fabric of Richmond through the school system, the sports teams and activities, and today in business and through charitable organi-

zations and volunteer work, I cannot think of a more favourable environment to live and raise a family of my own. It is a thrill to call Richmond home.

Derek Dang makes his living as a realtor with Homelife Richview Realty and is an active participant in many local organizations in the community.

European Village at Fantasy Garden World

Re: Turtles - Form T.505B

by Robert de Ridder

Yes! We were going to Canada! I had got the job!

Now to details. Lesley, my wife, looked after the easy bits. She arranged the move itself, chose a house for us, a school for the children, sorted out the expenses and booked the tickets.

I arranged the turtles.

I got two one litre ice cream cartons which we would eventually carefully place under our seats in the plane. Our biggest turtle, proudly named "Vancouver," would occupy one of the cartons, and the other four - Emily, Sarah, Toby and Rocket would occupy the other carton, since they were each only about two inches big. However, the cartons had to be insulated, carryable and comfortable; and to build these complex structures I had to know how much room there was under a plane seat, not an easy task to find out at all.

I then had to see which airline would allow the turtles to travel with us. After all, they could dry out in the cargo hold, and they are turtles that like company. After talking to lots of different people, I eventually got Air Canada to agree to fly them in with us, but only after special permission was obtained from Head Quarters in Montreal.

I then had to get turtle immigration papers, and this involved months of negotiation with Immigration Canada, the Federal Ministry of Fisheries and Oceans, the Ministry of Agriculture and the Surgeon General, all of whom knew that I had to have a Turtle Visa but that they were not the ones to issue it. Eventually, a secretary in one of the ministries relented, took the plunge and issued a Visa.

And all my wife did was the human part of the move.

Now as we were approaching Vancouver, snow seemed to be attacking the plane wings, but as we pulled to a halt the snow seemed to relax and floated down aimlessly onto the tarmac.

became one of the founding Board of Directors of the Richmond Foundation. Other examples of significant conference outcomes were the establishment of the RCMP Bicycle Patrol, the Child Care Advisory Committee and serious dialogue with youth and movement towards a youth centre.

I have had the honour of being involved with a number of these conferences in a variety of capacities: as a panelist in a workshop, as workshop organizer, as overall chairman of the program committee and as a participant. The conference has evolved and grown over the years, but its strength is still the same. It provides, in the spirit of cooperation and dialogue which are prevalent in this community, a forum for community discussion and input into community decision making by citizens who work and/or live in Richmond - an ideal that is very dear to my heart. Richmond truly is the "Big City" with the "Small Town" heart and soul.

In addition to the above organizations, Louise Young has been involved with the Richmond Information and Volunteer Centre (now Richmond Connections); the Richmond Community Services Advisory Council and the Council of Community Association. Louise is the Coordinator of Volunteer Services with the Richmond Hospice Association.

Gateway to the Orient

by Anna Yip

Richmond is the gateway to the Orient. Likewise, it is, to many immigrants, the gateway to North America. Many of them having been successful in their previous business ventures, will be anxious to do the same in Canada. Our Association strives to help them to plant their roots in Canada.

The Association was officially inaugurated in February, 1993 with a ceremony and a Chinese banquet at the Metro Garden Restaurant. The inaugural dinner was well attended by over 400 guests, among whom were dignitaries and representatives from three levels of government.

In order to fulfil our function in providing a forum for networking, we have organized and held regular monthly luncheon meetings on the first Thursday of every month. We have invited distinguished speakers to address the audience on current affairs or topics which have a general appeal to our members.

Apart from the monthly luncheon meetings, we have also worked with other associations in organizing events throughout the year. In September 1993, the City of Richmond organized an Asia Trade Mission to Hong Kong and Taiwan. Our Association was invited to join and seven members from our Association participated. The delegation was led by Mr. Lino Siracusa, Manager of Economic Development of the City of Richmond. Subsequent to the official leg of the trade mission, our contingent extended their business trip to Shanghai and Zhuhai in China.

Anna Yip is assistant vice-president and manager of the Hongkong Bank of Canada's branch on Westminster Highway. She is a Director of SUCCESS (United Chinese Community Enrichment Services Society) and past Chairperson of the "First Christmas in Canada" event organized by SUCCESS to welcome and entertain more than 2,000 new immigrants. She is president of the Richmond Asian Pacific Business Association.

Game 2

Game 2: Notes for Teacher

Objectives

For students to learn about the issues of (Chinese) immigration through a simulated experience. This game focuses on the process of immigration (the Points System used by the Canadian government to determine whether potential applicants will be admitted to Canada). Again, it is the 'journey' that is important (what happens along the way), not the end (i.e. this is not a competitive game).

Materials

- 8 Game boards
- 8 Dice
- Directions Sheet
- Mah Jong Tiles – 1 tile for each student
- Character Profiles
- Log Sheet
- Transit maps
- Chinese – English dictionary
- Map of Richmond
- Application to Immigrate to Canada
- Immigration Points System Information Sheet
- Citizenship questions – paper copy (Alternatively, if there is access to a computer in the classroom, the Richmond Public Library has an excellent link to practice questions www.yourlibrary.ca/citizenship/)

Procedure

Set-Up – Prior to class

- decide on 4-6 players per game; organize groups
- copy one 'Game 2 Directions – Student Sheet' per group
- copy Character Profiles and cut into individual cards for students (one profile/student). Try to have at least one skilled labourer, one business person and one student/work permit character for each group.
- copy Log Sheets (one/student)
- copy Application to Immigrate to Canada (one/student)
- copy Immigration Points System Information Sheet (2/group)
- set out 1 Game Board with one Die and appropriate number of Game Pieces (Mah Jong tiles – one for each player) for each group

- set up and information table with additional resources for the game. The information table is a resource for students to use in answering questions posed during the game. It can be 'staffed' by a teacher/principal/librarian/parent, or 'unstaffed' depending on circumstances.
  - transit maps
  - Chinese – English dictionary
  - map of Richmond
  - Citizenship questions. If the paper copy is used, students may choose questions at random, on their own, or a teacher may act as invigilator and ask the questions to those who come to the information table.

With Students

- distribute one 'Game 2 Directions – Student Sheet' to each group
- distribute Log Sheets and Character Profile to students
- review directions. **It is a good idea to do a run though with students, prior to actually playing the game. In a trial run, do not record information on paper.**

Debrief

- see Debriefing Sheet

***** IMPORTANT NOTES *****

This game is a **simulation**. It is important to note to students that it is meant to reflect the real life experiences of many people coming to Canada. **The process of immigrating and settling in to a new life can have many frustrations. Ask students to think about how they are feeling as they play the game and to think about how their characters might actually have felt experiencing the events that occur in the game.** These feelings should then be documented in the journal activity following the game.

On the **Character Profiles**, some spaces are left blank. Students may fill in this information as/if it is acquired.

When players are deciding which path (**work/student permit, skilled labour, business**) their character should follow, remind them that **it is not only the number of points they have, but also their background/ skills** which determine the direction they take. Skilled labour includes all professions that have some academic training (nurse, doctor, nutritionist, teacher). Business people (or 'entrepreneurs') are people who own/run stores or import and export goods. **Business people must have "business" or "entrepreneur" in the occupation section of their character profile.**

If a character does not have enough points for either the Skilled Labour or Business route, they must travel the Student/Work Permit route *first*, in order to accumulate enough points. They can travel this route more than once. They should add any additional points gained on this route to their original amount, on the log sheet (the "first total" is their original total from the *Application to Immigrate*).

A character may have neither training, nor a business. In which case, they will have to travel the Student/ Work Permit route first.

This process is reflective of the current immigration system in Canada.

Before starting the game, let students know **that immigrants do not always get to pursue their professions from their lives in their home countries**. Often qualifications help them gain enough points to enter Canada, but then are not recognized as sufficient for practice. A good example that is often in the media is doctors.

If a person has a family to raise, or other financial obligations (e.g. elderly parents to support), they may have to take any job they can (e.g. at a fast food restaurant, driving a taxi) in order to pay bills. If they do not have other people depending on them, they may have the opportunity to re-train or re-qualify through study in Canada (this can take a long time and cost a lot of money).

The background **flags** on Game 2 are the Chinese national flag and Canadian flag in current use. While many immigrants of Chinese ancestry do not necessarily immigrate directly from China, the flag is used to represent a common cultural history. It is relevant in that people immigrate from places like Hong Kong and Taiwan sometimes as a reaction to the influence that China has over those places.

Under the Immigration Points System, any **family member with a 'disability'** cannot be admitted (although this can be appealed).

The **waiting period** for processing immigration applications is very long (i.e. people wait in China or Hong Kong or Taiwan for a long time before obtaining a visa to come to Canada).

Game 2: Directions – Student Sheet

Goal

To immigrate to Canada, seeking work and support for your family, and citizenship in your new country. It is the journey that is important (what happens to you along the way), not the end (i.e. this is not a competitive game).

Materials

- Game Board
- Character profiles
- Character pieces (Mah Jong tiles)
- 1 Die
- Log sheets

To Start

- Choose a character profile, describing who you are in the game,
- Choose a character piece for playing the game.
- Put all of the Character pieces at the Start / in China.
- Use your character profile to fill out your 'Application for Immigration'.
- Determine the number of points you have using the 'Immigration Point System' sheet.
- The youngest character goes first. Then go clockwise from that person.
- Look at your character card and the immigration requirements sheet, decide which route would be best for your character. On your first turn, move to that space (ie. Either Student/Work Permit, Skilled Labour, or Business).

Rules:

You **MUST STOP** on **RED** circles.

On red, blue or green spaces, follow directions (you don't necessarily roll the die to move forward). Follow the coloured arrows.

You only move once during your turn. If the space says, "roll X to leave", do so on your next turn. Roll only once each turn.

When on or moving to a black space, roll the die to determine the number of spaces to move (follow the arrows).

If you are asked to answer a question and you give an incorrect answer wait a turn to try again.

Record information from all of your stops on your log sheet. You will need this information at the end of the game.

To End

All players arrive at the last circle (you do not have to roll the exact number to arrive – for example, if there are two spaces between you and the end and you roll a six, you may go directly to the end).

Journal Assignment

Look at your notes on the log sheet and think about how you felt during the game. Write two half page journal entries. The first, from your character's perspective — what your character's experience was, the details of what happened and how he might have felt. On the second half page, write about how you felt playing the game and learning about what might have happened to people who have recently immigrated to Canada.

Who can become a Canadian citizen

To become a Canadian citizen …

You must be a permanent resident and be 18 years of age or older.

Children under 18 years of age can also become citizens, but they do not have to meet the same requirements as adults (see "Applying for Children").

You must have lived here for at least three years

You must have lived in Canada for at least three years (1,095 days) out of the four years immediately before you apply for citizenship. For example, if you applied for citizenship on June 1, 2006, we would count back to June 1, 2002. The time you lived in Canada AFTER you became a permanent resident counts as half time (half a day for each day) only if it falls within these four years. If you came to Canada on a visa (for example, a student or a work visa) before you became a permanent resident, contact the Citizenship and Immigration Canada (CIC) Call Centre to find out when you can apply for citizenship or use the online Residence Calculator available on CIC's website at www.cic.gc.ca.

You must know English or French

English and French are the official languages of Canada. You must know enough of one of the two languages to understand other people and for them to understand you. That is, you need to be able to speak English or French well enough to communicate with people.

You must learn about Canada

You must know the rights and responsibilities of Canadians, such as the right and responsibility to vote. You must also know some things about Canada's history and geography, and its political system. When we receive your application, we will send you an acknowledgement letter and a copy of our free publication, A Look at Canada. You will have to answer questions on the information in this publication when you go for your citizenship test.

Applying for children

Parents, including adoptive parents, or legal guardians may apply for citizenship on behalf of minor children (under 18 years of age). One parent, including an adoptive parent, but not a legal guardian, must already be a Canadian citizen or must be applying to become a citizen at the same time.

To become citizens, minor children need to be permanent residents but do not need to have lived in Canada for three years. Minor children do not have to write the citizenship test.

Who cannot become a Canadian citizen

You cannot become a Canadian citizen if

- you are in prison, on parole or on probation
- in the past four years, you were in prison, on parole or on probation for a year or more
- you were convicted of an indictable offence or crime, or an offence under the *Citizenship Act* in the three years preceding your application
- you are currently charged with an indictiable offence or crime, or an offence under the *Citizenship Act*
- you are under a removal order (instructed by Canadian officials to leave Canada)
- you are under investigation for, are charge with, or have been convicted of a war crime or a crime against humanity
- your Canadian citizenship has been taken away (revoked) in the past five years

The items listed above are prohibitions — factors that could prevent you from becoming a Canadian citizen. The application form contains questions on these prohibitions, and you must answer them truthfully when you apply for citizenship. We will check with the police to see if you have a criminal record that would prevent you from becoming a Canadian citizen. We will also check immigration records to make sure you are a permanent resident. If you think you may not qualify because you have been charged with a crime or you have a criminal record, or if you need more information on this subject, contact the CIC Call Centre.

Application to Immigrate to Canada

Complete the left-hand column of this application using your character profile card. Then use the **Immigration Points System** sheet to complete the right-hand points column. This will help you determine how you enter Canada – either through *work/student permit*, *skilled labour*, or *business*.

1. Your full name (as shown on your passport) **Points**

Family name:_____

Given name(s):_____

2. Your age

Age:_____

3. Your country of citizenship

_____

4. Your first language

_____

5. Where do you intend to live in Canada?

_____

6. Education

What is your highest level of education?

- ❑ Elementary school
- ❑ High School
- ❑ Diploma Trade/Apprenticeship
- ❑ Bachelor's Degree
- ❑ Master's Degree
- ❑ PhD.

7. Language skills

English ❑ Fluent ❑ Some ❑ None

French ❑ Fluent ❑ Some ❑ None

Points

8. Your current occupation

_____

Years of experience

- ❑ Less than 1 year
- ❑ 1 year
- ❑ 2 years
- ❑ 3 years
- ❑ 4 years or more

9. Arranged employment in Canada

Do you have a job to go to, or a business plan, in Canada?

- ❑ No
- ❑ Yes

10. Work in Canada

Have you ever worked full time in Canada?

- ❑ No
- ❑ Yes

11. Study in Canada

Have you ever studied in Canada for at least a year?

- ❑ No
- ❑ Yes

12. Family in Canada

Do you have any family members who are already living in Canada?

What relationship are they to you?

- ❑ No
- ❑ Yes ➔
  - ❑ Mother
  - ❑ Father
  - ❑ Spouse (Husband or Wife)
  - ❑ Brother or Sister
  - ❑ Daughter or Son
  - ❑ Cousin
  - ❑ Aunt or Uncle
  - ❑ Niece or Nephew
  - ❑ Grandchild/Grandparent

Now add up all your points and write the total here: Total

Immigration Point System

After you complete the *Application to Immigrate*, use the information below to determine the number of points you are eligible for and to complete the points column of your application.

Age (maximum 10 points)

16 and younger ..... 0 points (min.)
17..... 2 points
18..... 4 points
19..... 6 points
20..... 8 points
21-49 years old ..... 10 points (max.)
50 ..... 8 points
51 ..... 6 points
52 ..... 4 points
53 ..... 2 points
54 and older ..... 0 points (min.)

Education (maximum 25 points):

University – Master's Degree or Ph.D..... 25 points
University – Bachelor's Degree..... 20 points
Diploma, trade certificate or apprenticeship ..... 15 points
Completed high school..... 5 points

Language (maximum 24 points):

	Fluent	Some	None
English	16 points	8 points	0 points
French	16 points	8 points	0 points

Work Experience Factor (maximum 21 points)

Years of Experience

One year ..... 15 points
Three years..... 19 points
Two years ..... 17 points
Four or more years ..... 21 points

Arranged Employment in Canada

If you have a job offer or business plan in Canada ..... 10 points

Adaptability (maximum 10 points)

a) Previous Work Experience in Canada

If you have worked in Canada for a minimum of a year ..... 5 points

b) Previous Study in Canada

If you have studied in Canada for a minimum of a year ..... 5 points

c) Relative in Canada

If you or your accompanying spouse has a close relative who is a citizen or permanent resident of Canada,..... 5 points

Note: only **5 points may be awarded, even if there is more than one **close relative** in Canada.*

Name	CHAN, Bonnie
Home Province, Country	Hong Kong
Age	24
Occupation in China	Pharmacist
Reason for Immigrating	Would like to work in Canada. Friends live there.
Education	Bachelor's degree
Languages	Cantonese English – fluent
Work Experience	2 years as a Pharmacist
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family with you	
Family in Canada	Aunt
Other Experience	

Name	LAM, Michael
Home Province, Country	Hong Kong
Age	40
Occupation in China	Artist, Art Teacher
Reason for Immigrating	For a different lifestyle and environment – more open space
Education	PhD in Fine Arts
Languages	Cantonese English – fluent
Work Experience	20 years as a College professor
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family with you	Wife and daughter
Family in Canada	
Other Experience	

Name	YE, Jia Bao
Home Province, Country	Shanghai, China
Age	32
Occupation in China	Clothing Factory Worker
Reason for Immigrating	Health reasons – need cleaner air
Education	High School
Languages	Shanghaiese
Work Experience	15 years at the factory
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family with you	Husband and child
Family in Canada	Sister
Other Experience	

Name	HWANG, Winnie
Home Province, Country	Taipei, Taiwan
Age	35
Occupation in China	Business Owner
Reason for Immigrating	To start a new business
Education	Bachelor's degree
Languages	Taiwanese Mandarin
Work Experience	10 years in business
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family with you	Husband
Family in Canada	Brother
Other Experience	

Name	WONG, Patti
Home Province, Country	Hong Kong
Age	36
Occupation in China	Bank Teller
Reason for Immigrating	Worried about Hong Kong's transfer to China in 1997
Education	High School
Languages	Cantonese Some English
Work Experience	12 years in a bank
Employment in Canada	Studied English in Canada one year after high school
Canadian Citizenship	❑ Yes ❑ No
Family with you	Husband and two children
Family in Canada	Uncle
Other Experience	

Name	HONG, Elizabeth
Home Province, Country	Manila, Philippines
Age	24
Occupation in China	Nurse
Reason for Immigrating	To find a good job
Education	Bachelor's degree
Languages	Tagalog English – fluent
Work Experience	2 years as a nurse
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family with you	None
Family in Canada	None
Other Experience	

Name	SHENG, Wallace
Home Province, Country	Beijing, China
Age	52
Occupation in China	Doctor
Reason for Immigrating	Family in Canada
Education	M.D. (PhD)
Languages	Mandarin Some English
Work Experience	20 years as a doctor
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family with you	Wife
Family in Canada	Daughter & grandchild
Other Experience	

Name	HE, Jia Mei
Home Province, Country	Beijing, China
Age	26
Occupation in China	Nutritionist
Reason for Immigrating	For better health
Education	Master's degree
Languages	Mandarin Some English
Work Experience	3 years as a nutritionist
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family with you	None
Family in Canada	None
Other Experience	

Name	WONG,
Home Province, Country	Guangzhou, China
Age	43
Occupation in China	Business – import/export
Reason for Immigrating	To expand business
Education	High School
Languages	Cantonese English – some
Work Experience	10 years in business
Employment in Canada	
Canadian Citizenship	❑ Yes ❑ No
Family with you **Family in Canada**	Wife and one child
Other Experience	

Name:_____

Log Sheet – Game 2

Character's Name:_____

Events that happen on your journey:

- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

Add Any Additional Points:

First Total:____

+ _____

+ _____

+ _____

+ _____

+ _____

+ _____

+ _____

+ _____

+ _____

Grand Total = _

Questions that come to you while you are playing (things you'd like to know…)

- _____
- _____
- _____
- _____
- _____
- _____
- _____

Summary:

1. Did you find **permanent work** in Canada? ❑ No ❑ Yes
   If yes, what kind of work did you get?_____
2. Were you able to live **together with your family**? ❑ No ❑ Yes
3. Did you gain **Canadian citizenship**? ❑ No ❑ Yes

From your character's perspectives, was it easier to immigrate to Canada in Game 1 or Game 2. Why?

Journal Assignment

Look at your notes on the log sheet and think about how you felt during the game. Write two journal entries. The first, from your character's perspective — what your character's experience was, the details of what happened and how he might have felt. On the second page, write about how you felt playing the game and learning about what might have happened to people who have recently immigrated to Canada.

Citizenship Test: Questions

The questions in the citizenship test are based on information provided in this booklet. The test includes questions about:

- the right to vote in elections in Canada;
- the right to run for elected office;
- voting procedures in Canada and how to register yourself as a voter;
- Canada's main historical and geographical features;
- the rights and responsibilities of a citizen;
- the structure of Canadian government; and
- Confederation.

You should also be ready to answer more specific questions about your region's economy, geography and history. Use the questions below to prepare for your test. All the answers to the questions in Section I can be found in this booklet.

Section II contains questions about your region. You will have to find the answers to these questions yourself.

Section I – Questions About Canada

Aboriginal Peoples

1. Who are the Aboriginal peoples of Canada?
2. What are the three main groups of Aboriginal peoples?
3. From whom are the Métis descended?
4. Which group of Aboriginal peoples make up more than half the population of the Northwest Territories and Nunavut?
5. Why are the Aboriginal peoples of Canada working toward self-government?

History (answers can be found in the sections on regions of Canada)

1. Where did the first European settlers in Canada come from?
2. Why did the early explorers first come to Atlantic Canada?
3. What three industries helped the early settlers build communities in the Atlantic region?
4. Who were the United Empire Loyalists?
5. When did settlers from France first establish communities on the St. Lawrence River?
6. Which trade spread across Canada, making it important to the economy for over 300 years?
7. What form of transportation did Aboriginal peoples and fur traders use to create trading networks in North America?

8. What important trade did the Hudson's Bay Company control?
9. What did the government do to make immigration to western Canada much easier?

Confederation/Government

1. What does Confederation mean?
2. What is the Canadian Constitution?
3. What year was Confederation?
4. When did the *British North America Act* come into effect?
5. Why is the *British North America Act* important in Canadian history?
6. Which four provinces first formed Confederation?
7. Which was the last province to join Canada?
8. When is Canada Day and what does it celebrate?
9. Who was the first Prime Minister of Canada?
10. Why is the *Constitution Act*, 1982 important in Canadian history?

Rights and Responsibilities

1. What part of the Constitution legally protects the basic rights and freedoms of all Canadians?
2. When did the *Canadian Charter of Rights and Freedoms* become part of the Canadian Constitution?
3. Name two fundamental freedoms protected by the *Canadian Charter of Rights and Freedoms*.
4. Name three legal rights protected by the *Canadian Charter of Rights and Freedoms*.
5. List three ways in which you can protect the environment.
6. Who has the right to apply for a Canadian passport?
7. What does equality under the law mean?
8. Name six responsibilities of citizenship.
9. Give an example of how you can show responsibility by participating in your community.
10. List four rights Canadian citizens have.
11. What will you promise when you take the Oath of Citizenship?

Languages

1. What are the two official languages of Canada?
2. Give an example of where English and French have equal status in Canada.
3. Where do most French-speaking Canadians live?

4. Which province has the most bilingual Canadians?
5. Which province is the only officially bilingual province?

Symbols

1. What does the Canadian flag look like?
2. What song is Canada's national anthem?
3. Give the first two lines of Canada's national anthem.
4. Where does the name "Canada" come from?
5. Which animal is an official symbol of Canada?
6. What is the tower in the centre of the Parliament buildings called?

Geography

1. What is the population of Canada?
2. What three oceans border on Canada?
3. What is the capital city of Canada?
4. Name all the provinces and territories and their capital cities.
5. Name the five regions of Canada.
6. Which region covers more than one-third of Canada?
7. In which region do more than half the people in Canada live?
8. One-third of all Canadians live in which province?
9. Where are the Canadian Rockies?
10. Where are the Great Lakes?
11. Which mountain range is on the border between Alberta and British Columbia?
12. Where are the Parliament buildings located?
13. Which country borders Canada on the south?
14. What are the Prairie provinces?
15. Which province in Canada is the smallest in land size?
16. What is a major river in Quebec?
17. On what date did Nunavut become a territory?

Economy

1. What are the three main types of industries in Canada?
2. In what industry do most Canadians work?
3. What country is Canada's largest trading partner?
4. Which region is known as the industrial and manufacturing heartland of Canada?
5. Which region of Canada is known for both its fertile agricultural land and valuable energy resources?

Federal Government

1. Who is Canada's Head of State?
2. Who is the Queen's representative in Canada?
3. What is the name of the Governor General?
4. What do you call the Queen's representative in the provinces?
5. What is Canada's system of government called?
6. What are the three parts of Parliament?
7. Explain how the levels of government are different.
8. What do you call a law before it is passed?
9. How are members of Parliament chosen?
10. Who do members of Parliament represent?
11. How does a bill become law?
12. What are the three levels of government in Canada?
13. Name two responsibilities for each level of government.
14. What is the government of all of Canada called?

Federal Elections

1. How many electoral districts are there in Canada?
2. In what electoral district do you live?
3. Who has the right to vote in federal elections?
4. What three requirements must you meet in order to vote in a federal election?
5. What is written on a federal election ballot?
6. What do you mark on a federal election ballot?
7. How is the government formed after an election?

8. How is the Prime Minister chosen?
9. When does an election have to be held according to the Constitution?
10. Name all the federal political parties in the House of Commons and their leaders.
11. Which party becomes the official opposition?
12. What is the role of the opposition parties?
13. Which party is the official opposition at the federal level?
14. Name the Prime Minister of Canada and his party.
15. Name your member of Parliament and the party he or she belongs to.
16. What is a voter information card?
17. Who has the right to run as a candidate in federal elections?
18. Who do Canadians vote for in a federal election?
19. What do political parties do?
20. Which federal political party is in power?
21. How are senators chosen?
22. What should you do if you do not receive a voter information card telling you when and where to vote?
23. After a federal election, which party forms the new government?

Section II – Questions About your Region

1. What is the capital city of the province or territory in which you live?
2. List three natural resources important to your region's economy today.
3. Who is your city councillor, alderperson, reeve or regional councillor?
4. What is the name of your mayor?
5. What is the name of your provincial representative (member of the Legislative Assembly, member of the provincial Parliament, member of the National Assembly or member of the House of Assembly)?
6. What is the name of the premier of your province or territory?
7. Which political party is in power in your province or territory?
8. What is the name of the leader of the opposition in your province?
9. What is the name of your lieutenant governor or commissioner?

Game 2: Debrief

On separate pieces of flip-chart paper, brainstorm the PUSH and PULL factors for this time period: (note these are only some of the answers students might provide)

Why did people want to leave Hong Kong, Taiwan, China to move to Canada? (Pull factors)

- for more political stability (e.g. during HK transfer to China in 1997)
- for more economic stability (e.g. during HK transfer to China in 1997)
- for health reasons (e.g. better air quality)
- for education
- (see Yee, 2006. p.194)

What might cause people to leave China/HK/Taiwan? (Push factors)

- Hong Kong transfer to China
- Taiwan's political uncertainty
- Poor air quality
- Lack of space (Hong Kong)

Why might people have chosen to immigrate to Richmond in particular?

- proximity to relatives, and friends already in Richmond/BC
- availability of familiar cultural items – media/ food
- natural beauty
- "low house prices, the convenience of Chinese retailers, and the nearby airport" (see Yee, 2006. p.214)

Other questions to discuss

What would be some of the hard things about leaving their homes in China?

- leaving friends and family and familiar things
- leaving good jobs (in the case of people who immigrate for health or education)

What are some of the difficulties people face when they arrive in Richmond?

- finding a job in their profession
- success in business
- keeping families together (i.e. both parents in Richmond)
- learning new things: English/transportation system

What things would make their move easier? What does Canada/Richmond do for new immigrants?

- availability of familiar cultural items – media/food
- cultural and language services

Are some people excluded from immigrating? Why do you think this is? Is it fair?

- people with disabilities
- unskilled labour

Debrief & Extension

Debriefing

1. How did you feel playing this game?
2. What was hard/frustrating?
3. What was easy?
4. What surprised you?
5. What differences were there between the first game and the second?
6. What differences were there from immigrating in the 1850s – 1920s to immigrating recently?
7. Who would not be able to immigrate in the first period? (women and children, seniors) In the second? (non-entrepreneurs, people without education, language skills and money). Is this fair?
8. How were Chinese immigrants treated in the first period? The second?

Extension Activity

Research a prominent BC Chinese Canadian or Chinese Canadian Organization in BC

Lilian To	Executive Director of SUCCESS
Maggie Ip	Co-founder of SUCCESS
Raymond Mah	Artist
Dr. Joseph Lin	Pediatrician and Environmentalist
Evelyn Lau	Author
Cindy Lee	Founder of T & T Supermarket
Gu Xiong	Artist
Jenny Kwan	MLA, BC
David See-Chai Lam	Lieutenant Governor of BC
Milton Wong	Founder of the Laurier Institute/Chancellor of SFU
Paul Yee	Author and Historian
Douglas Jung	Member of Parliament
David H.Y. Lui	Founder of Ballet BC and the Dragon Boat Festival
Bing Thom	Architect
Wayne Ngan	Potter
Mary-Woo Sims	Human Rights Advocate
Sid Tan	Head Tax Redress Advocate
Dragon Boating	
Nightmarkets	
Chinese Restaurants	
Dr. Sun Yat-Sen Garden	
Golden Village	

Source: Vancouver Sun article: Blossoming of influence 100 Chinese-Canadians who are making a difference in B.C.

Mural: Immigrating to a New Country – What It Has Been / What It Could Be

Objective:

For students to be able to identify some of the connections between events in the past and actions in the future.

Materials

- Larger roller paper
- Art materials – crayons, glue, magazines, felts, paints

Procedure

1. Ask students to describe what immigration was like in the past. Record their list on the board.
2. Ask what they imagine an immigration experience could/should be like now/in the immediate future. Ask them to imagine that they are leaving home and moving to a new country — what would they like the experience to be like. Record their list on the board.
3. Provide magazines, paper, scissors, glue to make a mural. Divide a long piece of roller paper down the middle. On one side make a mural of what immigration was, and on the other side, what the immigration experience could be.
4. Talk about the differences and similarities between the two. What works? What doesn't? What can they do in their community to help immigrants?

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Other Resources

Across the Generations. A History of the Chinese in Canada

- After 1900, chain migration became a commonplace phenomena. The scenario was, the emigrant came on his own and worked until he had saved enough to return to China for a bride, or to bring his family. Despite the differences in the economic backgrounds of the emigrants, they all clung to their cultural baggage. For example, marriage was viewed as the most important event in a person's life. Others sent money home to feed their families and to strengthen their clan or lineage.
- Once in Canada, the village ways of thinking and doing things were frozen in time and space. The features of many Chinese communities, with their divisions between the merchant class and labourers, the gentry-like obligations of the merchant class, and the importance of the Confucian order in human relationships, closely paralleled China's rural village society.

In 1884, a study of the home county origins of 5,000 Chinese in BC revealed that most of them came from 14 counties in Guangdong Province in South China. These 5,000 can be classified into 129 clans according to their surnames. Classification revealed that 8 large clans accounted for half the total population of British Columbia, and they came from one or two counties.

Labourers

- During the early 1860s the average monthly wage for a Chinese labourer amounted to less than $30. Therefore, for many, it took more than a decade to pay off their debts. Burdened with huge debts and separated from families, many of the early immigrants only wanted to save as much money as possible and to return to China as soon as possible. Therefore they were regarded by the host community as sojourners; not settlers. Even though many spent their entire youth or lives in British Columbia, contributing their labour to its economy and development.
- The New World was in great need of cheap labour. This was largely a result of the decline of the slave trade and the industrial expansion. The 'time had [now] come for yellow to take the place of black at the behest of antislavery sentiment'. It was against this historical background that coolie work gangs burgeoned in the 19th century.
- Chinese contract labourers were recruited overseas. While it is difficult to estimate how many Chinese came as indentured labourers, there is no doubt that thousands entered Canada as independent miners between the 1860s and 1870s.
- According to Lee Tung-hai, the leading Chinese writer on early immigration, the first group of Chinese labourers came in an organized manner, most probably arranged as charters by companies out of San Francisco and Hong Kong. The Victoria Daily Colonist estimated that approximately 4,000 Chinese arrived in 1860 in Victoria alone. Another 2,000 came overland from Portland, Oregon to New Westminister, British Columbia.
- As the economic boom subsided in California, many moved north into Canada looking for work.

Immigration

- Nearly 64% of the Chinese newcomers came from the counties of Taishan, Kaiping, Xinhui and Enping, collectively known as Siyi (the four counties) because their dialects were similar to one another. About 18% came from the counties of Panyu, Shunde, and Nanhai. They are known as Sanyi (the three counties) and their dialects are very similar to the Cantonese dialect. Another 8% came from Heshan and Zhongshan counties, and 6% came from the counties of Zengcheng, Dongguan, and Baoan on the eastern side of the Pearl River (Zhujiang).
- There were 4 periods of migration. The period of free entry, 1858–1884; the period of restricted entry, 1885–1923; the period of exclusion, 1924–1947; and the period of selective entry, 1948 to present.
- During the first period, Chinese immigrants were permitted to enter and leave Canada without restriction, and all Canadian Chinatowns were located in British Columbia. The second period of migration saw the federal government restrict Chinese immigration by means of a head tax. The period of restricted entry ended with the Immigration Act of 1923 (Exclusion Act), which virtually prohibited any Chinese immigrant from entering Canada. During this period, the Chinese population across Canada declined. Some of the Chinatowns were not only depopulated, but disappeared forever. After the Exclusion Act was repealed in 1947, the admission of Chinese immigrants was resumed with restrictions. The Chinese, like other immigrants who came to North America in the 19th century, came with the hope of seeking a better life or finding a fortune in the New World. However, unlike European immigrants who were accepted as permanent immigrants, the Chinese were not. Instead they were viewed as temporary workers, to be used in low-paying and dangerous jobs. Consequently, they were blamed by the labouring class for lowering wages.
- In the 19th century, they made up less than 1% of the Canadian population, but they were primarily concentrated in British Columbia. Brought in as cheap labour, they soon became the scapegoat of the times; every social ill was blamed on them, including epidemics, overcrowding, opium smoking, prostitution, corruption.
- The financial costs and social hostility discouraged many from bringing their families. In fact, conjugal family life was restricted to a small merchant elite.
- Of the Chinese entering Canada between 1885 and 1902, only 5% were merchants, and fewer than 1% were wives. Among the 92 families in Victoria in 1902, the average family consisted of 3.6 persons.

The Bachelor Society

- Very few of the Chinese who came to Canada during the 19th century could afford to bring their families with them. By and large, they were young males who came alone.
- Before the end of the Second World War, conjugal life among Chinese-Canadians was rare. The community largely consisted of "married bachelors" who sent remittances back to China to support loved ones left behind. These so-called bachelors lived hard lives. They worked long hours, and in their

spare time they frequented tea houses where they played mahjong, cow poker, fan tan, or smoked opium. In the early days, the shortage of women in Chinese theatre meant that men portrayed women.

- These men without women were seen by anti-Chinese agitators as immigrants who had little intention of settling in the country. On the contrary, many felt the social climate was hostile to raising a family. Alexander Winchester, a Presbyterian clergyman in Toronto, reported to the Royal Commission "that there is hope of Chinese becoming permanent settlers if treated the same as other nationalities. At present, they are afraid to bring their wives and children to this country."
- Whereas, in China, long years of separation made strangers of family members.

  "I came in 1951…I was nineteen…Before I came, I looked at the picture [of my father] and I knew what he looked like… There were three guys sitting at the kitchen, and then I asked my cousin, 'Which one is my dad?' and he said, 'At the corner, that one.' And then my dad shook hands with me, that's it. I felt really funny."

  Hoe, 1976. Eng in an interview about meeting his father

Communities

- The first community of settlers was in the summer of 1858 in Victoria, on the edge of a ravine. Then, it was just a cluster of tents, strung out in uneven rows, housing 3,000 immigrants. This tent town had little sanitation, no law enforcement and severe food and housing shortages. The Chinese settlers came from China, Hong Kong and San Francisco; many lured by the prospect of gold.
- By the 1880s, Chinese settlement patters in western Canada were becoming established. When gold had been the main attraction, Chinese communities were set up along the Fraser Canyon and in the Cariboo. The building of the railroad further affected the distribution of Chinese communities on the British Columbia mainland. Communities sprung up near Yale, Lytton, Savona's Ferry and Kamloops.
- "Bachelor" workers earned no more than $20 to $30 a month. Since many of them had wives and families to support in China, they lived in crowded boarded houses. Many of the buildings that lodged Chinese workers had a floor space no bigger than 10 by 30 feet.
- At the end of the railway construction, many Chinese moved eastward across Canada; to establish Chinese settlements east of the Rockies. One of the first settlements was in Calgary. By 1887, the Chinese community in Medicine Hat opened its first laundry. Moving further east, the Chinese community in Toronto by 1888 had fifteen laundries.
- The growing hostility towards the Chinese in British Columbia induced many to move east. As a result, communities appeared in Calgary, Moose Jaw, Regina and other railway towns. Others went to Ontario and Quebec.

Chinatown

- A "Chinatown" is perceived as a Chinese quarter of any city outside China. During the 19th century, San Francisco, Victoria and Vancouver were the major Pacific points of entry to North America from China. After the Chinese immigrants arrived in these port cities, they confined themselves to one or two streets, which the Chinese people called Tangren Jie (Chinese street), and the white public called "Chinamen's quarters", or "Chinatown".
- 'Chinatown' was coined in the 19th century as a European concept to signify an undesirable neighbourhood full of vice, and peopled by an inferior race. Soon thereafter, the term was used by the media and the public with negative connotations.
- The Chinese-living quarters in the gold-mining towns were also known as Chinatowns. In the beginning, Chinatowns were dominated by single male labourers. Over time, they came to include Chinese domestic servants, laundrymen, market gardeners.
- A Chinatown was usually the Chinese quarter located in the remote areas of town. This was where the Chinese lived and operated their businesses.
- Racism was one factor in the creation of a Chinatown. White landlords would not sell or lease properties to the Chinese unless the lands were marginal or on the fringe of town. Economic factors also shaped the growth of a Chinatown. For economy's sake, many built or leased shacks in cheap parts of town, and operated stores and restaurants to serve their community's needs. These cluster of buildings constituted the nucleus of a budding Chinatown.
- Eventually, the word "Chinatown" was so commonly used that it became a standard term. As populations increased and economic activities expanded, the Chinatowns extended beyond its boundaries. Over time, they functioned like self-contained towns. These self-contained Chinese towns had its own 'government' led by umbrella organizations like the CCBA.
- Over time, 'Chinatown' became entrenched in the mainstream vocabulary, and was associated with 'Chinese culture' or a 'Chinese place'.

Source: http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/generations/index2.html (August 21, 2008)

"UBC Grads-turned-Profs Help Recover the Voices of Pacific Canada"

by Brandy Liên Worrall

Dr. Henry Yu and Dr. Christopher Lee both grew up in British Columbia and went to UBC as undergrads, but they saw very little of their own families and communities reflected in the history and literature they learned when they were younger. Yu, who received his BA from UBC in Honours History in 1989, and Lee who received his BA from UBC in Honours English a decade later, have both returned to UBC to be at the core of the Initiative for Student Teaching and Research in Chinese Canadian Studies (INSTRCC), a new pilot program that aims to recover the long ignored voices of Chinese Canadians.

Both Prof. Yu, who received his MA and PhD in History from Princeton University, and Prof. Lee, who received his MA and PhD from Brown University, chose to return to UBC because they saw the need to build teaching and research programs at UBC that would focus on what they label "Pacific Canada", what Yu describes as the "long neglected reality" that this place has been connected from the very beginning with a larger Pacific world. Chinese Canadians, he explains, are only one portion of B.C. society that has long tied us to the Pacific rather than just the Atlantic world.

"This year is the 150th Anniversary of British Columbia," explains Prof. Yu, "but it is also the 150th Anniversary of the first permanent Chinese settlement in Canada. In other words, contrary to many people's idea that the Chinese arrived later than Europeans, they in fact were here from the very first moments when migrants from both Asia and Europe came to lands inhabited by First Nations societies." The Gold Rush of 1858 brought people from all over the world, and the founding of Victoria marked the beginnings of not only our province but also of Chinese Canadian settlement. The engagement of trans-Pacific and trans-Atlantic migrants with First Nations peoples shaped the history of British Columbia, and continues to do so, even if many people now arriving in Vancouver "don't realize it," Prof. Yu reveals.

Prof. Yu, who now teaches in UBC's Department of History, returned five years ago with a vision and a mission. He came home to UBC after a decade as a professor at UCLA because he saw an opportunity to right a long historical injustice and to help realize the great potential that Vancouver and UBC's unique location and history offered. "Last year, we marked the 100th Anniversary of the 1907 anti-Asian riots in Vancouver," one of the "darker moments" in our collective history. These riots had begun in September 1907 with a violent driving out of Punjabi Sikh workers out of their jobs in the lumber industry in Bellingham. Several days later a mob attacked Vancouver's Chinese and Japanese businesses, causing tens of thousands of dollars of damage, the equivalent to millions of dollars today.

"The riots symbolized how late arriving European migrants to B.C. re-invented its history," Yu argues. After the riots, immigration legislation basically cut off further migration from India, Japan, and China, fulfilling the demand of the rioters for a "White Canada Forever". Anti-Asian agitation and violence also "rewrote history," Yu explains.

A world which had included extensive engagements between Chinese migrants and First Nations communities throughout the rural areas of the province, for instance, was ignored and forgotten. The official history would belong only to the later migrants who arrived on the railroad the Chinese built. In

1885, the year the Canadian Pacific Railroad connecting B.C. to Canada was finished, an onerous Head Tax (equivalent to a year of a labourer's wages) was demanded only of Chinese migrants to Canada, generating a major source of revenue for both the B.C. provincial government and the federal government of Canada. Discrimination against the Chinese and other non-white workers became widespread.

"It had always puzzled me growing up in B.C. why the Chinese were always seen to be the late arrivers, when in reality my great grandfather and his sons were here long before the families of the people calling me names and telling me to 'go home' to China. They built the railroad that made it possible for those people to get here!" Prof. Yu pauses. "I found it ironic and sad."

In 2007, Prof. Yu was a part of a broad-based group of community organizations, universities, and labour unions that came together to heal and reconcile the divisions between workers created a century ago by the politics of white supremacy. The Anniversaries of Change network came together to "celebrate that we have come a long way since the anti-Asian violence of a hundred years before," according to Yu, "but also that we still have a lot of work to do in order to overcome the injustices of our past." Not only were Asian workers targeted, leading to the driving out of non-white workers from canneries, lumber mills, and mines, but Yu explains that organizing around white supremacy also led to the removal of First Nations people from their lands and the destruction of their ways of life.

"The time has come," Prof. Yu maintains, "for us to recognize the long term legacy that was wrought by this history, and to embrace the challenges of forging a future together." To Prof. Yu, the Initiative for Student Teaching and Research in Chinese Canadian studies (INSTRCC) is a crucial step in creating an awareness of our history and future in Pacific Canada. Even though Chinese Canadians have lived continuously in B.C. since 1858, they still only enter our historical consciousness as "gold miners" and "railroad builders," Prof. Yu notes. "The question I ask of myself in my research and of my students in my classes is: What were they doing the rest of the time?"

"Recovering and recording the neglected voices of Chinese Canadians is important because they helped build and feed this province," Yu maintains. For instance, few people know that "Chinese Canadian farmers grew the produce that Chinese Canadian grocers sold and Chinese Canadian restaurant owners and workers fed to everyone else." The Chinese did not just live and work in Chinatowns, they were all over the province in every small town and scattered throughout our cities. We have forgotten this long history, Prof. Yu argues, and until we can recognize the world that was erased, we cannot build a solid and just foundation for our shared future. Education is critical, he explains, because so many Vancouverites have recently arrived from other parts of Canada or from around the world, and therefore are not aware of this history. If citizens do not know the history of this place, then they cannot make good judgements about how to repair the damage of the past and what we need to do to move forward.

"We need to reconcile the inequities that still exist that are a direct result of our past," Prof. Yu argues, with the settlement of First Nations land claims first and foremost. "But in order to move forward, we also need to recover the voices of those who were erased, and that includes the voices of those who were erased, and that includes the voices of those who were and still are not written into our history such as Chinese Canadians, Japanese Canadians, South Asian Canadians, as well as other trans-pacific migrants from Korea,

the Philippines, Vietnam, Malaysia, Indonesia, and all of the complex array of societies around the Pacific region."

UBC students are an essential part of this process. The INSTRCC pilot project was designed to involve the students directly in the research needed to recover and record this neglected history, and to empower them to be the voices of change. In one series of projects called "Eating Global Vancouver," students are involved in a unique form of community-based learning, going out into Vancouver in groups to make films about restaurants run by families who have migrated from all around the world. "These restaurants are like miniature community centres, capturing a microcosm of the global nature of Vancouver at this moment." Students interview not only the families that own and run the restaurants, but also the workers, and the customers, as well as doing historical research on the location and the neighbourhood. Prof. Yu wishes he could have taken his own course when he was an undergraduate two decades ago! "Students get to eat their way across the city, getting them off-campus and into the larger world, but they learn a great deal about how this city has been built out of migration and just how complex the daily cultural interactions between people of diverse backgrounds can be."

Besides eating some of the great varieties of cuisine to be found in Vancouver, students in the INSTRCC classes are learning how to use the powerful media of digital video and the internet to tell stories and make arguments. "A decade ago," Prof. Yu enthuses, "it took tens of thousands of dollars just to make a short film. Now anyone with a cell phone and a laptop can make a short digital video clip that can be uploaded to the internet and have the potential to reach hundreds of thousands of people around the world. Learning how to use that kind of potential is like learning to write an essay. It's a new grammar for speaking about and to the world." Digital technology also offers tremendous promise for recording and preserving the life stories of common people. INSTRCC students have worked with the Asian Library at UBC, the Vancouver Museum, the Vancouver City Archives, the Vancouver Public Library, and community organizations such as the Chinese Canadian Historical Society of B.C. and the Nikkei Heritage Centre to help record, preserve, and popularize the history of trans-Pacific migrants to Canada.

Students in Prof. Yu's classes record the family histories of trans-Pacific migrants whose families have lived in B.C. for five generations, as well as those of Asian migrants who have recently arrived. "Historians looking back a century from now will recognize that the 1990s was a watershed moment in Vancouver and Canadian history, when the tide turned in the history of Pacific Canada and the great promise of our location and the unique mixtures of our peoples was finally fulfilled." Leaning forward, Prof. Yu emphasizes with urgency. "We need to record the stories of this moment in time before they are lost, and we need to do a better job of doing that in the languages that people speak other than English." Yu shakes his head. "We're wasting such a tremendous amount of human capital in this city right now. Migrants come here speaking three, four, five languages, and by the time their children reach UBC they often can only speak English. It's a tragedy on the personal level when children cannot communicate effectively with their parents because of language barriers, but for our society as a whole we are frittering away such potential…"

Life stories are not the only kind of stories UBC students are engaged with however. Prof. Christopher Lee points our that literature is a fundamental part of his classes. Prof. Lee explains:

> *"The end goal of literary studies is to understand how language mediates our experience of the world, how words — and the ways in which they are put together — and the ways in which they are put together — affect our understanding of ourselves. Consider, for example, the perennial question for many Chinese Canadians: "are you Chinese or Canadian?" What astounds me about this question is just how inadequate these terms are for describing the complexities of identity. We are, after all, never just Chinese and/or Canadian."*

Prof. Lee is in the midst of his first year of teaching at UBC, but his classes are filled with students grappling the complexities of language. In his own research, Prof. Lee studies both Chinese and English texts, and he wants his students to engage how in a global city such as Vancouver, the rich array of languages is producing a unique kind of literature and sensibility.

Prof. Lee is one among many new faculty hires at UBC who are remaking the university from the classroom up. The same year that Lee joined UBC, the English Department also hired Larissa Lai, herself an accomplished novelist and writer famous for her novel *When Fox is a Thousand*. Prof. Yu points out, "that since I came back to UBC five years ago, we've hired some wonderful people that have become core faculty in engaging with this subject of Pacific Canada." Besides Prof. Lee and Prof. Lai in English, Yu points to Renisa Mawani and Jennifer Chun in Sociology, Miu Chung Yan in Social Work, Lyren Chiu in Nursing, Jennifer Chan in Education. Prof. Yu also notes the importance of the relatively new First Nations Studies at UBC as a partner for INSTRCC and future efforts to build on the history and future of Pacific Canada. "Prof. Linc Kessler, Director of the First Nations Studies Program, has really pioneered the use of digital video for oral history at UBC, and he and his students have been an inspiration for us." Prof. Yu points out that despite the initial emphasis on Chinese Canadians, who make up nearly 30% of Vancouver's population, his classes are as diverse as the province where UBC is located, and many students choose to pursue research projects focusing on other Asian migrant communities.

"When I was an undergraduate at UBC, there was a handful of professors from whom a student could learn about these underexplored histories — Edgar Wickberg in History, Graham Johnson in Sociology, Jean Barman in Education, just to name a few. They have since retired, but now we have a young group of faculty to move forward into UBC's second century with our students. I'm tremendously excited."

Note: The Initiative for Student Teaching and Research in Chinese Canadian studies (INSTRCC) is generously supported by seed funding from Dr. Peter Eng of Allied Holdings, Inc., Mr. Terence Hui of Concord Pacific, Inc., Mrs. Patsy Hui, of Pasty Hui, Inc., and Mr. Caleb Chan on Burrard International, Inc. For more information on its programs, please visit www.instrcc.ubc.ca. To see samples of the student films on YouTube, visit www.youtube.com/instrcc. For more information on how to donate to student fellowships in INSTRCC, please contact instrcc@interchange.ubc.ca.

"A Student Talks about What He Learned in INSTRCC"

by Trevor Quan

At the very beginning, Professor Henry Yu told us that this was not a typical history course and in a way that both scared and excited the students. The prospect of using multimedia and imagination instead of another research paper was exciting by itself, by more importantly I was eager to engage in the local history of Vancouver's Asian immigration. As a third-generation Chinese-Canadian, here was an opportunity to study something close to my heard. Both my maternal and paternal families have fairly long histories in Vancouver (at least in a city with such a high immigration rate) but on my father's side, I had one member who had lived through much of Vancouver's early history.

My family always talked about my great-grandfather and about how it would be great to learn about his long life, as he had witnessed the rapid changes of Canada in the twentieth century first hand, and at his age we didn't know how much time we had to hear his story before it was lost forever. The interview project struck me as a perfect opportunity to learn more about my family's history and to preserve part of Vancouver's history.

We have been blessed with the longevity of my paternal great-grandfather Charlie Quan (my ***Bak Goong***). 2007 was regarded as a year of important anniversaries for the Chinese Canadian community with the 1907 Anti-Oriental Race Riots, 1947 Chinese Enfranchisement, 1967 Immigration Reforms that allowed heavy Chinese immigration, and lastly the 1997 Hong Kong switch-over, and it seemed rather appropriate that it was the year that we celebrated my ***Bak Goong's*** one hundredth birthday as well. But as I investigated the background of my own family history, I was surprised to find out that even this family anniversary was not as clear as it seemed. I wish I could tell you his exact age, but frankly the number is disputed. Even this matter of his true age reflects the inherent discrimination against Chinese immigration in the early 1900's. Charlie Quan was unable to immigrate legally into Canada, as he was too old to come in as a child of a relative (at the age of 15) and instead his birth date records were falsified. It seemed to be a fairly common practice in the Chinese community to fudge the details of birthdates, legal names, and familial relations in an attempt to bypass the restrictions that separated families in China and Canada. According to Canadian records, he is 100 years old, but I've heard whispering that closer to 103. The actual family history certainly wasn't as cleanly organized as the textbooks.

It was a liberating experience to conduct my own research, to use my own contacts for fact-finding rather than the typical procedure of conducting secondary research through the academic journals and libraries. Its important to know the notable dates, and facts and figures like the number of immigrants that came each year, but it is also necessary to look at the human details, the personal stories that make up an equally valid history of Canada. I was able to learn about my great-grandfather's emotional turmoil of having a wife, son, and daughter in China (conceived on his infrequent visits) while working eleven to twelve hour shifts every day of the week. I also learned of his struggles against discrimination, which he still remembers vividly. It was also interesting to study the distinct separation between the older children from China and his two much younger sons that represented a different life in Canada. After years of campaigning, Charlie Quan was finally successful in receiving both an apology and compensation from the Canadian

government. At his age, he certainly doesn't need the money, but it is a symbolic reparation of the wrongs done, and he hopes that it will serve as a reminder of what the Chinese had to go through in those days. Ultimately, no amount of money can make up for those lost years of separation from his wife and children. Issues of identity and whether he regards himself as Canadian, Chinese, or Chinese-Canadian, remains very sensitive to him and I doubt that anyone will truly understand his complicated relationship with his home of 85 odd years.

Last summer I was further able to pursue my studies in Chinese history, and more specifically, Chinese migration with *INSTRCC*. Through this partnership with UBC and the National University of Singapore, we were able to spend a month traveling across Southeast Asia, stopping in Hong Kong, China, Singapore, and Malaysia to trace the path of Chinese migration. It was an amazing experience to compare the patterns of migration through Asia with the Chinese migration experience in North America. It meant a lot to me to be able to retrace the epic southern Chinese migration and to see what it was like for my ancestors before they came to Canada. I never learned any Cantonese, so I have to admit that it was a novel and sometimes challenging experience to navigate through Asia for the first time. But it was certainly worth it to be the first person in my family in two generations to return to our ancestral land. After studying my family's history in Vancouver, I felt a sense of completeness to go back to the province in China where it all began.

Through my work with Professor Yu, I was able to hear personal tales that are not recorded in any archive, but exist only in the memories of a generation that is rapidly disappearing. With each year, there are fewer remaining members of the early generation of Chinese immigrants that had such an impact on Canada. And unfortunately, many of those stories are being lost. I am grateful for the chance to learn more about the local history of Vancouver, and more specifically, my own personal history. The *INSTRCC* program provides the opportunity, direction, and expertise to develop practical skills for arts students to put their learning to good use. It serves as an unique teaching tool that grants freedom and responsibility to students to further both their academic and professional careers as well as providing new information in the field of Chinese Canadian studies. Personally, I feel that the initiative provides fresh inspiration and imagination in a field that is often neglected. The focus on multimedia and oral histories allows us to study history from a different angle and ultimately allows students to pursue the study of people rather than simply archived records.

Moments of Chinese Canadian History

(CCNC Chinese Canadian National Council)

1788	John Meare arrives in Nootka Sound on Canada's Pacific coast, with two ships and 50 Chinese carpenters and craftsmen. They build a two-storied fort and a schooner, but are later captured by the Spanish and taken to Mexico.
1858	The first Chinese gold-minters arrive in British Columbia from San Francisco. Chinese miners join thousand of other prospectors in the trek northward along the Fraser River. Many Chinese people who came to Canada in the nineteenth century are from Guangdong province in southern China. Their historic arrival marks the establishment of a continuous Chinese community in Canada.
1860	Mrs. Kwong Lee, the first Chinese woman lands in Victoria, BC. She is the wife of the owner of the Kwong Lee Company.
1863	The first Chinese community organization is formed, the Hong Shun Tang, in Barkerville A booming little town with the largest Chinatown, including 300 Chinese residents.
1861	Won Alexander Cumyow is born in Victoria. He is the first Chinese baby to be born in Canada.
1872	The British Columbia Qualifications of Voters Act denies the Chinese and First Nations peoples the right to vote.
1877	Chinese-owned laundries are established in Toronto.
1878	A British Columbia law is passed making it illegal for Chinese people to be employed on construction projects paid for by the provincial government.
1880-1885	The construction of the western section of the Canadian Pacific Railway employs thousands of Chinese workers.
1883	The Methodist Home for Chinese Girls opens in Victoria to help those escaping prostitution, slavery or marriage contracts.
1884	The federal government sets up a Royal Commission to look into Chinese immigrants.
1885	The Canadian Pacific Railway is completed. The federal government introduces the Act to Restrict and Regulate Chinese Immigration into Canada, which requires that Chinese people entering Canada to pay a head tax of $50 per person.
1886	Following the completion of the railway, some Chinese people start small service-oriented businesses. Many move east to centres such as Calgary, Toronto, and Montreal in search of job opportunities and less discrimination.
1895	The Sino-Japanese War ends a shocking defeat for China. Reform leaders appeal to overseas Chinese to help to modernize and strengthen China. Chinese Board of Trade formed in Vancouver. One of Halifax's first Chinese-owned laundries opens.
1900	The federal government raises the head tax to $100, to take effect in 1902. The Royal Commission on Chinese and Japanese Immigration holds hearings and concludes that limiting Chinese immigration will not damage trade between China and Canada.

1903	The federal government raises the head tax to $500.
1906	Newfoundland passes a law requiring all Chinese immigrants to pay a head tax of $300.
1907	An anti-Asian riot in Vancouver sweeps through Chinatown, and damages Chinese and Japanese businesses. The federal government pays the Chinese community $26,990 and the Japanese community $9,175 for damage to their property.
1916	The Chinese Labour Association is organized in British Columbia.
1917	Toronto's YMCI (Young Men's Christian Institute) holds the first conference of Chinese students in Canada. Employers in British Columbia, Alberta and Saskatchewan propose importing Chinese workers to relieve the labour shortage caused by WWI.
1917-1918	Ontario, Manitoba, Saskatchewan and British Columbia pass laws making it illegal to hire White women in Chinese-owned restaurants and laundries. The Chinese community challenge the law in the courts, but the ruling favours the province.
1919	A missionary report notes that Vancouver has 6,000 Chinese with 210 families, and Toronto has 2,100 Chinese with 35 families.
1920	A dozen Chinese veterans who served in the Canadian Army during WWI are given the right to vote.
1921	The School Board of Victoria puts all Chinese students in one separate school. Parents take their children out of the school and place them in the Chinese public school. The boycott lasts a year until the Victoria board permits the Chinese students to return.
1923	The Chinese Immigration Act (the Exclusion Act) prohibits Chinese immigrants from entering Canada, with a few exceptions. Many wives and children in China are unable to join their husbands and fathers in Canada. All Chinese people already living in Canada, even those born here, have to register with the government to receive a certificate of registration.
1939-1945	China and Canada are allies during WWII. Chinese Canadians fight with Canadian armed forces. Chinese Canadian communities and organizations raise money for the Canadian war effort.
1945	British Columbia passes a law giving the vote to Asians who are Canadian citizens and fought in WWII.
1947	The Exclusion Act is repealed as a result from pressure from lobbying groups in Canada, as well as from the international community. But the Chinese are placed under the same limits on immigration as other Asians. Chinese Canadians are given the right to vote in federal elections. Chinese Canadians are also allowed to work as pharmacists, lawyers and accountants.
1949	British Columbia gives all Chinese Canadians the right to vote in provincial elections.
1955	Margaret Gee is the first Chinese Canadian woman lawyer called to the bar.
1957	Douglas Jung is the first Chinese Canadian elected to the federal Parliament. A lobbying group goes to Ottawa to appeal to Diefenbaker to change immigration to improve family reunification.

1967	The Immigration Act gives the Chinese the same immigration rights as other groups. Chinese immigration to Canada starts to increase with people coming from many different locations including Hong Kong, China, Australia, Vietnam and Jamaica.
1973	A special immigration provision grants permanent residency to Chinese students and visitors who came to Canada prior to November, 1972.
1975	A Chinese Canadian Youth Conference is held in Vancouver on the themes of 'Identity and Awareness'.
1979	Chinese Canadians organize nationally to protest the racial depiction of Chinese Canadians in a story called 'Campus Giveaway' on CTV's nationally televised current events program, W5. The protest results in the creation of the Chinese Canadian National Council.
1984	The Chinese Canadian National Council launches a campaign to get redress from the Canadian government for the past payments of the head tax by Chinese immigrants.
1989	The Chinese communities across Canada organize and join the world-wide call for democracy and human rights in response to the Tiananmen Square Massacre in China. In Toronto, a rally at Toronto's City Hall has the largest gathering ever (30,000 people) on an international issue.
1990	The Toronto Association for Democracy in China is incorporated.
1991	An anthology of contemporary writing by Chinese Canadians, ***Many Mouthed Birds***, is published.
1993	Raymond Chan and Gary Mar become federal and provincial members of parliament. The National Conference on Youth and Alienation is held in Toronto by the Chinese Canadian National Council. It is attended by East and South-east Asians from across Canada.
1994	Thirty Chinese Canadians run for public office in the Greater Toronto Area local elections. The federal government rejects a call for redress on the Chinese head tax.
1995	Mina Shum's (Chinese Canadian) film, ***Double Happiness***, wins a prize for Best First Film at the Berlin International Film Fesitval.
1997	In Toronto, one "all Chinese language" radio station becomes established, with numerous television, and print media outlets.

Chinese Canadian Resources

Books and Articles

- Shehla Burney
  Coming to Gum San: The Story of Chinese Canadians (1995)
  www.ourroots.ca
- Anthony Chan
  Gold Mountain: The Chinese in the New World (1983) – VPL Central 305.8951 C45g
- Chinese Canadian Historical Society of BC
  Eating Stories: a Chinese Canadian and Aboriginal Potluck (2007) – Brighouse 641.5 WOR
- Chinese Canadian Historical Society of BC
  Finding Memories, Tracing Roots, Chinese Canadian Family Stories (2006) –
  Brighouse 971.0049 CHI
- Wei Djao
  Being Chinese: Voices from the Diaspora (2003) – VPL Central 305.8951 D62b
- Ng Wing Chung
  The Chinese in Vancouver: 1945–1980: The Pursuit of Power and Identity (1999) –
  Brighouse 305.8951 NG
- Patricia E. Roy
  The Oriental Question: Consolidating a White Man's Province (2003) –
  VPL Central 971.1004 R88o
- Hayne Wai
  "Vancouver's Chinatown: 1960-1980, A Community Perspective" (1998).
- W. Peter Ward
  White Canada Forever: Popular Attitudes and Public Policy Toward Orientals in British Columbia (1978) –
  Brighouse 971.1004 WAR
- Edgar Wickberg, et al.
  From China to Canada: A History of the Chinese Communities in Canada (1982)
- Paul Yee
  Saltwater City: An Illustrated History of the Chinese in Vancouver (2006) –
  Brighouse 971.133 YEE

Videos

- *Canadian Steel, Chinese Grit.* (1998) – explores the history of Chinese workers on the construction of the CPR. Brighouse – VHS 971.0049 CAN
- *In the Shadow of Gold Mountain*. (2004) – follows one woman's discovery about the exclusionary policies of the Canadian government from 1885-1947. Brighouse Library – VHS 971.0049 IN

- *Under the Willow Tree: Pioneer Chinese Women in Canada*. (1997) – stories of the first Chinese women to come to Canada and subsequent generations. www.nfb.ca/collection/films/fiche/?id=33336
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Background Article

Chinese

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

Origins

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

The term Chinese refers to immigrants and their descendants who trace their origins directly or indirectly to China. Enormous in size, China's land area of 9.3 million square kilometers is as large as the entire continent of Europe. Aside from the mainland, which occupies most of the southeastern part of the continent of Asia, China consists of other coastal territorial entities and offshore islands, including Hainan, Hong Kong (a British colony until 1997), Macao (a Portuguese overseas territory to revert to China in 1999), and Taiwan (under its own Chinese government). Within this territory live about 1.2 billion people (1992), making China the most populated country in the world.

The Han people comprise the vast majority (93 percent) of China's population. The rest of the inhabitants consists of fifty-five minority groups, many with their own distinct language and culture, living primarily in peripheral or remote areas of the country. Historically China was ruled by the Han, except for a few dynasties such as Yuan (1279–1368) and Qing (1644–1911).

China's national language is *guoyu* (the national language), which is commonly known as Mandarin, and after 1949 officially called *putonghua* (the generally understood language). The national language, taught in schools throughout mainland China and Taiwan, is similar to northern Mandarin (spoken around Beijing). The latter, together with southern Mandarin (Yangtse region) and southwestern Mandarin, are spoken by about 80 percent of China's mainland population. Some regional dialects *(fangyan)*, especially those along the southeastern coast of China, differ radically from*putonghua* in phonetics. Major Chinese regional dialects are Wu (Shanghai, also in Jiangsu and Zhejiang provinces), Gan (Jiangxi province), Xiang (Hunan province), Yue or Cantonese (Guangdong province), Minbei (Fuzhou city), Minnan (Fujian province and Taiwan), Kejia or Hakka (a mixed dialect used in regions of south China), and Chaozhou or Teochiu (around Fujian and Guangdong border).

The Chinese written language, based on a system of script using one ideogram for each word that dates back to the fifteenth century B.C.E, remains common for all Chinese dialects. At the beginning of the twentieth century, the classical Chinese writing style was reformed to reflect the "plain speech" of northern Mandarin spoken around Beijing. This plain-speech literary writing style is used in contemporary Chinese writing. Since 1949, the written Chinese script has been simplified in mainland China (known as simplified Chinese characters) to reduce the complexity and number of Chinese characters, but the use of traditional Chinese script (complex Chinese characters) has been retained in Hong Kong and Taiwan.

Aside from the population of China itself, there are an estimated 35 million ethnic Chinese living in 135 countries worldwide. Three-fifths of them live in neighbouring countries of southeast Asia. Ethnic Chinese make up 76 percent (2 million) of Singapore's population and 34 percent (6.1 million) of Malaysia's population. The Chinese population is also sizable in Thailand (6 million), Indonesia (6 million), the Philippines (600,000), and Cambodia (300,000). Moreover, until the mid-1970s there were perhaps 2 million Chinese in Vietnam. In all these countries the Chinese are mainly urban dwellers who engage typically in finance, commerce, and retail trade. (*See also* CAMBODIANS [1]; FILIPINOS [2]; INDONESIANS [3]; JAMAICANS [4]; MALAYSIANS-SINGAPOREANS [5]; THAI [6]; VIETNAMESE [7].)

Several terms have been used to refer to ethnic Chinese residing outside China. A widely used term in the Chinese language since the late nineteenth century is *huaqiao*, which literally means Chinese nationals sojourning or residing overseas, and is often translated as "overseas Chinese." The term implies jurisdiction of the Chinese government over Chinese all over the world and it is based on a loose interpretation of descent. In 1955 the People's Republic of China abandoned race or blood relations as criteria to define Chinese nationals, and it has maintained a policy to oppose Chinese overseas holding dual citizenship of China and the country of their residence. The Republic of China (Taiwan) does, however, recognize dual citizenship for Chinese living outside China. Recently, scholars have used the more neutral formulation, "Chinese overseas," to refer to ethnic Chinese outside China, that is, people whose ancestral or ethnic origin is believed to lie in China regardless of their present citizenship or country of residence. In the North American context, the

terms "Chinese American" and "Chinese Canadian" are also used by scholars to stress the North American roots of those communities and to avoid the foreign connotation that the word "overseas" implies.

The Chinese have the oldest continuous civilization in the world, estimated to have begun about 5,000 years ago in the Huanghe (Yellow River) basin and the middle Yangtzi region. As early as 2100–1600 B.C.E., the dynasty of the first Chinese kingdom (Xia) came into being, and by the beginning of the first millennium B.C.E, the Chinese had adopted the idea that their emperor was the "Son of Heaven" who derived his mandate to rule directly from heaven. China was to be governed by several dynasties, the last of which was the Qing, or Manchu, dynasty, which lasted from 1644 until the end of imperial rule in 1911. Although traders from China had for centuries ventured to other parts of southeast Asia and to other parts of the world, it was not until the last few decades of the Manchu rule, from the mid-nineteenth century, that large-scale Chinese emigration began.

This was a period in which China's imperial order was becoming increasingly undermined. Rapid population growth in the eighteenth century was not followed by an increase in agricultural productivity. While China's population doubled from 200–250 million in 1750 to about 410 million in 1850, the amount of cultivated land increased only from 950 million *mu* (63 million hectares) in 1766 to 1,210 *mu* (81 million hectares) in 1873. Declining productivity was further devastated by the frequent floods and famines that characterized the latter half of the nineteenth century. Such demographic, economic, and natural calamities only intensified the existing social contradictions in China. The rural countryside was inhabited for the most part by an impoverished peasantry barely able to survive on lands owned by absentee landlords. The vast Chinese hinterland had few towns and cities, and the coastal ones were noted for extraordinary wealth in the hands of a small landowning and mercantile class.

The rate of farm tenancy was high in many regions; for example, in the province of Guangdong, 70 percent of all farm families were tenants (1888). In north China, a quarter or more of the rural households were without land in the early nineteenth century. Even among the majority of landowning families, the system of "partible inheritance" that divided land equally among sons meant that, to survive, the average landowning family had to engage in labour-intensive agricultural production on what, over time, became smaller and smaller plots. The tenancy system and the inheritance system discouraged mechanization of agricultural production and limited farm yields.

The year 1839 marked the beginning of foreign incursions, which intensified following China's defeat three years later to Great Britain in the Opium War. The country's internal political and social weakness made it difficult for China to resist industrialized states that were interested in exporting their manufactured products to China and in extracting Chinese raw materials and cheap labour. Between 1838 and 1900, Britain, France, Germany, Austria-Hungary, Japan, the United States, Italy, and Russia engaged in a series of wars by which they succeeded in securing trading rights and territorial concessions from China, including ports like Shanghai, Canton, Hong Kong, and Macao. Foreign military and economic incursions in China contributed to the further disintegration of China's already weak indigenous economy. The worsening social and economic conditions led to peasant upheavals such as the Taiping Rebellion, which lasted sixteen years (1850–64), affected most of China south of the Yangtzi River, and was eventually put down only with the help of foreign powers. The increasing interference of foreign countries in Chinese affairs resulted in the Boxer Rebellion (1900), mounted by Yi He Tuan (Society of Righteous and Harmonious Fists or the Boxers), which was an anti-Manchu secret society popular among peasants. Although the Boxers were eventually defeated with assistance from outside powers, it exposed the weaknesses of the Manchu government and contributed to its eventual downfall in 1911.

The reform period also produced a group of Western-oriented students, including the medical doctor Sun Yatsen, who, in 1911, led a revolution that replaced the imperial government with a new Chinese republic. Sun Yat-sen's Nationalist Party (Guomindang or Kuomintang) won a majority in the first national election, but the new republic was quickly threatened by the ambitions of Chinese warlords. Thus, in 1926 the Guomindang formed an alliance with the Chinese Communist Party (established in 1921) to launch a military expedition against the warlords, but Sun Yat-sen died and China remained divided. The Nationalist-Communist alliance was short-lived, however, and Chiang Kai-shek, who succeeded Sun Yat-sen as head of the Guomindang, engaged in a protracted civil war with the Communist Party. Aside from internal political conflicts, China was invaded in 1931 by Japan, which the following year annexed Manchuria and then in 1937 launched a full-scale war that brought much of the Yangtzi valley and east-central China under Japanese control.

China became a member of the Allied coalition during World War II and the Nationalists and Communists cooperated in principle to drive out the Japanese. With the end of the war and the defeat of Japan, however, the struggle between the Chinese Nationalists and Communists once again intensified, with the United States supporting the Nationalists and the Soviet Union the Communists. In 1949 the Communists succeeded in driving the Nationalists out of the mainland, and under their leader Mao Zedong they established the People's Republic of China. The defeated Nationalists retreated to the island of Taiwan, where the Guomindang maintained the Republic of China.

Under Mao Zedong, China was transformed into a socialist country in the 1950s characterized by state-owned industries, collective farming, and a dogmatic ideology that stressed national self-reliance, personal sacrifice, and the political correctness of the Communist Party. Mao's socialist reforms raised the agricultural and industrial production of China in the

1950s, mainly through mobilization of the masses and collectivization of production. These changes helped China to alleviate the problems of starvation, poverty, and inequality, despite periodic setbacks due to political struggles and ideological ambitions, such as the purge of intellectuals and party members in 1957 and during the Great Leap Forward Movement (1958–61). A more serious struggle began in 1966 when Mao launched the Cultural Revolution aimed at purging those elements deemed revisionist or counterrevolutionary by Mao's handful of political strategists, later branded the Gang of Four, as well as large numbers of young followers, known as Red Guards. The Cultural Revolution resulted in almost a decade of political turmoil and economic devastation, with factories and universities virtually closed, and many experienced party cadres, senior bureaucrats, and reputable intellectuals imprisoned or banished. After Mao's death in 1976, China began a program of modernization that led to the expansion of the market economy and the liberalization of foreign investment in China. Increased economic activities and improved living standards in the 1980s also brought problems of corruption and inequality, and many university students demanded political reforms. The students' democratic movement culminated into a six-week demonstration in Tiananmen Square in Beijing in 1989, but it ended when the Chinese government used military force to suppress the protest.

After World War II, Hong Kong under Great Britain and Taiwan under the Republic of China underwent substantial population growth and economic development, brought about initially by the flight of mainland capital and labour. By the 1970s, first Hong Kong and later Taiwan became the fastest growing regions in Asia, known for their manufacturing industries and export trade. Mainland China's economic reforms since the late 1970s provided expanded opportunities for capital investment from Hong Kong and Taiwan and further stimulated economic growth in these regions. In 1997 Hong Kong was returned to China after being ruled by Great Britain as a colony since 1842.

The People's Republic of China, like the Republic of China (Taiwan), has always considered itself the legitimate government of China, of which Taiwan, Hong Kong, and Macao are integral parts. Until 1971 China was represented in the United Nations as a permanent member by the Republic of China (Taiwan), and since 1971 by the People's Republic of China. Canada established formal diplomatic relation with the People's Republic of China in 1971, and today most world countries have done the same.

Migration

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

During the late nineteenth and early twentieth century, upheavals in China contributed to massive Chinese emigration overseas to southeast Asia and other parts of the world including Canada. In the decades after World War II, Chinese immigrants to Canada mainly came from Hong Kong, but also from Taiwan and, after the 1970s, from mainland China. These post-war Chinese immigrants, generally better educated and more cosmopolitan than their predecessors, were able to immigrate because Canada changed its post-war immigration policy to abolish racial or national origin as criteria and to stress human capital and family reunification. Changing political conditions in their homeland, such as the social turbulence of the Cultural Revolution felt in Hong Kong in the late 1960s, the uncertainty of Hong Kong prior to its return to China in 1997, and the Tiananmen Square incident of 1989, also triggered large emigration.

As with other international migrations, a combination of "push and pull" forces in China and the receiving states propelled the Chinese into other parts of southeast Asia, the Pacific islands, and North America during the nineteenth century. That was an era that saw the decline of slavery in plantation societies as capitalism transformed many individual farms into corporate enterprises. The coolie trade – the procurement of contract labourers, mainly from India and China – replaced slavery as a system of recruiting cheap labour. The pauperized population of China provided a source for such workers. Between 1845 and 1873 an estimated 322,593 Chinese contract labourers were shipped overseas, 89 percent of whom embarked from Hong Kong or Macao. Despite an imperial edict that imposed a stiff penalty on those who left China without a special permit, many from the southeastern coastal provinces of Guangdong (Kuang-tung) and Fujian (Fu-chien) ventured abroad to seek a better living. The proximity of these two provinces to the sea provided outside contacts and easier access to ports, but poor economic conditions and social instability were the major reasons why many left the home country, even though it was for a life of labour overseas.

Most of the Chinese who came to Canada in the nineteenth century originated from a small number of counties in the southern province of Guangdong, particularly Taishan (T'ai-shan), Kaiping (K'ai-p'ing), Xinhui (Hsin-hui), and Enping (En-p'ing). It has been estimated, for example, that about 23 percent of the Chinese in British Columbia around 1884–85 were from Taishan, and in the following two decades as many as 45 percent of the Chinese entering Canada came from that county. Several factors explain why people from Taishan were particularly receptive to migrating overseas. The county was particularly hard hit by natural disasters in the second half of the nineteenth century; between 1851 and 1908 it suffered fourteen major floods, seven typhoons, four earthquakes, two droughts, four plagues, and five famines. In addition, a local war between clans in the years 1856–64 was directly responsible for the deaths of twenty to thirty thousand people. Pushing many peasants to the brink of starvation, these natural and social calamities made them vulnerable to recruitment for the overseas labour market.

Arrival and Settlement

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

Immigration by the Chinese to Canada can be divided into three periods that roughly correspond to major shifts in the receiving country's legislation with respect to their civil rights. The first period covers sixty-five years from the earliest arrivals in 1858 to the passage of the Chinese Immigration Act in 1923. During this time the Chinese were victims of institutional racism and legislative controls. The second period, from 1924 to 1947, may be described as the exclusion era because, as a result of the 1923 legislation, no Chinese were allowed to immigrate to Canada. The years after World War II constitute the third period. During this era the discriminatory laws against the Chinese were repealed, and they gained civil rights and enjoyed an improved social status. Throughout this history, Canadian government policy towards the Chinese and the reception accorded them by other Canadians largely determined the character of the Chinese community.

Written records in China indicate that as early as 499 a Chinese monk named Hwui-Shan may have visited a wilderness region now thought to be Canada. However, Chinese immigration to this country did not begin until 1858. The initial wave was in response to the discovery of gold in the Fraser valley of British Columbia. Some of the first Chinese migrants came from California, where they had already been mining gold. As the yield there depleted, they were attracted to the new opportunities farther north. During 1860s and 1870s, many Chinese came as independent miners and workers; others were recruited as contract or indentured labourers. The exact terms of their contracts are unclear, but it is believed that the recruiting company would advance money to the workers, arrange their employment in work teams under the supervision of overseers, and collect the money owed from their monthly pay.

Large-scale immigration of Chinese did not begin until the western section of the Canadian Pacific Railway was constructed. Over eleven thousand Chinese arrived in Victoria by ship in 1881 and 1882 alone. Although some workers eventually returned to the homeland, this second wave of immigration substantially increased the number of Chinese in Canada, which more than doubled in the official census records from 4,383 in 1881 to 9,126 ten years later. By 1901 the figure had reached 17,314. With the exception of a few merchants, most of the newcomers were from the lower stratum of Chinese society. Records of immigrants entering Canada between 1885 and 1903 indicate that male labourers made up 73 percent; merchants and storekeepers, 5.7 percent; and cooks, farmers, laundrymen, miners and others for the remaining.

Of the 15,701 Chinese estimated to have entered the country between 1881 and 1884, about 6,500 were directly employed by contractors building the CPR. The initial crew was recruited by Andrew Onderdonk, who was in charge of the British Columbia section. He hired fifteen hundred men from the area around Portland, Oregon, in 1880 and two thousand from Hong Kong in 1882 through the Lian Chang Company, organized by Li Tian Pei, a Chinese merchant living in the United States. Two other Chinese companies, Tai Chong and Lee Chuck, were involved in contracting Chinese workers from Hong Kong in 1882, and the firms of Stahlschmidt and Ward and Welch and Rithet brought them to Canada; of the eight thousand Chinese who landed in Victoria in 1882, over five thousand were transported by Stahlschmidt and Ward. After their arrival in Canada, the Chinese workers travelled in organized groups to railway labour camps, where an agent of the contracting firm resided. These camps were set up at Yale, Port Moody, and Savona's Ferry (Savona), with as many as a thousand workers in each.

Not all the Chinese who entered Canada in this period came as contract labourers. Some were employed as miners, merchants, domestic servants, or service workers in various industries. For example, among the 10,000 Chinese in British Columbia in 1885, 2,900 were railway workers, 1,468 miners, 1,612 farm labourers, 700 food canners, and 708 lumber workers. Store owners and merchants accounted for 121 of the Chinese in the province at that time.

In the early period, many Chinese settled in the mining communities of British Columbia, where they established areas characterized by Chinese shops and residential buildings. As more immigrants arrived in Victoria, New Westminster, and later Vancouver, so-called Chinatowns developed in these communities. Some scholars have questioned the use of the term on the grounds that it is a nineteenth-century European concept superimposed upon a group that was seen as racially inferior and culturally debased. The expression was widely used in the press, often with a negative or exotic connotation, and its application to Chinese districts was widely accepted by white Canadians. Over time, both Europeans and Chinese came to accept it as a legitimate concept.

Chinatowns served as commercial areas and community centres. Businesses drew their customers from the residents of the district and from a transient population of Chinese miners and labourers from more remote areas. In many respects, the neighbourhoods were ethnic ghettos. Living conditions were unsanitary and overcrowded, and violent crimes such as murder and kidnapping occurred. In addition to the legitimate businesses, illegal activities, including gambling, opium smoking, and prostitution, could be found in these Chinese enclaves. (It should be noted that the smoking of opium had been introduced to China by Britain around the 1830s, and it was not illegal in Canada until the enactment of the Opium Act of 1908.) By the 1880s the most developed Chinatown was in Victoria, which contained about two thousand inhabitants and over one hundred stores. There were also fifteen opium dens, eleven hotels serving the Chinese, and three companies

performing Chinese opera. The growth of this district was directly related to an increase in the Chinese population, which by 1881 accounted for about one-third of Victoria's six thousand inhabitants.

Undoubtedly, racism and exclusionary laws prevented Chinese from being accepted in many white communities. Chinatowns therefore served as areas where they could live and carry on businesses. Although the majority of Chinese were labourers, a class structure controlled by an elite of exclusively merchants was evident in these early communities in urban Canada. The rest of the community was composed of working-class Chinese, including transient miners and labourers who used the Chinese quarter as a base when they were not employed. The merchants controlled the trading companies and formed neighbourhood associations to promote their influence in the community. Some of the firms were involved in recruiting Chinese workers for white employers. The trading companies also sent remittances and letters to China on behalf of workers. The Royal Commission on Chinese and Japanese Immigration in 1902 provided evidence to suggest that some merchants were involved in the opium trade and operated factories that processed the drug.

Throughout the latter half of the nineteenth and the early part of the twentieth century, the Chinese in Canada were viewed by the white population as aliens who could be utilized in menial jobs but were not to be trusted as equals. Anti-Orientalism was particularly strong in British Columbia, where the Chinese tended to concentrate. Virtually every social evil was blamed on them at one time or another, including epidemics, overcrowding, prostitution, opium smoking, and moral corruption. The Chinese were also accused by the labouring class of depressing wages, since they were generally paid less than white workers and at times were used as scabs in labour disputes.

From the outset, the "Chinese question" was in essence how to exploit a cheap source of labour when the supply of white workers in the west was erratic. Thus, at hearings of the Royal Commission on Chinese Immigration in 1885, the Chinese were often described as taking away opportunities deemed to belong to white workers. The same attitude prevailed at hearings of the 1902 royal commission. The commissioners asked the question, "Will the prohibition of further immigration of Chinese labour injuriously affect the various industries of the country?" The two commissions came to the same conclusion regarding the Chinese, who were perceived as undesirable and non-assimilable because of alleged cultural and social peculiarities. Their labour had been needed in mining, forestry, railway construction, canning, and other industries where white workers were not available, but the increasing numbers of Europeans greatly reduced the need to import Chinese. Therefore both commissions recommended restrictions, in the form of a head tax, to control further immigration. The commissioners in 1902 concluded that "this class of immigration falls far short of that standard so essential to the well-being of the country. From a Canadian standpoint it is injurious, and in the interest of the nation any further immigration ought to be prohibited ... There is a surplus of this class of labour at the present time ready to enter any avenue of unskilled labour that may open."

Between 1875 and 1923, British Columbia passed numerous laws restricting the rights of the Chinese. A bill in 1884 disallowed them from acquiring Crown lands and diverting water from natural channels. The Coal Mines Regulation Amendment Act of 1890 prevented them from working underground and an amendment in 1903 forbade them from performing skilled jobs in coal mines. The Provincial Home Act of 1893 excluded Chinese from the public home for the aged and infirm. They were prohibited from being hired on public works in 1897. An act of 1900 stipulated that they could not hold a liquor licence. Since their names were excluded from the provincial voters' list, Chinese were also barred from obtaining a hand logger's licence. One of the conditions in the sale of Crown timber was that Asians not be employed. The Chinese were also barred from the professions of law and pharmacy. Because the provincial voters' list was used as a qualification, they were excluded from municipal office, school boards, jury service, and election to the provincial legislature. The 1920 Provincial Elections Act reaffirmed that all Chinese were disqualified from voting.

In addition to the legislative exclusions, there were other efforts in British Columbia to reduce directly or indirectly the competition from Asian labour. For example, the Civil Service Act of 1917 stipulated that no one could work in the civil service who was not a British subject. The Factories Act of 1922 forbade night employment in laundries and restricted the hours of operation from 7 a.m. to 7 p.m. Since Chinese hand laundries operated late at night, they were most severely affected by this law. The same year the British Columbia Fisheries Commission recommended that Asian fishermen be eliminated from the industry by reducing the number of licences issued to them. British Columbia was not the only province to pass legislation against the Chinese. In Saskatchewan they were disenfranchised in 1908, and four years later the provincial legislature passed an act disallowing the employment of white females in restaurants and other businesses owned or managed by Chinese. The bill prompted the governments of Ontario and British Columbia to pass similar legislation in 1914 and 1923 respectively.

The first federal legislation against the Chinese was in the form of a head tax introduced in 1885, after the Canadian Pacific Railway was built. Prior to the completion of the railway, Prime Minister John A. Macdonald had been unwilling to take any measure that might jeopardize the project, despite political pressure from British Columbia. As he stated in the House of Commons in 1883, "It will be all very well to exclude Chinese labour, when we can replace it with white labour, but until that is done, it is better to have Chinese labour than no labour at all." The 1885 act imposed a tax of $50 on virtually every Chinese person entering the country. It also stipulated that vessels docking in Canadian ports could carry no more than one Chinese for every fifty tons of cargo. Those who entered Canada were given a certificate, which had to be handed in to

the controller in exchange for a certificate of leave when they left Canada, even temporarily; otherwise they would not be allowed to return. The head tax was raised to $100 in 1900 and to $500 three years later at the recommendation of the 1902 royal commission. Between 1886 and 1924, 82,380 Chinese entering Canada paid a head tax, and 7,960 Chinese were exempted. In total, the immigrants produced about $22.5 million in revenue in these years, mostly in head tax.

In 1923 the federal Parliament passed the Chinese Immigration Act, the most comprehensive legislation ever enacted to exclude Chinese from entering the country and to regulate those already here. The act stipulated that entry to Canada by persons of Chinese origin, regardless of citizenship, would be restricted to diplomats, children born in Canada, merchants, and students; all others were in essence excluded. The act also required all Chinese in Canada to register with the federal government within twelve months and obtain a certificate. The penalty for failing to register was a fine of up to $500 or imprisonment for up to twelve months. Furthermore, any individuals who intended to leave the country temporarily had to give written notice to the controller before their departure, specifying the foreign port that they planned to visit and the route that they intended to take. Those who had so registered would be permitted to return within two years. Until its repeal in 1947, the 1923 act virtually stopped Chinese immigration to Canada. The Chinese population in this country declined since no new immigrants were admitted and some returned to China. It peaked in 1931 at 46,519, eight years after the passing of the act. From then on, it decreased to 34,627 in 1941 and to 32,528 ten years later. The numbers would rise again only in the fifties when, after World War II, Chinese immigrants were admitted once more (see Table 1).

Towards the end of the war, the discriminatory policy had become an embarrassment for Canada, since many Chinese Canadians had contributed to the war effort and China was an ally. The denial of civil rights based on race also contradicted the statement on human rights embodied in the charter of the United Nations. The United States had repealed its Chinese Exclusion Act in 1943 and now admitted 105 immigrants annually. In 1945, a year after the federal government had called up Chinese Canadians in British Columbia for compulsory military training, the provincial government made a concession by granting the right to vote to soldiers of Asian origin in the Canadian armed forces. The passing of the Canadian Citizenship Act in 1946 also made it difficult for the country to maintain second-class status for its Asian population. The following year, Parliament repealed the Chinese Immigration Act, lifting an exclusion that had lasted for twenty-four years. The Chinese in British Columbia were allowed to vote in 1947, and those in Saskatchewan four years later. By the fifties most of the discriminatory laws against the Chinese had been removed.

Although restrictions against Chinese immigrants were lifted, the federal government did not consider them the equals of those from Europe and the United States. In the decade after the war, Canada maintained an immigration policy that favoured Europeans and discouraged those from Asia and other non-white countries. Prime Minister Mackenzie King explained this policy to the House of Commons on 1 May 1947: "Large-scale immigration from the orient would change the fundamental composition of the Canadian population. Any considerable oriental immigration would, moreover, be certain to give rise to social and economic problems . . . apart from the repeal of the Chinese Immigration Act and the revocation of [the] order in council . . . regarding naturalization, the government has no intention of removing the existing regulations respecting Asiatic immigration unless and until alternative measures of effective control have been worked out."

The Chinese were placed under the same restrictive conditions of admission as other Asians. An order-in-council of 1930 had prohibited "the landing in Canada of any immigrant of any Asiatic race" except the wives of Canadian citizens and unmarried children under the age of eighteen. A subsequent regulation in 1950, which specified the categories of admissible immigrants to Canada, stipulated that the provisions did not apply to "immigrants of any Asiatic race." The Cold War and the Sinophobia of the 1950s gave the government further justification for maintaining a restrictive policy towards Chinese immigrants. As John Whitney Pickersgill, minister of citizenship and immigration from 1954 to 1957, stated, "The only reason that admission was confined to unmarried children was, of course, that a chain of migration would have been set up that would have been very hard to control because of the lack of facilities of any kind that could be made available in China to provide accurate information ... As I say, in order to make sure ... that our limited immigration was not permitted to become an avenue for the back door infiltration of communist agents ... it was felt by the government responsible at that time, and has been felt by the present government since, that these controls had to be maintained."

In the years after 1947, a relatively small number of Chinese entered Canada. Between 1949 and 1955, 12,560 immigrants were admitted, about 60 percent of whom were wives and children. Many who came in the fifties were family members who had been separated from husbands and fathers during the period of exclusion. In 1950, for example, 60 percent of the 1,036 Chinese immigrants to Canada were children and 32 percent wives. The following year, out of a total of 2,182 immigrants, 60 percent were children and 25 percent wives. As more families were reunited, the proportion of children entering Canada gradually declined to 35 percent of the total in 1952 and to 17 percent three years later. In all, between 1949 and 1955, 4,247 children and 3,325 wives entered Canada. By contrast, the percentage of Chinese destined for the labour force in this period was only 21 percent. This wave of immigration gradually altered the size and composition of the Chinese community in Canada. According to the 1951 census, there were 32,528 Chinese in the country, with a ratio of 374 men to 100 women (see Table 1). As a result of post-war immigration the community rose to 58,197 by 1961, and the ratio between the sexes greatly improved to 163 men for every 100 women. A sizable second and third generation also began to emerge.

It was not until changes were made to immigration policy in 1962 that Chinese could apply independently to enter Canada, but there was still a discriminatory clause that permitted a wider range of sponsorship for those from Europe and the United States. Between 1956 and 1967, a total of 30,564 Chinese immigrants came to Canada, many as part of a family unit. After 1967, when Canada adopted a universal point system for assessing potential immigrants, the Chinese were finally admitted under the same criteria as people of other origin. These changes brought record levels of immigrants to Canada. Between 1968 and 1984, 170,720 Chinese are estimated to have entered the country from mainland China, Hong Kong, and Taiwan. In the next seven years, another 176,197 individuals came from these areas; they made up about 16 percent of the total immigration for the period. By 1991 an estimated 388,651 Chinese had immigrated to Canada since the Chinese Immigration Act was repealed in 1947.

Hong Kong, and not mainland China, became the major source of Chinese immigrants in the post-war decades. Between 1977 and 1984 about 64 percent of those who immigrated to Canada were estimated to have come from Hong Kong, and between 1985 and 1991 it supplied over 70 percent of the estimated total. A sizable number of Chinese also came to Canada as refugees from Indochina in 1979–80. In response to the growing refugee population displaced from Vietnam, Laos, and Kampuchea (Cambodia), Canada in 1978 had announced a plan to accept 50,000 refugees from southeast Asia. By April 1980 it had increased its intake by 10,000. In all, Canada accepted 60,049 Indochinese refugees between 1979 and 1980, about 30 percent (18,021) of whom were linguistically Chinese; Cantonese speakers made up about 20 percent (12,212) of the total.

Table 1 Number of Chinese in Canada, 1881–1991*

Year	Total number of	Male per 100	
Chinese in Canada	females	Native-born %	
1881	4,383	-	0
1891	9,129	-	0
1901	17,312	-	-
1911	27,831	2,790	3
1921	39,587	1,533	7
1931	46,519	1,241	12
1941	34,627	785	20
1951	32,528	374	31
1961	58,197	163	40
1971	118,815	112	38
1981	289,245	102	25
1991	656,645	99	-

Source: Canadian census data, 1911–91.

*Note: Total number of Chinese in Canada for 1991 is based on single- and multiple-origin figures combined.

Coming mainly from Hong Kong, but also from mainland China, Taiwan, and other southeast Asian countries, post-war Chinese immigrants had a more diversified occupational and educational background, and many were accustomed to a sophisticated urban culture. Data on the intended occupations of those who entered Canada between 1954 and 1984 indicate that as many as 25 percent were professionals. Clerical and sales occupations made up another 21 percent. Overall, managerial, professional, and white-collar occupations accounted for 53 percent of the Chinese destined for the Canadian labour market in these years. About 18 percent came as service workers, probably in the restaurant and food-service industries. No more than 5 percent were unskilled workers, whereas skilled workers made up 16.4 percent of the total. These post-war Chinese immigrants transformed the Chinese community and contributed to the multicultural composition of Canadian society.

In 1978 Canada amended its immigration policy to allow for the admission of entrepreneurs as immigrants without assessment on the basis of occupational demand or arranged employment. To qualify, a person had to establish or purchase a controlling interest in a business in Canada that could provide employment to at least five Canadians; the entrepreneur was required to participate in the daily management of the business. But it was not until 1985 that the policy of admitting business immigrants was expanded to include investors and self-employed persons. Investors had to have a successful record in business or commercial undertakings, have accumulated a net worth of at least $500,000, and have

made an investment of at least $250,000 in direct business ventures in Canada or through private investment syndicates or government-administered venture capital. These changes in policy greatly facilitate the flow of immigrant capital into Canada.

A large proportion of the business category to Canada has been from Hong Kong and to a lesser degree from Taiwan. In 1983, 19 percent, including dependents, came from Hong Kong and another 4 per cent from Taiwan (see Table 2). Within two years the number of business immigrants from Hong Kong more than doubled to 2,821 and made up about 44 percent of all those admitted. The volume of business immigration to Canada continued to increase; in 1989 alone, Canada admitted 17,564 business immigrants and their dependents, about 30 percent of whom came from Hong Kong and 13 percent from Taiwan. In that year, business immigrants from the two areas constituted about 43 percent of all immigrants admitted under this category, and in 1990 they made up about 50 percent.

Table 2 Business immigrants admitted to canada from Hong Kong and Taiwan, 1983-90

Year immigrant to Canada	Total business	From Hong Kong		From Taiwan	
	Number	%	Number	%	
1983	6,225	1,180	19.0	221	3.6
1984	6,260	2,287	36.5	154	2.5
1985	6,481	2,821	43.5	155	2.4
1986	7,518	2,433	32.4	345	4.6
1987	11,069	3,173	28.7	775	7.0
1988	15,112	4,477	29.6	1,323	8.8
1989	17,564	5,301	30.2	2,267	8.12.98
1990	18,445	6,785	36.8	2,476	13.4

Note: "Total business immigrants" includes principal applicants and dependants who entered Canada as entrepreneurs and self-employed and from 1896 also includes investors.

By 1971 the Chinese-Canadian population had reached 124,600; ten years later it had expanded to 285,800 and by 1986 to 412,800. At the time that the 1991 census was taken, there were 652,645 persons of Chinese origin. In 1901 only 14 percent of Chinese in Canada had resided outside British Columbia. The proportion of those living in other provinces increased to 30 per cent in 1911 and to 41 percent ten years later. Since World War II, like other recent immigrants to Canada, the Chinese have tended to settle in metropolitan centres. The 1986 census indicates that 89 percent of the Chinese lived in a Census Metropolitan Area (CMA), that is, a continuously built-up area that serves as the main labour market of an urbanized core of 100,000 or more in population. Toronto alone accounted for 35 percent of the Chinese population in Canada and Vancouver another 26 percent. The 1991 census further shows that 90 percent of the Chinese in Canada reside in three provinces, with 47 percent in Ontario, 31 percent in British Columbia, and 12 percent in Alberta.

As more Chinese have entered Canada since the late 1960s, a new community has emerged. Some of its features can be traced to the history of Chinese immigration to Canada. Other aspects are distinct and reflect the characteristics of the more recent arrivals.

Largely as a result of the exclusion of the Chinese between 1923 and 1947, but also because of the large volume of immigration in recent years, the Chinese-Canadian population continued to be predominated by those born outside the country. Despite its long history in Canada, therefore, the community has some social and linguistic features characteristic of more recent immigrant groups. As family immigration increased in the 1950s, the Canadian-born segment of the population grew from 31 percent in 1951 to 40 percent ten years later. However, the large volume of Chinese immigration in the late 1960s and thereafter substantially increased the foreign-born stock. As a result, Canadian-born Chinese began to decline in relative terms to 38 percent by 1971 and to 25 percent in the next decade, and they only increased again to 29 percent in 1986 as the population base of first-generation Chinese expanded enough to produce a new generation. The total Chinese population in Canada more than doubled between 1971 and 1981 and almost doubled again during the following decade. By the time the 1991 census was taken, 652,645 persons claimed their ethnic origin as Chinese. These demographic changes suggest that, since the 1960s, immigration played a larger role in total population growth than natural increase.

The vast majority of the Chinese population continues to be foreign-born. Data from the 1986 census indicate that 71

percent of the Chinese in Canada were born outside the country. The majority came to Canada only after 1967. Sixty percent of the total Chinese population, including those born in Canada, immigrated to Canada in the eighteen years between 1968 and 1986. Counting only those born outside Canada, as many as 85 percent of the first-generation Chinese entered the country in the post-1967 period. This pattern tends to depict the Chinese as recent immigrants to Canada, despite their presence in the country as early as 1858.

There is further evidence to suggest that the growth of second and subsequent generations of Chinese Canadians is a recent phenomenon. The age structures of those born outside Canada and those born in the country reveal that native-born Chinese tend be concentrated in the younger age groups. In 1986 those between thirty and sixty-four years of age accounted for 54 percent of all Chinese born outside Canada. However, among those born in the country, as many as 61 percent were under sixteen years of age, and another 26 percent were between sixteen and twenty-nine. In short, for the Canadian-born Chinese, as many as 87 percent were under thirty years of age in 1986. These statistics suggest that the native-born Chinese population in Canada is relatively young, and second and subsequent generations of Chinese Canadians began to expand as the population of first-generation Chinese surged upward in recent decades.

Economic Life

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

Institutional racism had many disruptive effects on the Chinese in Canada. Perhaps the most serious impact was on their economic life. Antagonism from white workers and the legal exclusion of Chinese from certain jobs placed them at a disadvantage in the labour market and jeopardized their ability to earn a living. Despite frequent allegations by white workers, however, there is little evidence that the Chinese were directly competing for jobs with the whites prior to 1880s. On the contrary, their employment as unskilled labourers probably made it easier for white workers to find jobs in the skilled-labour sector. In the coal mines, for example, Chinese were frequently hired, not as miners, but as helpers to white workers. Likewise, in placer mining the Chinese took up only the gold fields that had been abandoned by white miners.

The Royal Commission on Chinese and Japanese Immigration in 1902 produced evidence that in those sectors where Chinese were hired along with other workers, they received, in many instances, about half the wage paid to whites. Indeed, lower wages became the incentive for white employers to hire them, despite periodic protests from other workers. According to testimony presented to the commission, in some industries, such as coal mining and railway maintenance, the only jobs that the Chinese were allowed to perform were those that required low skills and carried low pay. In other areas, such as assembly-line manufacturing and agriculture, Chinese and white workers performed the same jobs but received unequal pay. White agricultural labourers earned $30 to $40 a month around 1900 and the Chinese about $20 to $25. Chinese cigar makers received 50 cents to $1.00 for making a hundred cigars, as compared with $1.10 to $1.90 for white workers. Chinese coal miners made $1.25 a day, while white miners earned $3 to $4. Throughout the manufacturing industries, Chinese lumber and cannery workers, boot-makers, and sewing-machine operators made about half of what other workers earned.

The differential wage system was maintained as late as the 1930s. The Board of Industrial Relations in British Columbia devised a minimum-wage system for the province's sawmill industry in 1934 that set the general wage at 35 cents an hour. But the regulations allowed for up to 25 percent of plant employees to be paid 25 cents an hour, and in practice Asian labourers were assigned to this lower-wage group. Government officials argued that even though the wage was less than that paid to other employees, it was in most cases a considerable increase for Asian workers.

By the time that the Canadian Pacific Railway was completed in 1885, employers and contractors had begun to use Chinese labourers as scabs to break strikes. In many instances, management profited from such practice. Robert Dunsmuir, the owner of a number of mines at Wellington in British Columbia, introduced several hundred Chinese workers to his mines as a means of settling strikes in 1883. The Western Federation of Mines suffered a heavy setback in its attempts to mobilize a series of strikes in the province in 1903 because management imported Asian strike-breakers to the Nanaimo mines. These measures on the part of employers provoked further white working-class resentment towards the Chinese. The Knights of Labour, established in the province in 1884, was active in promoting anti-Chinese legislation, and white miners in Nanaimo, Wellington, and Comox collected 1,421 petitions in 1891 and 2,700 petitions the following year to protest against the hiring of Chinese in coal mines. By the turn of the century, many unions were barring them from membership and demanding their total exclusion from the country. The Trades and Labour Congress of Canada adopted an exclusion policy by 1899 and reiterated its position at subsequent annual conventions.

As anti-Orientalism among the white working class intensified, politicians passed measures to restrict the employment of Chinese, and employers were forced to heed the demands of the white population. Eventually the Chinese lost their right to work in many fields and were tolerated only in the jobs for which few white workers would compete. Many retreated into the ethnic business sector, mainly in the service industries, where they avoided competition with white employers and workers. They survived on marginal enterprises such as laundry and food services. The hostile job market was well summarized by

the superintendent of the United Church's mission to Asians west of the Great Lakes. "The chief difficulties arise as the [Chinese] graduates from high school and universities emerge into commercial life. Here discrimination is marked . . . There are few industries which are open to them except those carried on among themselves, such as the green grocer stores, Oriental shops, laundries and cafes."

The available data indicate that between 1885 and 1931 there was a percentage decline of Chinese workers in the industrial sectors, accompanied by a corresponding increase in the ethnic business sector. For example, 15.8 percent of employed Chinese in 1885 were estimated to be in food canning, but the number had dropped to 0.4 percent by 1921 and to 1.0 percent ten years later. By contrast, Chinese engaged in laundry, domestic service, and restaurant work were estimated to be 5 percent of the workforce in 1885; the number of servants, cooks, waiters, and laundry workers had risen to 32 percent by 1921 and to 40 percent in the following decade.

Although discrimination and exclusion provided the conditions for the emergence of ethnic business among the Chinese, their success before World War II reflected the community's ability to make use of kinship ties in such ventures. A study of enterprises in Canada between 1910 and 1947 shows that the Chinese entered the restaurant business in order to create self-employment. The activity provided a haven for many Chinese before World War II, and it remained an important source of employment and self-employment for members of the community after the war, even when opportunities in professional and technical occupations opened up to them. In the absence of immediate family in Canada, many Chinese immigrants resorted to partnerships with relatives and friends as a means of pooling resources and labour. Business relationships were formed with fathers, sons, uncles, nephews, and brothers, and at times with distant relatives or other individuals from the same region in the homeland.

Between the wars the majority of Chinese in Canada were employed in the service industries. Servants, janitors, laundry and restaurant employees, and unskilled workers accounted for 57 percent of the employed Chinese in 1921 and 61 percent ten years later. In comparison with the occupational patterns of their predecessors before World War II, Chinese Canadians in recent years have been upwardly mobile. By the 1960s the relative importance of the service sector as a source of employment had substantially declined, as new opportunities in professional and technical fields became available. About 26 percent of the employed Chinese were in service occupations in 1981 and 24 percent five years later; for other Canadians the figure was about 13 percent in both years. Hence, despite the declining importance of the service sector for the Chinese, it still employed about one-quarter of the Chinese labour force in the 1980s, and Chinese Canadians were twice as likely as others to engage in service jobs.

Less than 1 percent of employed Chinese in 1921 and 1931 were in professional occupations. In contrast, for both census years of 1981 and 1986, professional and technical occupations accounted for over 18 percent.

There were also gains in other white-collar occupations. In 1971, 11 percent of the Chinese were in clerical and related jobs. Ten years later the percentage had grown to 19, and it continued at 18 per cent in 1986. When managerial, professional, and clerical occupations are taken into account, as many as 43 percent of the Chinese were employed in these occupations in 1981 and 42 percent five years later. In actual numbers, the Chinese in such jobs totaled 92,757 in 1986. The upward mobility of the post-war Chinese has to be evaluated in light of occupational patterns for other Canadians. The 1986 census shows that 42.5 percent of the rest of the population was in managerial, professional, and clerical occupations. In other words, by that year the likelihood of Chinese Canadians being in middle-class occupations was about the same as for other Canadians.

Several factors explain this upward movement. No doubt, the gaining of civil rights by the Chinese after the war facilitated the entry of many into positions that had historically been closed to them. But the most important reason was the change in Canadian immigration policy in the 1960s that resulted in the acceptance of immigrants with professional and educational expertise. The country was expanding its industrial production and required a larger technically trained workforce. Between 1968 and 1986, 326,333 new immigrants were in managerial, professional, and technical occupations, of which 21 percent came from Asia. A large number of Chinese immigrants with professional and educational qualifications were able to enter Canada after 1967, and their arrival contributed to the growth of the Chinese middle class.

Although Chinese Canadians are just as likely as others to have middle-class jobs, there have been marked differences in the types of occupations in which they tended to concentrate. An analysis of managerial, professional, and technical occupations held by Chinese and other Canadians using the 1981 census data shows that over 33 percent of the Chinese in these jobs were in the fields of natural sciences, engineering, and mathematics, as compared with only 13.5 percent among other Canadians. In contrast, 30.6 percent of the Chinese in professional and technical jobs were in managerial and administrative positions, as opposed to 36.1 percent in the rest of the population. Thus, when compared to other Canadians, the Chinese middle class is more likely to be employed in technical fields and less in managerial positions.

There is also evidence to suggest that, despite parity in education, the type of work performed, and the work experience, the Chinese continue to receive lower pay in the job market than most Canadians of European origin. A study of income levels among ethnic groups using the 1981 census data indicates that the Chinese earned about $1,300 a year less than

the average Canadian in the labour market, whereas those of British origin made $356 more and those of Jewish origin $6,260 more. When differences in education, work experience, sector of employment, social class, age, nativity, and gender were adjusted, the income gap between the Chinese and the average Canadian remained $820 a year. The 1981 census data also reveal that Chinese in managerial, professional, and technical occupations earned $1,295 a year less than the average Canadian in similar jobs, even taking into account variations in schooling, occupational class, and other factors. On the basis of such evidence, it has been suggested that the Chinese have adapted to the Canadian economy by concentrating on certain lines of work that tend to minimize their racial disadvantage and that, despite their occupational achievement, they have yet to cross the barrier of racial discrimination in the labour market.

Historically, self-employment in laundries, restaurants, and small retailing businesses provided an alternative means of economic survival for the Chinese. As employment opportunities in middle-class jobs improved and more immigrants with professional and technical skills entered Canada, the relative importance of self-employment has declined. Data from the 1986 census show that 10 percent of the Chinese were self-employed in the non-agricultural sectors of Canada; nationally, the figure was 7.7 percent. Hence, by that year the Chinese showed only a slightly higher probability of being self-employed, and they tended to be concentrated in a limited number of sectors. About 27 percent were in retail trade and another 25 percent in accommodation and food services. Together, retailing and food services, the traditional foothold of the Chinese, accounted for over half the self-employed. The comparative figure for Canadians of European origin in these sectors was only 26 percent. The 1986 census data also show that about 12 percent of self-employed Chinese were in health and welfare services and another 11 percent in finance, insurance, real estate, and business management. Taken together, the statistics reflect the continued presence of the Chinese in retailing and personal service businesses, as well as their conspicuous entry into professional services.

The increase in Chinese immigration to Canada since 1967, especially after changes in policy regarding business immigrants in 1985, produced favourable conditions for the expansion of Chinese businesses in the major cities. Thus, the growth of the Chinese population in Toronto by the mid-1980s, for example, increased the demand for ethnic cuisine and cultural products, as well as for non-ethnic goods and services from Chinese proprietors. In Richmond, British Columbia, in the early 1990s the expansion of Chinese businesses in professional services and food retailing was the result of an increase in the Chinese population in the lower mainland. In particular, the rising middle class has created a sustained demand for professional services and quality products from Chinese professionals and entrepreneurs.

Although the business immigrants admitted to Canada between 1985 and 1991 were only about 8 percent of the total, their economic impact has been immense. In 1987 the 2,484 individuals approved as entrepreneurial immigrants had a net worth of $2.5 billion, and their investments were to create about 12,000 jobs and retain another 2,155. Between 1987 and 1990 the 11,000 entrepreneurial immigrants brought into Canada an estimated net worth of about $14.3 billion and created some 48,000 jobs. The capital provided by investor immigrants was also impressive. Between 1987 and 1990, the 1,933 approved immigrants were estimated to have a net worth of about $3.2 billion, of which $751 million was directly invested in various Canadian funds.

Many entrepreneurial immigrants from Hong Kong chose British Columbia as the province in which to invest. Between 1987 and 1990, 1,511 immigrants from Hong Kong, or about 14 per cent of the entrepreneurs given visas in this period, settled in the province; their total net worth was about $1.9 billion, or 13 percent of the net worth of all entrepreneurial immigrants. Investor immigrants from Hong Kong have also had a strong inclination to invest in British Columbia. Between 1987 and 1990, 698 visas in this category, or 36 percent of the total, were given to immigrants from Hong Kong destined for the province; their investments amounted to $343 million, or 46 percent of the total.

Without doubt, the injection of such capital by Chinese business immigrants and offshore corporations has stimulated the growth of large-scale, capital-intensive ethnic enterprises in Canada. At times, the distinction between so-called ethnic business and offshore investments is unclear, since many investors maintain residence in both Canada and their country of origin, and corporations with headquarters in Asian countries operate through branches in Canada. Furthermore, business immigrant capital sometimes joins forces with offshore capital through investment syndicates, as, for example, in the joint venture of President Asian Enterprises of Taiwan with President Canada Syndicated Incorporated, a Vancouver-based company that employs immigrant investor funds, in the development of a large shopping and hotel complex in Richmond. Another example is Pacific Place Development on the eighty-hectare former Expo 86 site in Vancouver; the project is controlled by Concord Property and Finance Group of Vancouver, whose chairman is Victor Li, a naturalized Canadian citizen and the son of a Hong Kong billionaire.

The scale of Chinese investments and business development in recent years suggests that capital formation plays a critical role in the expansion of corporate ethnic enterprise in Canada. The intensive accumulation of capital in Hong Kong and Taiwan over several decades and more recently in south China has generated a surplus for many entrepreneurs who have made their fortunes in manufacturing, commercial enterprise, and real estate in Asia. The business-immigrant program has facilitated the development of capital-intensive Chinese businesses in Canada.

Community Life

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

Throughout their history in Canada and especially before World War II, the Chinese organized voluntary associations to address the needs of the immigrant community. These groups provided important functions, such as mutual aid and social services for the sojourners. For example, many associations set up hostels for Chinese who needed a place to stay temporarily. When the Victoria public school system attempted to segregate the Chinese from other students, volunteer organizations built schools to boycott the public system. They also mediated internal disputes and dealt with the external pressures of discrimination and segregation. Many developed a quasi-judiciary system for adjudicating disputes.

Although the Chinese were not excluded from Canadian courts, two factors probably explain why they preferred to settle disagreements through community associations: the inability of many to speak English and their apprehension that they would not receive a fair hearing in the courts. Such concerns were well founded, given the attitude of Canadian law-enforcement agencies towards them. N.W.T. Drake, president of the executive council of British Columbia, made the following statement before the Royal Commission on Chinese Immigration in 1885: "The Chinese are utterly unacquainted with truth, and it is a universal comment on their evidence that you cannot believe anything they say. They shelter themselves under their ignorance of the English language so that no cross-examination can reach them, and it is generally believed that the interpreters guide the evidence." Such bias was widespread at the time.

Undoubtedly, the absence of wives and children increased the reliance by Chinese men on community associations for emotional and material support. Other factors also contributed to the growth of the organizations. Racism and discrimination in society at large engendered solidarity in the community. The associations provided social support to the Chinese. Under such conditions, it is easy to understand why they were so popular in the nineteenth century and the first half of the twentieth. Their decline in the post–World War II years reflects the different needs of the new immigrants.

The way in which Chinese Canadians formed associations shows an ingenious use of limited resources. Place of origin, surname, and common heritage and the principles of fraternity were employed as the bases of organization. Regional background often meant not only differing allegiances and identity, but also substantial variations in dialect. Unlike southeast Asia, where five or more Chinese languages were used, the Chinese in Canada were culturally and linguistically more homogeneous. Immigrants in the nineteenth century came predominantly from a small number of counties in southeastern China. Common surnames or clans enabled them to use both real and pseudo-kinship for social organization. In China, clans had the limited function of defining exogamy, but in Canada they served many purposes. A distinction should be made between clans in China and clan associations in Canada; the latter included only Chinese of the same surname and not all resident members of the clan. They operated more on the basis of institutionalized friendship than of true clanship.

Another principle of community organization was to model them after secret societies in China. The first groups formed in Canada were fraternal associations that had their origin in these societies. According to available documents, the first such organization, a chapter of the Zhi Gong Tang (Chih-kung T'ang), was established in Barkerville, British Columbia, in 1862. Later chapters were formed in other gold-mining towns, such as Quesnel in 1876 and Yale in 1882. A rival branch of the Zhi Gong Tang, also known as Hongmen (Hung-men), was founded in Victoria in 1897, and there are indications that by 1903 the order had local, regional, and provincial divisions in the country. The Zhi Gong Tang had its origins in the Triad Society (San He Hui), believed to have been established in China by the early eighteenth century. Its purpose was to overthrow the Qing dynasty and restore Ming rule. Between 1787 and 1911, chapters of the Triad Society participated in a number of insurgencies against the Qing dynasty. However, it appears that secret societies in Canada were more concerned with local affairs affecting daily life than with politics in China, although changes in the homeland sometimes prompted action from these overseas organizations. The activities of Zhi Gong Tang in Canada ranged from running hostels to arbitrating disputes.

The first community-based Chinese organization was formed in Victoria in 1884 under the name of the Chinese Consolidated Benevolent Association (Zhong Hua Hui Guan). An umbrella organization, it purported to represent the community as a whole. According to its 1884 rules and by-laws, it was to provide social services and aid, resolve disputes, and confront oppression. Its regulations also indicate that the association would assist Chinese to fight in court against abuses or unfair treatment by white Canadians. Its activities in the early period fall into four categories: fund-raising for court challenges against discriminatory laws, arbitration of disputes and the maintenance of order in Chinatown, raising relief funds for Chinese communities elsewhere, and operating a hospital, cemetery, and school.

Although the Chinese Consolidated Benevolent Association claimed to represent all Chinese in Canada, it was in fact controlled by a small number of merchants. The by-laws stipulated that executive positions were to be filled by wealthy Chinese of good reputation. Merchants also provided most of the financial support when the association raised money to build a hall. Its officers were chiefly concerned with protecting their own interests. There is evidence to indicate that

Chinese merchants and workers had different interests despite the collective discrimination against them. When Chinese workers staged a general strike in Victoria in 1878 to protest against a discriminatory tax, for example, the merchants publicly dissociated themselves from the strikers.

With the emergence of Chinese communities across Canada in the early twentieth century came associations in other cities. In 1923 there were ten clan organizations in Toronto and two district associations, while in Calgary there were six clan associations and one based on locality. At that time, Vancouver had twenty-six clan and twelve locality groups. By 1937 the clan associations in Vancouver had increased to forty-six and those based on locality to seventeen. There were corresponding increases in the number of Chinese organizations in Toronto and Calgary.

Since the 1980s, with the development of a Chinese middle class, there have been new attempts to unite the community through a national organization. The Chinese Canadian National Council for Equality (Quan Jia Hua Ren Xie Jin Hui, also known as Ping Quan Hui), based in Toronto, was officially established in 1980 after a concerted effort to protest against the television program "Campus Giveaway." The program, broadcast on 30 September 1979 by the CTV network in its public-affairs series W5, reported that some 100,000 foreign students were taking away educational opportunities at Canadian universities that could have gone to Canadian students. It showed Chinese-looking students in university classrooms; by implication, they were automatically equated with foreign students irrespective of nationality. The formation of a national organization was facilitated by the network of Chinese-Canadian organizations that was built up during the resulting protest movement. Within a year, chapters of the council were being established in major Canadian cities. By 1993 the Chinese Canadian National Council for Equality had a head office in Toronto, with two full-time staff members, and thirty chapters across the country.

The main objectives of the council are to educate Chinese Canadians about their contribution to multiculturalism and to protect the civil liberties of minorities. Since 1984 the council has pressed the federal government for redress over the head tax paid by the Chinese and over injustices that resulted from the Chinese Immigration Act of 1923. It presented the government with a list of some 2,300 surviving Chinese who had paid a head tax of $500 to enter Canada. Many meetings were held between government officials and representatives of the council, but as late as the 1990s, no resolution was reached.

Family and Kinship

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

A consequence of restrictive immigration policy towards the Chinese was to retard the development of the family in Canada. Immigrants who came to this country in the latter half of the nineteenth century were overwhelmingly men. Economic hardship and uncertainty about the future made it difficult for many to bring their families with them. With the imposition of a head tax in 1885 and its eventual increase to $500 in 1903, it became impossible for the average worker to afford both the passage money and the tax for his wife and other family members. Hostility and discrimination also tended to discourage the men from bringing their families to Canada. Chinese enclaves were sometimes the target of racial attacks, as in the anti-Oriental riots of 1887 and 1907 in Vancouver.

After 1923 the Chinese Immigration Act excluded practically all Chinese from immigrating to Canada, thus making it impossible for men already in the country to sponsor their wives to join them. As a result of these financial and legal hardships, the Chinese-Canadian community remained a predominantly male society until decades after World War II. Data from the 1911 census indicate that among the 27,831 Chinese in Canada, the ratio was 2,800 men to 100 women, while the corresponding ratio for the country as a whole was 113 men to 100 women. Thus, the imbalance among the Chinese was about twenty-five times the national figure. The ratio stood at 1,533 men to 100 women among the 39,587 Chinese in 1921 and 1,240 men to 100 women in a population of 46,519 a decade later. The corresponding ratios for Canada as a whole per 100 females were 106 in 1921 and 107 in 1931. Despite a general decline over the census years, the sex ratio among the Chinese remained relatively high: 785 men to 100 women in 1941 and 374 men to 100 women ten years later.

Throughout the period before World War II, the sex imbalance in the Chinese population was the most severe of all ethnic groups in Canada. Many men led a bachelor life separated from their families in China. Those who had the financial resources to do so would take periodic trips to the home country to visit their wives and families. However, they could be away for up to only two years; otherwise they would lose the right to return to Canada. For many, the dream remained to save enough money so that they could eventually retire in China, where the cost of living was lower. But given that most Chinese held menial jobs, it is doubtful that a significant number could have realized this goal. Many men in Canada lost contact with their families during World War II after Japan invaded China. The dream of reunion became even more remote after the war, when the Communists defeated the Nationalist Party and established a socialist government. Sinophobia in the West during the fifties and the subsequent Cold War made it virtually impossible for men in Canada to join their families. Although some were able to sponsor relatives from Taiwan and Hong Kong during the fifties and sixties, many

had to wait until the seventies, when diplomatic relations between Canada and China were normalized, before family reunion was possible. In 1973, during the visit of Prime Minister Pierre Trudeau to China, an agreement was signed to enable relatives of Chinese Canadians to emigrate. Within a year of the agreement, they had filed some six thousand applications on behalf of about fifteen thousand family members, 90 percent of whom lived in Guangdong province. Not all the applicants were successful; some men never had a chance to be reunited with their families, and for those who did, the period of separation had been long.

The 1941 census provides further evidence of the extent of such separation. The data indicate that of the 29,033 Chinese men in Canada 23,556, or over 80 percent, were married. By contrast, there were only 2,337 Chinese women in Canada, and 50 percent were married. The ratio was thus 2,001 married men to 100 married women. Although it is possible that some Chinese had married members of other ethnic groups, such marriages were rare, given the racial discrimination against the Chinese. The absence of women in the Chinese community also meant that the growth of a second generation in Canada was delayed. Census data from various years show a slow increase in the population born in this country. In 1911 only 3 percent of the 27,831 Chinese in Canada were native-born. Two decades later, despite the fact that the Chinese had been in Canada for seventy-three years, those born in Canada made up only 12 percent. The native-born population grew slowly to 20 percent in 1941 and 31 percent ten years later. It was only after World War II, with changes in immigration policy, that a sizable second and third generation began to emerge.

A more balanced ratio between men and women was gradually restored in the Chinese-Canadian community. By the 1970s it had reached 102 males per 100 females in 1981, and it would stand at 99 males to 100 females at the end of the following decade. The 1971 census shows that 83 percent of Chinese in Canada belonged to a census family household, composed of a husband and wife with or without unmarried children. In contrast, 6.5 percent were part of an economic family, which included parents living with a married child and his or her family. Individual Chinese not belonging to a family made up only about 10 percent of the total. Thus, since 1971 the husband-and-wife family has been the dominant pattern among Chinese Canadians. At the same time, a larger percentage than among other Canadians tended to belong to families that included persons other than children. The 1981 census shows that 19.6 percent of Chinese Canadians formed part of such families, as compared with 7.3 percent among other Canadians. Similarly, 12.5 percent of the Chinese in 1981, as compared with 2.1 percent of other Canadians, belonged to multiple-family households, that is, households with one or more families occupying the same dwelling. Five years later about 13 percent of Chinese Canadians belonged to multiple-family households and 16.2 percent belonged to husband-and-wife households with persons other than children.

Culture and Religion

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

It is often assumed that, since the Chinese came from countries where the language and culture are different from those in Canada, their religion and customs would reflect patterns distinct from Western practice. In reality, it is difficult to establish to what extent so-called traditional Chinese religions and customs are to be found in the Chinese-Canadian community, for even in mainland China and Hong Kong, where most of the recent immigrants have originated, many traditional cultural aspects have undergone radical changes. In Hong Kong, for instance, traditional Chinese festivals such as the Lunar New Year (Chun Jie), the Ching Ming Festival (Qing Ming Jie), and the Dragon Boat Festival (Duan Wu Jie) are celebrated along with Christmas, New Year, and Easter. Many different religions are practised in Hong Kong; about half a million, or 10 percent of the population, are Christian, and Hong Kong has 350 Chinese temples.

Statistics from the 1991 census of Canada show that 59 percent of Chinese Canadians reported no religious affiliation and 29 percent belonged to the Christian religion. About 12 percent said that they were Buddhist. The sizable number of Chinese in Canada who declared Buddhism as their religion probably reflects its historical importance in China. At the same time, the large percentage of Chinese belonging to the Christian faith may result from the impact that Christianity has had in places such as Hong Kong and Taiwan, and to a lesser extent mainland China, as well as the churches' activities in Canada. The Methodist Church established a mission among the Chinese in Victoria as early as 1885, and in the following decade the Anglican and Presbyterian churches followed suit. These groups organized other activities in order to convert the population. The Methodist Church opened a home in Victoria in the 1880s to assist Chinese prostitutes. The churches also provided educational programs for the Chinese; the most popular were the evening English classes, which attracted many thousands of adults over the years. The Chinese in Canada celebrate the Western festivals; in addition, many observe the Lunar New Year. Since it is not an official holiday in this country, celebrations are limited, except in large cities such as Vancouver and Toronto, where public events are usually staged.

The language patterns of Chinese Canadians also reflect the predominance of the first generation. Among those of Chinese ethnic origin in the 1986 census, 73 percent reported Chinese as their first language. However, of those born outside Canada, the proportion was over 83, as compared with only 47 percent among those born in the country. Chinese was also reported as the language most often used at home among 78 percent of the foreign-born, while only 41 percent of the native-born stated that they used Chinese at home. Of the 586,645 individuals of Chinese single origin reported in the

1991 census, 76 percent (447,095) gave Chinese as their first language. These statistics suggest that the community is experiencing a language loss in that it has not been able to retain Chinese as the first language or the one most often spoken at home. The loss tends to be more severe among those born in Canada than among foreign-born Chinese. In terms of the ability to speak the official languages of Canada, the 1986 census indicates that Chinese Canadians were predominantly anglophones; 75 percent of the foreign-born and 82 per cent of the native-born spoke English. Nevertheless, almost 20 percent of Chinese born outside Canada and 8.2 percent of those born in Canada spoke neither one of the two official languages.

The Chinese community in Canadian cities has been well served by Chinese newspapers since the first decade of the twentieth century. Several were published in Vancouver at one time or another; of these, the longest-running daily was, *Hua ying jat bo* (1906–1910), later called *Tai hon kong bo* (The Chinese Times; Vancouver, 1907–92). Other dailies, weeklies, and monthlies followed in later years: *Hsin ming kuo pao* (The New Republic; Victoria and Vancouver, 1958–1988); *Hua pu tsa chih* (Chinatown News; Vancouver, 1953–); and the daily *Ch'iao sheng jih pao* (The Chinese Voice; Vancouver, 1953–88).

Several Chinese newspapers also appeared in Toronto, including two dailies, *Hung chung shi pao*(The Chinese Times, 1929–1956) and the *Shing wah yat po* (Shing wah Daily News; Toronto, 1922–1989), which began as a daily but after 1983, appeared as a monthly.

Today, both Vancouver and Toronto are served by three major Chinese newspapers which operate as subsidiaries of major newspapers in Hong Kong and Taiwan. *Sing Tao Daily* has been publishing in Toronto since 1975, and in Vancouver since 1983. *The World Journal*, another daily, has been circulating in Toronto and Vancouver since 1976. Since 1993, *Ming Pao Daily News*, has been the dominant Chinese newspaper in Toronto and Vancouver. These newspapers claimed a total daily circulation of over 100,000 in Toronto, and 70,000 in Vancouver. They are widely available elsewhere by mail order, and cities such as Winnipeg, Ottawa, and Edmonton also have their own local Chinese-language newspapers.

Other types of Chinese media have become established in Canadian cities by the mid-1990s. Vancouver has two Chinese radio stations, as well as two Chinese televison stations operated by Fairchild Television (100 hours a week) and Talentvision. (120 hours a week). Toronto has five Chinese radio stations, and two televison stations run either by Fairchild Television (120 hours a week) or by CFMT and Channel 47 (at least 2 to 3 hours a day). Some of the programs operated by Fairchild Television are also aired in other cities such as Edmonton and Calgary.

Chinese-Canadian art and culture have displayed features of traditional Chinese art forms as well as influences of Canadian experiences. The arrival of large numbers of post-war immigrants and the growth of native-born Chinese-Canadians have increased the pool of Chinese-Canadian writers and artists, some of whom are well-trained in both Chinese and Canadian art and culture. The expansion of international trade and exchanges have also brought more contacts between the east and the west, and traditional Chinese arts such as calligraphy and painting are becoming much more accessible in Canadian cities. Some community organizations and cultural centres now offer instructions and sponsor exhibitions of calligraphy and painting by local and international artists.

In the visual arts the work of Chinese Canadians ranges from traditional painting, printmaking, seal carving, and calligraphy to abstract images, sculpture, installations, and video. Ying Wong, who was born and trained in China, is the author of books on Chinese calligraphy and bird and flower painting. The Vancouver artist Chung Hung is well known for his large public sculptures in a modern idiom. In 1983 the newly established Chinese-Canadian Visual Arts Society of Vancouver organized the first large-scale exhibit of Chinese-Canadian artists in the city. Titled *Insight '83* and including the work of fifty artists ranging from the traditional to the contemporary, it was intended to show the contributions of members of the community to Canadian art. It included the work of fashion designers Simon Chang and Alfred Sung. In the group exhibition *Self Not Whole*, sponsored by the Chinese Cultural Centre of Vancouver in 1991, six artists – Ana Chang, Diana Li, Mary Sui-Yee Wong, Paul Wong, Kiki Yee, Sharyn Yuen – used a variety of media to explore the issue of Chinese-Canadian identity and experiences.

Music and opera societies were formed in early Chinese communities in Canada. As early as the 1870s, three opera clubs in Victoria were devoted to the production of Cantonese opera – a folk tradition popular in Guangdong province where many early Chinese immigrants originated. Dealing with subjects of Chinese mythology, folk history, and popular stories, much of Cantonese opera is sung in traditional southern Chinese tunes accompanied by Chinese instruments. Thus, the production of Chinese opera also meant the development of Chinese music clubs in early Chinese communities. Other opera societies were later formed in Vancouver, Toronto, Ottawa, and Montreal.

Folk dance groups developed in Canada after World War II, when less restrictive immigration laws allowed the communities to expand, and artists trained in dance traditions began entering the country. Like opera, folk dances have a wide repertoire and tell stories from mythology, history, and daily life. Some dance groups have expanded the theme much beyond the confines of traditional stories and staged elaborate dramas based on Canadian experiences; for example, a production called "The Golden Mountain," put on in Vancouver in 1984, presented the story of Chinese immigration to

Canada.

Although examples of literary writing exist from the early days of settlement, it has been with the growth of a Canadian-born generation of Chinese Canadians that a distinctive body of literature written in English language has emerged. Some of these writers came to public attention with the anthology *Inalienable Rice* (1979), which brought together the work of Chinese and Japanese Canadians in a small edition. More widely available is the collection of fiction, non-fiction, and poetry titled *Many-Mouthed Birds: Contemporary Writing by Chinese Canadians* (1991), edited by Bennett Lee and Jim Wong-Chu. Although submissions were invited in both Chinese and English, the editors eventually chose only those written in English because they felt that the gulf between Chinese and Western literary traditions could not be bridged in translation. Most of the contributors are young, emerging writers who were born in Canada. In various ways they draw on their cultural background and the wider experiences as Chinese Canadians. A common theme is the question of identity, both personal and collective, explored through the past. They see their work as a way of breaking through the "wall of silence and invisibility" that has surrounded them.

Some of the writers represented in *Many-Mouthed Birds* were already well known. Fred Wah, a poet and teacher born in Saskatchewan, has published many volumes of poetry. His collection *Waiting for Saskatchewan* won the Governor General's Award for poetry in 1985. Paul Yee is the author of a number of award-winning books for adults and children, including *Saltwater City: An Illustrated History of the Chinese in Vancouver* (1988). He was also the curator of the 1986 multimedia exhibition, *Saltwater City* (Ham Sui Fow), that documented a hundred years of the Chinese community in Vancouver. Evelyn Lau's autobiography, *Runaway: Diary of a Street Kid* (1989), written from the vantage point of a defiant teenager, provides valuable insights into the life and thoughts of a daughter of a Chinese immigrant family. She has since published several volumes of poetry, short stories, and the novel *Other Women* (1996). Sky Lee's first novel, *Disappearing Moon Cafe*, won the Vancouver Book Award for 1990 and was short-listed for a Governor General's Award. Finally, Denise Chong has completed her first book, *The Concubine's Children: Portrait of a Family Divided* (1994), and Wayson Choy has published a novel, *The Jade Peony* (1995).

Canadian broadcast and print journalism has in particular been enriched by writers of Chinese background. Adrienne Clarkson, who served as the Ontario's agent general in Paris during the 1980s, is a widely known television figure and has established herself as an accomplished journalist, novelist, and publisher. Jan Wong, former Beijing correspondent for the *Globe and Mail*, is a third-generation Canadian who wrote a widely acclaimed account of her years as a student in China in the 1970s, entitled *Red China Blues* (1996). The Hong Kong-born journalist Der Hoi-Yin was for several years the national business correspondent for the Canadian Broadcasting Corporation's television news program.

In the field of contemporary music, the classical composer, pianist, and teacher Alexina Louie is perhaps the best known Canadian of Chinese descent. While teaching in California, she studied aspects of eastern music, including the Chinese tradition, and some of her compositions fuse elements from these sources with Western music in the modern idiom. In 1986 the Canadian Music Council named Louie composer of the year. Hope Lee, also a composer, pianist, and teacher, was born in Taiwan and received her musical education in Canada. Her compositions have been described as "complex atonal music that avoids traditional forms," but some of them have been inspired by Chinese music, poetry, and history. Lee has also become an accomplished performer on the ch'in, a traditional stringed instrument. Ka Nin (Francis) Chan has drawn on his Chinese heritage for many of his compositions, although he makes use of contemporary techniques, such as combining voice, bowed percussion, and synthesizer. Other accomplished musical performers who have lived or still live and work in Canada are Samuel Wong from Hong Kong, the assistant conductor of the New York Philharmonic Orchestra; the pianist Lee Kum Sing from Sumatra; and popular singer, lyricist, and video jockey, Sook-Yin Lee.

Several Canadian film-makers have drawn on their Chinese heritage in some of their work. Toronto-born Keith *Lock's A Brighter Moon* (1986) was nominated for a Gemini Award, and his feature film *Small Pleasures* was chosen to debut at the Toronto International Film Festival in 1993. Mina Shum's first feature film, *Double Happiness* (1994) tells the story of a young Chinese Canadian struggling to be an actress. In 1995 it was chosen to open the Berlin film festival. Richard Fung's work, which includes *Orientation: Gay and Lesbian Asians* (1985) and *The Way to My Father's Village* (1988), has also drawn critical comment. A remarkable figure in the performing arts is Dock Yip. Born in Vancouver, he became the first Asian Canadian called to the bar. He was very active in the Chinese community during the 1940s and worked for the repeal of the Chinese Immigration Act. At the age of eighty, he began another career as an actor, playing a Tong leader in the film *The Year of the Dragon* (1985).

Education

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

The first Chinese community school in Canada was established by the Chinese Consolidated Benevolent Society in Victoria at the end of the nineteenth century to provide free instruction to all Chinese children. Similar schools were opened in Vancouver in 1909 and in Toronto five years later. Various groups, including freemasons, churches, and even clan

associations, sponsored schools in cities across Canada where the Chinese settled. The institutions were intended to teach Canadian-born children to speak, read, and write Chinese fluently. By 1984 there were fifty Chinese language schools in Canada, with the largest number in Vancouver (twelve) and Toronto (ten). With the introduction of heritage-language programs in the major cities, and the growing public awareness of global trade and relations, some public schools have started offering Chinese language instruction. By the mid-1990s in the city of Toronto, for example, approximately three thousand children were attending such language classes.

Several Canada universities have programs in Chinese language and culture. The most comprehensive is at the University of Toronto, where the Department of East Asian Studies offers a specialist B.A. in Chinese studies and graduate degrees in East Asian studies. The honours program in East Asian studies at the University of Alberta includes the possibility of specialization in Chinese studies. A certificate in Chinese studies is offered at Simon Fraser University in Burnaby, British Columbia, and the university's alumni relations also sponsors a field school in Manchuria during the summer term. At St Mary's University in Halifax, students may take courses in introductory and intermediate modern Chinese, and a number of universities provide Chinese language instruction as part of their continuing studies programs.

In terms of education, the Chinese fare quite well in comparison with other Canadians. The 1981 census shows a higher percentage with a university education; about 29 percent had spent at least some time at university, as compared with about 16 percent in the rest of the population. The Chinese (17.5 percent) were more than twice as likely as other Canadians (7.9 percent) to have completed university. Data from the 1986 census confirm that over 17 per cent of Chinese Canadians had done so and that the foreign- and native-born Chinese with university education were equally likely to have reached that educational level. When those with some university education or trade school training are taken into account, the 1986 census shows that as many as 45 percent of foreign-born Chinese Canadians and 57 percent of the Canadian-born have had some post-secondary instruction. Undoubtedly, the emphasis of Canadian immigration policy since the 1960s on educational and occupational qualifications favoured those with professional and technical training. But the large percentage of native-born Chinese Canadians with university education probably reflects the assistance provided to them by their immigrant parents and the aspirations of Chinese-Canadian families.

Politics

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

Chinese community organizations have mainly been involved in matters that affected the daily life of the Chinese in Canada, but on a number of occasions political developments in the homeland created divisions in the community. Towards the end of the nineteenth century, China faced both internal problems of poverty and overpopulation and external pressures of foreign domination. It became increasingly evident to Chinese patriots and intellectuals that change was inevitable. Two political movements emerged in this period. One was the reform movement led by Kang Youwei (K'ang Yu-wei) to modernize China within the framework of an enlightened emperor. The other was the revolutionary force led by Sun Yat-sen, who considered the Qing government beyond redemption and sought to overthrow it.

Kang visited Canada in 1899 after his reform attempt with the emperor was overturned by the dowager empress Cixi (Tz'u-hsi). During his visit he established a China Reform Association in Victoria to advocate his political program. Within five or six years there were eleven branches of the organization in different parts of the country. It received its major backing from prosperous Chinese merchants and leaders of clan associations in Canada. For a few years it also had the support of the Zhi Gong Tang. But after 1905 the Zhi Gong Tang allied with the Tongmeng Hui (T'ung-meng Hui), or United League, which Sun Yat-sen had founded in Victoria and Vancouver during his visits to Canada. He came to this country in 1897 and 1911, and these visits were greatly facilitated by the Zhi Gong Tang, which provided a forum for his revolutionary cause. By the time of his second visit the Zhi Gong Tang and the Tongmeng Hui were cooperating together.

The Chinese in Canada provided considerable financial support for a number of uprisings in China that led to the eventual overthrow of the imperial Qing government in October 1911. After that, the Zhi Gong Tang split with the United League, now called the Chinese Nationalist League (Zhong Guo Guomindang), and operated as a branch of the Guomindang (Kuomintang), or Nationalist Party, in China. Between 1911 and 1919 the Zhi Gong Tang and the Chinese Nationalist League competed, along with clan and locality associations, for control of the Chinese Consolidated Benevolent Association. The struggle resulted in part from differences in political ideology and allegiances originating in China.

On rare occasions, political developments in Canada or China altered the alliance of the Chinese associations and linked them together in a united front, if only temporarily. One such event was the introduction of the Chinese Immigration Act in 1923. A national federation of Chinese organizations, called the Chinese Association of Canada, was established in Toronto to fight the legislation. In Vancouver, Chinese associations formed joint committees and launched fund-raising efforts to oppose it. A number of unions, such as the Chinese Shingle Workers Federation and the Chinese Produce Sellers Group, issued joint statements arguing for a modification of the act. These efforts brought unity within the Chinese community, but they were of no avail in stopping the act from becoming law. Another demonstration of unity was prompted

by the outbreak of the Sino-Japanese War in 1937. To raise money for the war, the Chinese government issued bonds and asked overseas Chinese to support the appeal. In response, the Chinese in Canada formed the Chinese Liberty Fund Association to promote the bonds, and in Victoria alone, $69,000 was raised within sixteen months in 1938–39. In total, twenty-three Chinese associations and 2,579 individuals purchased bonds.

With the growth of the community in the post-war years and the appearance of a new middle class made up of immigrants and second-generation Chinese Canadians, there has been an increase in the participation by the community in politics. In 1957 Douglas Jung of Vancouver became the first Canadian of Chinese origin elected to the House of Commons. More recently, political participation has taken two main forms: the appointment or election of Chinese Canadians to prominent positions and the emergence of protest movements in the community to fight for equality.

Since the late 1980s and early 1990s, Chinese Canadians have occupied key political positions not historically held by citizens of Chinese origin. For example, David See-Chai Lam, an immigrant from Hong Kong who came to Canada in 1967, was appointed lieutenant governor of British Columbia in 1988. Bob Wong, a second-generation Chinese Canadian, became the first member of the community to serve as a cabinet minister when he was appointed by the Liberal government of David Peterson in Ontario. Susan Eng, a Toronto lawyer whose family in Canada can be traced back to her grandfather, chaired the Police Services Board of the city of Toronto from 1991 to 1994. The constituency of Richmond in British Columbia elected Raymond Chan, an immigrant from Hong Kong, as its member of Parliament in 1993; shortly after, he was appointed secretary of state in charge of Asian-Pacific affairs and as such became a member of the federal cabinet. Chinese Canadians have also held elected office in municipal councils and school boards in the major cities.

Intergroup Relations

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

The laws that curtailed the civil and political rights of Chinese in Canada before World War II were based on a stereotypical concept of race and reflected the attitudes of many Canadians of European origin towards Asians. In the legislation, no consideration was given to those Chinese who were naturalized Canadians. They were subjected to the same anti-Chinese discrimination as aliens and were deprived of even basic human rights. For example, the Chinese Immigration Act of 1923 clearly stipulated that the classification of persons of Chinese origin or descent was to be applied "irrespective of allegiance or citizenship." The statutes of British Columbia were also explicit in defining a "Chinaman" according to race, not nationality. According to the Provincial Elections Act of British Columbia, "Chinamen means any native of the Chinese Republic or its dependencies not born of British parents, and shall include any person of the Chinese race, naturalized or not."

Although the Chinese were not legally barred from becoming naturalized Canadian citizens, the process was difficult after the passing of the Chinese Immigration Act. Only 349 individuals were naturalized between 1915 and 1930, for example, and after the latter year an order-in-council required that those applying for Canadian citizenship obtain consent from the Chinese ministry of the interior. Since the Naturalization Act of 1914 stated that wives were to take the nationality of their husbands, a Chinese women with Canadian citizenship automatically became an alien by marrying an alien Chinese.

Although the act recognized that "a person to whom a certificate of naturalization is granted by the Secretary of State of Canada" had the same rights as a native-born British subject, the Supreme Court of Canada was not prepared to protect the rights of naturalized Chinese against discriminatory legislation. In 1914 a restaurant owner in Moose Jaw, Saskatchewan, appealed to the court claiming that his rights as a British subject had been violated by the Saskatchewan act of 1912 that prohibited the hiring of white females by Chinese employers. The Supreme Court dismissed the appeal, and the judge who wrote the decision explained: "There is no doubt in my mind that the prohibition is a racial one ... It extends and was intended to extend to all Chinamen as such, naturalized or aliens ... The Chinaman prosecuted in this case was found to have been born in China and of Chinese parents and, although, at the date of the offense charged, he had become a naturalized British subject, and had changed his political allegiance, he had not ceased to be a Chinaman within the meaning of that word as used in the statute."

By the time the Chinese Immigration Act was passed in 1923, Chinese in Canada had been deprived of many legal entitlements that other Canadians took for granted, such as the right to vote, to pursue any line of work, and to enter and leave the country freely. The cumulative effect of these exclusionary policies was to reduce the Chinese to second-class citizens. In addition, they were frequently subjected to racial hostility. Among the most serious examples were the riots of 1887 and 1907 in Vancouver. On both occasions, crowds wantonly vandalized the Chinese district and attempted to intimidate the Chinese from competing with white workers for jobs. The 1907 riot caused so much damage to the Chinese and Japanese areas of the city that the federal government sent the deputy minister of labour, Mackenzie King, to investigate the losses. He recommended $26,990 in compensation to the Chinese. However, there appears to have been little expression of remorse after the riot, and anti-Chinese feelings remained strong.

During the early part of the twentieth century, antagonism extended to the school system, despite the small number of Chinese children in Canada. In 1908 the Victoria school board accepted a recommendation to provide separate classes for these children, and in 1922 it decided to put all the Chinese students in a separate school. At that time, there were 216 Chinese students in four schools in the city. The students and their parents started a boycott that lasted a year, until the school board permitted the children to return to regular schools.

In recent years, the Chinese-Canadian community has become more vocal in its demand for social equality, as racial tensions surface on several occasions. Massive demonstrations and vigorous lobbying by Chinese Canadians forced the CTV network to issue an apology for its 1979 controversial program about Chinese students at Canadian universities. In April 1980 Murray Chercover, the president of the network, acknowledged that "our critics – particularly Chinese Canadians and the universities – criticized the program as racist: they were right ... There is no doubt that the distorted statistics, combined with our visual presentation, made the program appear racist in tone and effect ... We sincerely apologize for the fact that Chinese Canadians were depicted as foreigners, and for whatever distress this stereotyping may have caused them in the context of our multicultural society."

There have been other protests against biased treatment of Chinese in the media. For example, in 1991 the Canadian Broadcasting Corporation aired a radio program in Vancouver called "Dim Sum Diaries," in which the accents of Chinese immigrants and their behaviour were caricatured. The United Chinese Community Enrichment Services Society (commonly known as SUCCESS) launched a series of protests. The CBC and SUCCESS eventually issued a joint statement which acknowledged that "it has become abundantly clear that notwithstanding the intentions of the writer and producer, the program had in fact hurt and distressed many in the Chinese community, particularly the more recent immigrants."

The Chinese in Scarborough, Ontario, were the focus of another public debate in 1984. Many individuals and businesses had moved there as rising housing prices in Toronto pushed people to relocate in the suburbs. The increase in the Chinese population caused considerable public outcry. A meeting to discuss the traffic and parking problems allegedly caused by the influx of Chinese drew five hundred participants, one of whom later openly admitted that anti-Chinese sentiment was a factor. The Chinese-Canadian community reacted quickly, and several organizations and community leaders condemned the racial overtone of the gathering. Rising tensions prompted the mayor of Scarborough to appoint a task force on multicultural and race relations.

In the mid-1980s, as immigrants from Hong Kong and Taiwan began to build large houses in affluent neighbourhoods of Vancouver, such as Shaughnessy, Kerrisdale, and Oakridge, there was a hostile reaction to their opulence lifestyle. The construction of these so-called monster homes prompted many protests by residents to municipal officials and councillors. Heated public meetings were held, and in response to public pressure, the Vancouver city council made many changes in the zoning by-laws between 1986 and 1989 aimed at restricting the height and size of houses relative to the lot. As they have increased their presence and influence on the west coast, the Chinese have once again become a target of racial antagonism, and they are blamed for destroying traditional Vancouver neighbourhoods and transforming the city into another Hong Kong. Anti-Chinese signs have surfaced and T-shirts with messages unfriendly to Chinese immigrants appeared. Surveys conducted by the polling firm Angus Reid in 1989 revealed that about 60 percent of respondents in British Columbia agreed with the statement that "immigrants are driving housing prices up," whereas nationally, only about 30 percent supported it. However, a report published the same year by the Laurier Institute showed that the major factors contributing to increased demand for housing in Vancouver were natural increase, net migration, and changing household structures.

These incidents suggest that, despite their long history in Canada, Chinese Canadians are still seen as foreigners and a public burden by some members of society. In stressing the positive contribution of immigration from Hong Kong, Lieutenant Governor David Lam of British Columbia observed, "It's one of best things that will ever happen to Canada ... Those talents, education and experience represent billions of dollars of time and investment. We get all that plus the entrepreneurial spirit and the capital. What more could you want?" Despite racial tension in Vancouver, Lam was optimistic that harmony could be achieved: "We should learn to celebrate the differences rather than merely tolerating the differences. We can turn diversity into enrichment and perplexities into strength."

The protest movements of the community in recent years clearly reflect the sensitivity of post-war Chinese Canadians towards issues of racial equality and minority rights. No doubt, the growth of the population in Canada and the emergence of a Chinese middle class have made it easier for the community to lobby for their rights in a multicultural Canada.

Group Maintenance and Ethnic Commitment

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

The concepts of "group maintenance" and "ethnic commitment" are used by some scholars to describe the degree to which an immigrant group maintains an ethnically based boundary in the receiving society. Accordingly, the strength of group

maintenance is reflected in what Raymond Breton called "institutional completeness," that is, the extent to which an ethnic group has developed separate institutions that provide services to its members. In reality, the precise level of institutional completeness is hard to measure. Ethnic services in a community often reflect the size of the population and the interest of businesses in capturing the specialized market or of organizations in expanding their political constituency, and they do not necessarily represent a commitment to group maintenance.

The growth of Chinese immigration to Canada after 1967 has greatly increased the population base of the community in major urban centres. In turn, it has enabled residential and commercial enclaves in the large cities to expand. New immigrants are often attracted to neighbourhoods with some Chinese concentration in order to ensure convenient access to ethnic services. As the population in Chinese enclaves rises, it encourages ethnic businesses and services to increase and diversify. But it is highly debatable whether the growth of residential and commercial districts and the expansion of ethnic services are indications of greater ethnic commitment among the Chinese. As the community in cities such as Toronto and Vancouver continues to expand because of the arrival of new immigrants, there has been a proliferation of businesses and services geared to the newcomers. Since many of these are located in neighbourhoods that tend to attract a high concentration of immigrants, their presence expands the boundaries of the Chinese enclaves. Examples of new residential and commercial areas are found in Scarborough, Markham, and Mississauga around Toronto and in Richmond south of Vancouver.

A case study of Richmond shows how a large Chinese residential and commercial community emerged in recent decades as the volume of Chinese immigration surged upward. The 1961 census listed only 298 Chinese in the municipality; they made up less than 1 percent of its population. Twenty years later the Chinese community had increased to over 6,000, or 7 percent of the total. By 1986 it had further grown to about 9,000 and now constituted more than 8 percent of the population of Richmond. Among municipalities within the Vancouver census metropolitan area in 1986, Richmond had the second largest percentage of Chinese population (8.3 percent), next only to Vancouver proper (16.6 percent). In terms of the actual size of the Chinese population, the city ranked third (8,965) in the province, after Vancouver (70,455) and Burnaby (9,825). It tends to attract affluent Chinese immigrants from Hong Kong as well as professionals. These newcomers differ from the superrich immigrants from Hong Kong, who are more inclined to settle in the exclusive Vancouver districts of Shaughnessy, Kerrisdale, and Oakridge. Many middle-class Chinese immigrants are attracted to Richmond because new homes there cost less than similar houses in Vancouver's choice west-side locations. Over time, Richmond has developed a reputation both locally and among prospective emigrants in Hong Kong as an ideal residential neighbourhood where Chinese restaurants and other services are readily available.

With the growth of the community in Richmond, there has been a corresponding development in Chinese businesses. Between 1981 and 1990, the number of Chinese establishments increased from 68 to 182. Much of the expansion was in professional services and food retailing. At the same time, there was a high rate of closure among retailing firms. Many small family-operated businesses were gradually replaced by those backed by Chinese corporate investment, and with the entry of more affluent Chinese immigrants, the capitalization of commercial and residential construction has intensified. Chinese enclaves, such as the one in Richmond, enable new immigrants to obtain services in the Chinese language, and in turn, the growth of the Chinese clientele provides new opportunities for businesses to develop. A rise in the circulation of Chinese newspapers and magazines demonstrates how specialized ethnic services have grown as a result of the expansion of the immigrant population. In 1980 the circulation of Chinese daily newspapers in Canada was 6,000; ten years later it had increased to 35,000.

As more Chinese immigrants in professional and technical occupations enter the country, many are choosing the suburbs, not Chinatown, as the place to live. Chinatown has remained a label for the older section of a city where the Chinese once lived and where Chinese businesses continue to be concentrated. It still carries an exotic connotation for tourists, but many Chinatowns today are primarily commercial districts. At the same time, the growth of the Chinese population in many cities provides a large ethnic clientele for the businesses in traditional Chinatowns and more recent Chinese business enclaves. Hence, there has been both an expansion of such districts in Toronto and Vancouver, for example, and a proliferation of Chinese residential neighbourhoods. A study of twenty-one ethnic groups in Montreal, Toronto, Winnipeg, and Vancouver in 1980, based on census data, indicates that the Chinese were among the five with the highest degree of residential segregation. The findings of this study suggest that although the majority of Chinese do not reside in Chinatowns per se, they tend to live in areas with a relatively high concentration of members of their own ethnic group. On the basis of first language, data from the 1981 census indicate that the ten census tracts in Vancouver with the highest concentration of Chinese accounted for 28 percent of the population in the city, and the area known as Chinatown was not among these tracts. Thus, despite the public image of Chinatowns as centres of ethnic communities, in fact only a small percentage of the population now resides in such areas.

Further Reading

From: The Encyclopedia of Canada's Peoples/Chinese/Peter S. Li

Several books can be recommended for a general study of the history of China and of Chinese emigration in the nineteenth century. Chinese history in the imperial era is covered in **Imperial China**, edited by Franz Shurmann and Orville Schell (New York, 1967), and in Frederic Wakeman Jr., **The Fall of Imperial China** (New York, 1975). Jonathan D. Spence, **The Search for Modern China** (New York, 1991), provides a comprehensive account of Chinese history from the late sixteenth century to the present and is useful for an understanding of home conditions in nineteenth-century China and the era of immigration. Wang Gungwu's **China and the Chinese Overseas** (Singapore, 1991) has many insightful articles which explain how and why Chinese emigrated to southeast Asia and other parts of the world.

From China to Canada, edited by Edgar Wickberg and written by Edgar Wickberg, Harry Con, Graham Johnson, and William Willmott (Toronto, 1982), is an important book for understanding the general history of Chinese in Canada. One of the most comprehensive histories of this type, **A History of Chinese in Canada**(Taiwan, 1967), was originally written in Chinese by Lee Tunhhai, also known as David T.H. Lee. Additionally, James Morton, **In the Sea of Sterile Mountains** (Vancouver, 1974), is one of the first studies to present a detailed account of the treatment of Chinese Canadians in British Columbia.

Several books have taken the vantage-point of Canadian society to understand the Chinese in Canada and how they have been treated; these include W. Peter Ward, **White Canada Forever** (Montreal, 1978), and Patricia E. Roy, **A White Man's Province: British Columbia Politicians and Chinese and Japanese Immigrants, 1858–1914** (Vancouver, 1989), which uses newspapers as principal sources in documenting racism against Chinese and Japanese in Canada. Peter S. Li, **The Chinese in Canada** (Toronto, 1988), focuses on pre–World War II institutional racism and its effect on Chinese community development in Canada, and its post-war changes.

Chinese settlement in Canada and the development of Chinatowns is documented in David Chuenyan Lai, **Chinatowns: Towns within Cities in Canada** (Vancouver, 1988), while Kay J. Anderson, **Vancouver's Chinatown: Racial Discourse in Canada, 1875–1980** (Montreal, 1991), is a study of how Vancouver's Chinatown has provided a social and geographic boundary for constructing the Chinese as a racial group in British Columbia. Evelyn Huang and Lawrence Jeffery, **Chinese Canadians: Voices from a Community** (Vancouver, 1992), is a collection of edited transcripts of interviews with prominent Chinese Canadians and includes a comprehensive history of the Chinese in Canada. On Chinese-Canadian culture, readers should consult **Artists of Chinese Origin in North America Directory/Pei Mei Hua i i shu chia ming jen lu** (Westmount, Ill., 1993); Ban Seng Hoe, **Beyond the Golden Mountain: Chinese Cultural Traditions in Canada** (Ottawa, 1989), written to accompany an exhibition of the same name at the Canadian Museum of Civilization; Lien Chao, "Anthologizing the Collective: The Epic Struggles to Establish Chinese Canadian Literature in English," **Essays in Canadian Writing**, no.57 (winter 1995), 145–70; and Chinese Culture Centre, Vancouver, **Self Not Whole: Cultural Identity & Chinese-Canadian Artists in Vancouver, November 2–30, 1991** (Vancouver, 1991).

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Richmond

2006 Census Profile of Richmond Hot Facts

This document provides a summary of some of the Richmond-specific findings from the 2006 Census data that have been released by Statistics Canada as of April 2008.

Census Releases

The Census is conducted every five years; the most recent was May 16, 2006. The data are released on different dates according to subject, as shown below.

2007

- Release no. 1: Tuesday, March 13, 2007
  - Population and dwelling counts
- Release no. 2: Tuesday, July 17, 2007
  - Age and sex
- Release no. 3: Wednesday, September 12, 2007
  - Families and households
  - Marital status (including common-law status)
  - Household and Dwelling characteristics
- Release no. 4: Tuesday, December 4, 2007
  - Language, except language of work
  - Immigration and citizenship
  - Mobility and migration

2008

- Release no. 5: Tuesday, January 15, 2008
  - Aboriginal peoples
- Release no. 6: Tuesday, March 4, 2008
  - Labour (including labour market activity, industry and occupation)
  - Place of work and commuting to work (including mode of transportation)
  - Education (including school attendance and educational attainment)
  - Language (including language of work)
- Release no. 7: Wednesday, April 2, 2008
  - Ethnic origin and visible minorities
- Release no. 8: Thursday, May 1, 2008
  - Income and earnings
  - Housing and shelter costs

Population

The Census population count for Richmond as of May 16, 2006 was 174,461. The estimate does not correct for people that were missed by the Census (i.e. undercount). The 2006 Census undercount estimate for the region is 4.7%.

The 2006 population represents a 6.2% increase over the 2001 Census population of 164,345. This corresponds to an average annual increase of 2,023 people or 1.2% per year.

In terms of current population, BC Stats' estimate for Richmond to 2009 is 193,255.

Aging Population

- The population of Richmond, like Metro Vancouver and Canada, is aging.
- The number of children below the age of 15 has declined in absolute terms.
- The population aged 55-64 has seen the most growth.
- The city population's median age has gone from 38.5 in 2001 to 40.7 in 2006.

Dwellings

The count of private dwellings dwelling units increased from 58,272 in 2001 to 64,367 in 2006, a 10.5% increase.

Of the 174,461 people enumerated, 173,565 (99.5%) are in private dwellings, while 896 (0.5%) are in collective dwellings.

Household Size

The average household size declined from 2.9 people per household in 2001 to 2.8 people per household in 2006.

Hot Facts

City of Richmond

Age and Condition of Dwellings

While many dwellings have been constructed in the last 10-20 years, the total housing stock is gradually maturing. Over half (52%) of the occupied housing stock is over 20 years old, whereas 10 years ago that figure was just 38%. About a quarter (24%) of the current stock was built between 1971 and 1980, while another 16% was built prior to 1970. The number of dwellings requiring major repair (3,465 or 5.6%) has decreased since 2001, but is higher than it was 1996. The proportion of buildings requiring major repairs is lower than the Metro Vancouver or B.C. Provincial rates of 6.8% and 7.4% respectively.

Types of Dwellings

The census confirms what City Permit data have told us – that the number of row houses (townhouses) and apartments is increasing, while the number of detached single family dwellings has remained essentially unchanged since 1996. Furthermore, dwellings are increasingly owned rather than rented: going from a 71% ownership rate in 2001 to 76% in 2006.

Rooms per dwelling

Interestingly, according to the census, over the past 10 years the average number of rooms per dwelling has remained unchanged at 6.1. The average number of bedrooms per dwelling is also relatively unchanged, at 2.7 in 1996 and 2.8 in both 2001 and 2006.

Family Characteristics

In contrast with national trends, in some respects the "typical family" in Richmond has not changed in the last 5 or 10 years. Unchanged are:

- the proportion of people aged 15 and over who are legally married (56%);
- the average number of people per family (3.0) and
- the number of children per family (1.2).

In keeping with national trends, more young adults are living with their parents.

Lone Parent Families

The number of lone-parent families with children continues to rise (from 6,395 in 2001 to 7,560 in 2006), especially those with a female parent, which now make up 85 percent of lone-parent families.

Citizenship and Immigration Status

- Immigrants make up 57.4% of the City's population, which is the highest proportion of any municipality in Canada. This was true in the previous two censuses as well, when the proportion of immigrants was lower (54.0% in 2001 and 48.3% in 1996).
- There are 2,255 non-permanent residents –persons with work or study permits or refugee claimants and their family members.
- The number and proportion of Richmond residents who are Canadian Citizens is also on the rise – going from 78.0% in 1996 to 86.3% in 2006.

Period of Immigration and Generation Status

While the number of new immigrants – those arriving in Canada in the last 5 years – has fallen relative to the peak of the 1991-1996 period, new immigrants still represent 18.8% of all immigrants and a tenth (10.8%) of the City's total population. Nearly two-thirds (63.7%) of the City's immigrants, representing 36.6% of the City's population, immigrated since 1991.

Consistent with the high number of recent immigrants, 65.2% of the City's population aged 15 and over is a first-generation immigrant, while 16.5% are second generation and 18.2% are third generation or more.

Where Our Immigrants Come From

Broadly speaking, our immigrants come from (with percent of all immigrants):

- Asia and the Middle East (81.6%)
- Europe (10.9%)

Hot Facts

City of Richmond

- Africa (2.3%)
- Americas or Oceania and other (5.2%)

The top specific areas of origin are (with percent of all immigrants):
- People's Republic of China (26.8%)
- Hong Kong, Special Administrative Region (23.0%)
- Other Eastern Asia (e.g. Japan, Korea) (10.0%)
- Philippines (9.3%)
- India (5.2%)
- United Kingdom (4.1%)

Mobility status – Place of residence 1 or 5 years ago

Almost half (46.9%) of Richmond residents lived at a different address 5 years earlier.

Of the movers:
- 52.9% moved from another location within Richmond;
- 20.1% from another location in BC;
- 4.5% from another province in Canada and
- 22.5% from outside Canada

As one would expect, fewer residents had moved within the last year (16.5% of the population aged 1 or over).

Mother Tongue & Knowledge of Official Languages

The proportion of the population whose mother tongue is neither English nor French continues to increase, from 46.3% in 1996 to 58.7% in 2006, the highest of any Canadian City.

Likewise, the proportion that speak English and/or French most often at home is dropping, from 65.9% in 1996 to 56.6% in 2006.

On the other hand, the population with conversational knowledge of an official language has dropped very little and is currently at 91.2%.

Mother tongue languages reflect the regions of the world from which our population is drawn, and collectively represent a wide diversity: 43 different languages were first learned in the home and are still understood by at least 100 residents. The mother-tongue languages most represented are: English 40.6%; Cantonese 16.4%, Mandarin 7.7% and Chinese not otherwise specified 13.4% (the Chinese languages together representing 37.6%); Panjabi (Punjabi) 3.9%; and Tagalog (Pilipino, Filipino) 3.5%. The next most common mother tongue languages are German, Spanish, Japanese and Russian.

Although relatively few Richmond residents (1,315 or 0.8%) count French as a mother tongue, 10,005 residents (5.8% of population) have conversational knowledge of Canada's other official language.

Aboriginal Population

The Aboriginal identity population includes North American Indian (First Nations people), Métis and Inuit.
- In Richmond, a total of 1,275 people reported Aboriginal identity in 2006.
- In Richmond in 2006, the approximate distribution of the population within these groups was (some of the population did not include this information in their response to the question on Aboriginal identity):
  - 55% North American Indian (First Nations people),
  - 38% Métis,
  - <1% Inuit.
- The Aboriginal identity population in Richmond increased 9.4% from 2001. The Aboriginal population has grown faster than the total population, which grew 6.2% over the 5 year period.
- In 2006, Aboriginal people accounted for 0.7% of the total population of Richmond, compared to 1.9% for Metro Vancouver and 4.8% for BC.
- The median age of the Aboriginal identity population in Richmond was 31.5, considerably lower than the 40.7 median age of the general population.

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City of Richmond

Visible Minorities are in the Majority in Richmond

The census collects information on "visible minorities" to meet federal employment equity legislation requirements under the ***Employment Equity Act***. According to the ***Act***, visible minorities are defined as "persons, other than Aboriginal persons, who are non-Caucasian in race or non-white in colour."

In Richmond, 65.1% of the population is a visible minority under this definition, the highest proportion of any census subdivision (municipality) in B.C. and the second highest (after Markham, Ontario) in Canada. The predominant minority group in Richmond is Chinese, at 44% of the total population (the highest proportion in Canada by a wide margin). The next most common minority groups are the South Asian group (for example East Indian, Pakistani), at 8% of the total, and Filipino at 5% of the total.

Diverse Ethnic Origins

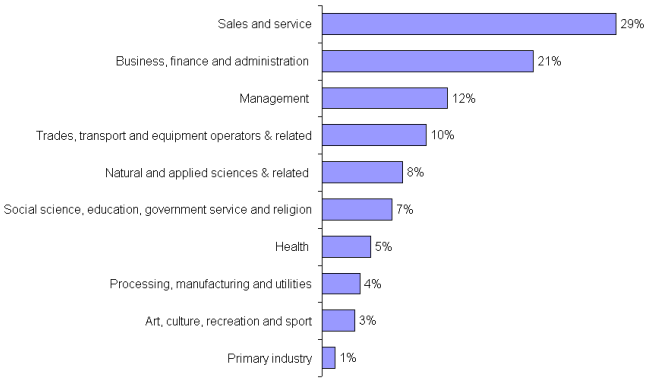
Ethnic Origin refers to the ***ethnic or cultural origins of the respondent's ancestors***. An ancestor is someone from whom a person is descended and is usually more distant than a grandparent. It is distinct from place of birth, immigration status or language spoken (data for those subjects have been previously released).

Richmond boasts a great diversity of backgrounds: over 125 different ethnic origins with at least 25 people were reported. A person can have more than one ethnic origin. The most commonly reported ethnic origin in Richmond is Chinese, with 78,790 people or 45 percent of the City's population having this background. The next most common ethnic origins were (in order): English, Scottish, Canadian, East Indian, Irish, German, Filipino, French, Ukrainian and Japanese.

Employment & Occupational Profile of Richmond Residents

Employed labour force increased to 87,180 in 2006 from 79,510 in 2001, a 9.6% increase over the five-year period. More workers report no fixed workplace address (construction workers, for example) than in 2001 (10% of workforce versus 8% in 2001), while the proportion of workers that worked at home remained constant at 8%.

The primary occupations of Richmond residents are shown in the following graphic.



Richmond as a Place of Work

According to the 2006 Census, there were 108,095 people working in Richmond, up 3.4% from 104,530 in 2001. These figures exclude employees with no fixed workplace address.

Richmond continues to have the highest jobs-to-labour-force ratio (1.24) of municipalities in Metro Vancouver.

Commuting Flow & Mode of Transportation

Because of the high number of jobs in Richmond relative to its work force, the city sees a net influx of approximately 31,000 workers each day. This is the result of about 30,200 Richmond residents leaving the City to work elsewhere (mostly to Vancouver, followed by Burnaby and Delta) and about 61,150 people coming to work

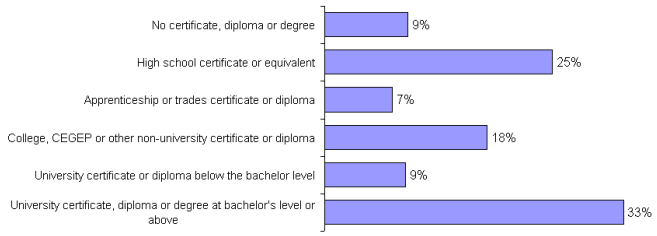
here from other cities (largely from Vancouver, Surrey, Delta and Burnaby). Meanwhile, another 46,300 people choose to live and work in Richmond, including those that work at home. Again, those with no fixed workplace address are not included in these counts.

For workers living in Richmond, the large majority (82%) drove to work by car, truck or van (including 9% as a passenger). However, 12% took transit, 4% walked and 1% bicycled to work.

Of the people working in Richmond (regardless of where they live), a higher percentage (86%) drove or were a passenger in a car, truck or van and fewer took transit or walked. Direct comparisons to 2001 Census are not appropriate because, during the 2001 Census, a strike affected public transit usage in the region.

Education

The educational attainment of Richmond residents aged 25 to 64 is shown in the following graphic.



More than half (56%) of the population aged 15 years and over has a postsecondary certificate, diploma or degree. Of these, 57% earned their degree in Canada, while 43% earned it outside of Canada.

Additional Information

A wealth of additional detail and other ways of looking at this information (for example, by age groups) are available on the Statistics Canada web site. The main Census page is:
http://www12.statcan.ca/english/census/index.cfm

BC Stats (www.bcstats.gov.bc.ca) has also prepared a formatted report for each Municipality. The direct link to Richmond's Census Profile is: http://www12.statcan.ca/english/census/

The City's Hot Facts sheets will be also updated with more detailed information, once these data are available for Planning Areas. The Hot Facts can be accessed at: http://www.richmond.ca/discover/demographics.htm

For Further Information:

Please contact the Policy Planning Division, 604-276-4207, housingplanning@richmond.ca.

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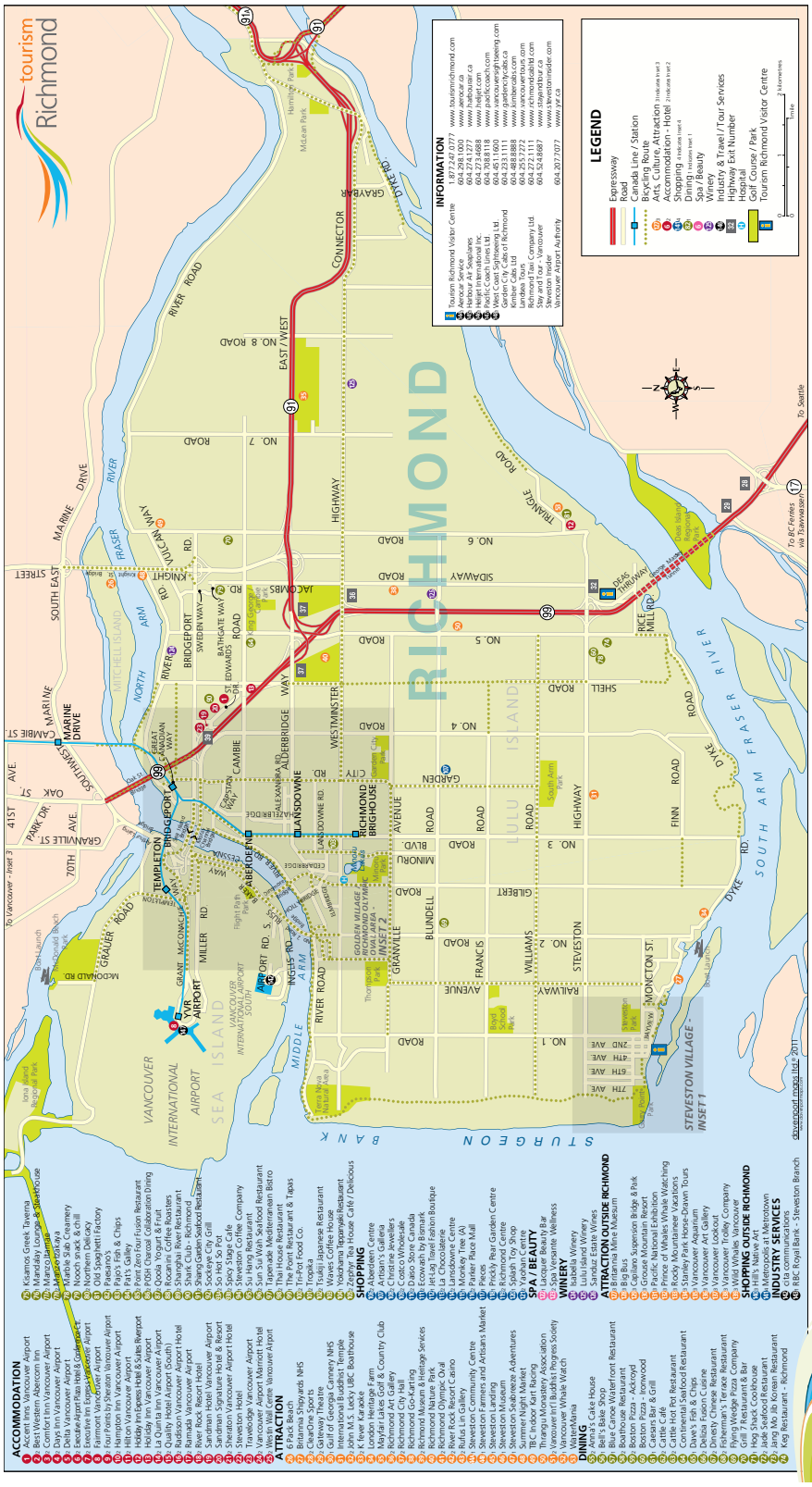
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LULU ISLAND
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MIDDLE ARM
NORTH ARM
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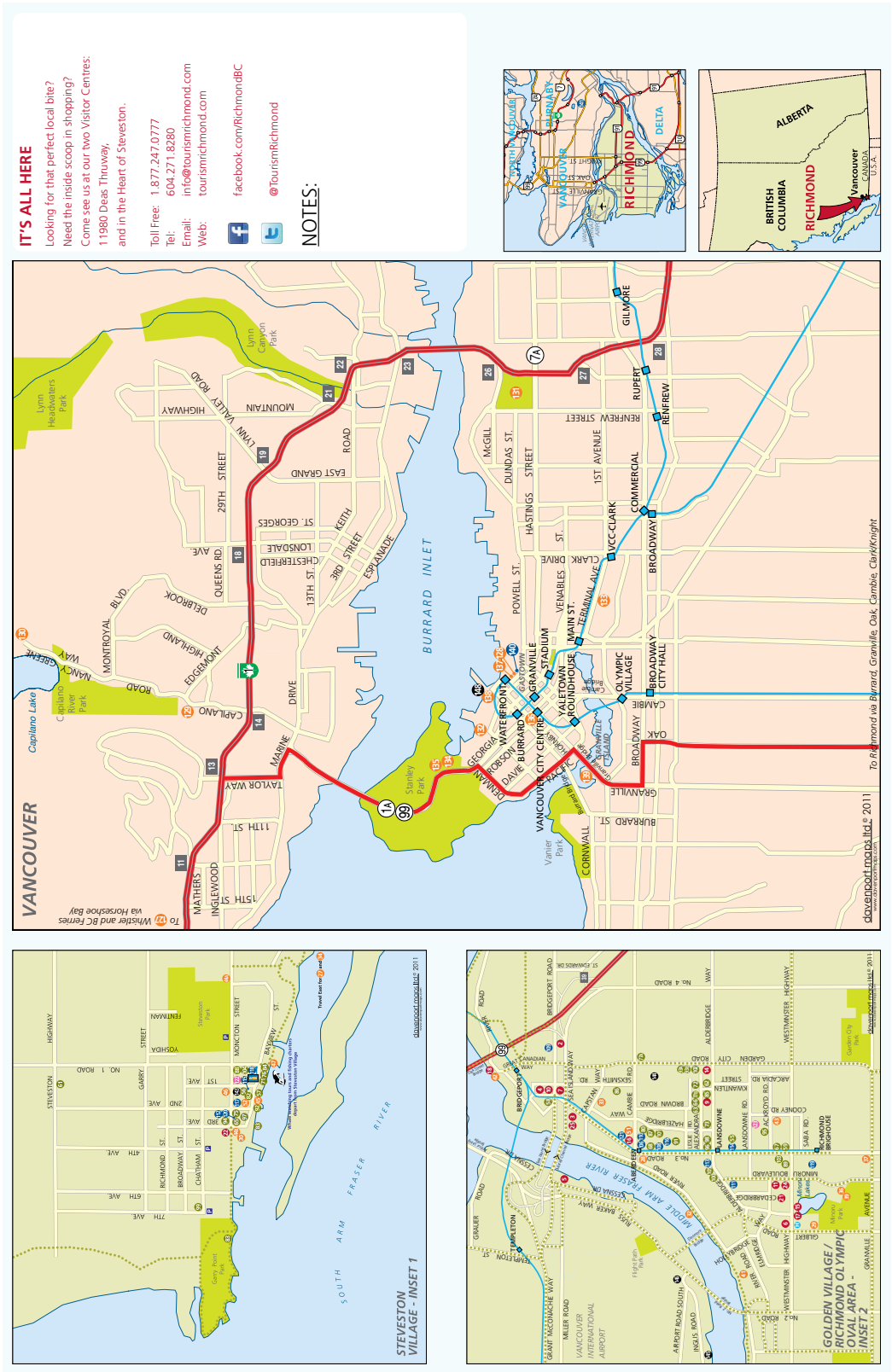
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15ST AVENUE
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13TH ST.
29TH STREET
EAST GRAND
ROAD
MOUNTAIN
HIGHWAY
LYNN VALLEY ROAD
CAPILANO
NANCY GREENE WAY
To Whistler and BC Ferries via Horseshoe Bay
To Richmond via Burrard, Granville, Oak, Cambie, Clark/Knight
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Chinese men sleeping under thatched roof

Chinese men sleeping under thatched roof
VPL Accession Number: 18505
Date: 191-
Photographer / Studio: Smith, Harold
Content: Tools, eating utensils.
Topic: **Chinese** Canadians
Location: British Columbia
Copyright Restrictions: Public Domain

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Chinatown East Pender Street near Carrall

Chinatown East Pender Street near Carrall
VPL Accession Number: 6729
Date: 1904
Photographer / Studio: Timms, Philip
Content: Looking east from near Carrall to Columbia. This section of what is now East Pender was called Dupont Street until 1907. The businesses and men are **Chinese**. Several wagons line the street.
Topic: Streets
Stores, Retail
Buildings
Chinese Canadians
Horse-drawn vehicles
Location: British Columbia - Vancouver - Downtown - Chinatown
British Columbia - Vancouver - East Pender Street
British Columbia - Vancouver - Dupont Street
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500 block Carrall Street west side

500 block Carrall Street west side
VPL Accession Number: 5240
Date: 1906
Photographer / Studio: Timms, Philip
Content: Looking north with the **Chinese** Empire Reform Association of Canada, centre. **Chinese** businesses and men. Wagons.
Topic: Horse-drawn vehicles
Chinese Canadians
Buildings
Stores, Retail
Location: British Columbia - Vancouver - Carrall Street
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Boarded-up buildings in Chinatown

Boarded-up buildings in Chinatown
VPL Accession Number: 939
Date: 1907
Photographer / Studio: Timms, Philip
Content: **Chinese** buildings and businesses damaged by race riots in the 500 block Carrall Street (west side). Copy exists as 939A.
Topic: Buildings
Stores, Retail
Location: British Columbia - Vancouver - Carrall Street
Copyright Restrictions: Public Domain

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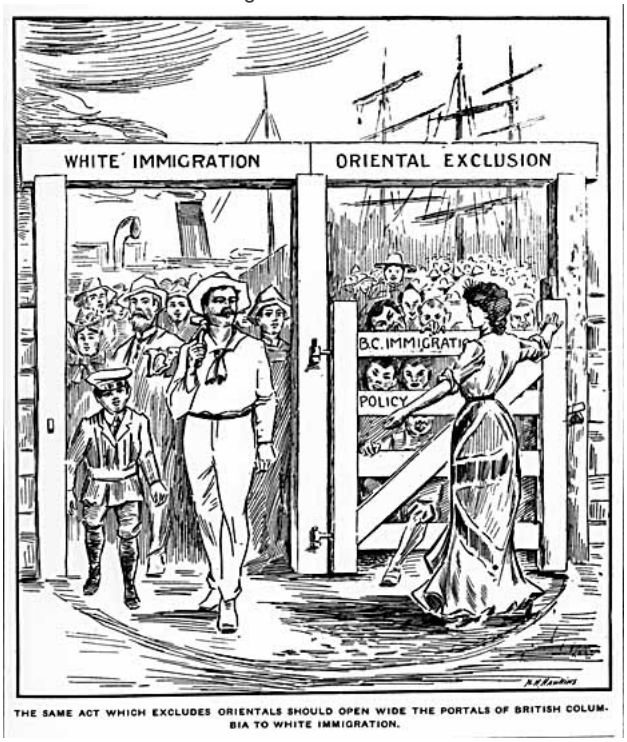
Cartoon on Chinese immigration



Cartoon on Chinese immigration
VPL Accession Number: 39046
Date: August 24, 1907
Photographer / Studio: Unknown
Content: From Saturday Sunset, August 24, 1907, page 1. Cartoonist : N.H. Hawkins. "The same act which excludes orientals should open the portals of British Columbia to white immigration."
Topic: Emigration and immigration
Racism
Location: British Columbia
Copyright Restrictions: Copyright restrictions may apply

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Special Collections Historical Photographs

Interior of Victoria Produce Co.

Interior of Victoria Produce Co.
VPL Accession Number: 7921
Date: 1932
Photographer / Studio: Frank, Leonard
Content: Victoria Produce Company, 1743 Commercial - **Chinese** market - Interior of market.
Topic: Grocers
Interior architecture
Buildings
Historic buildings
Ethnic groups
Location: British Columbia - Vancouver - Commercial Drive
British Columbia - Vancouver - Grandview Woodland
Copyright Restrictions: Public Domain

Conditions of use can be viewed on the photograph order forms on: this page.

For downloadable photograph order forms and permission forms, go to http://www.vpl.ca/find/generic/how_to_order_prints_of_historical_photographs

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加華文獻聚珍

Historical Chinese Language Materials In British Columbia

Historical Chinese Language Materials in British Columbia: An electronic inventory

加華文獻聚珍

2000 - 2007

http://www.hclmbc.org

Asian Library, UBC
Centre for Chinese Research, IAR, UBC
David See-Chai Lam Centre for
International Communication, SFU

Historical Chinese Language Materials In British Columbia: An electronic inventory (http://www.hclmbc.org)

2007 update

We are proud to report the numerous structural changes made this year which substantially improve the user interface of the web page. Since hclmbc.org is moved back to reside on a dedicated server at UBC, updates are much more frequent and simpler. All images in the Image Gallery are now linked to the pertinent records in the database and vice versa. To be sure, the establishment of the database and the Image Gallery in the last 7 years has been a daunting task. But more crucial and challenging was it to address the critical problems embedded in the indexing of the entries, problems that are either only now coming under study, or are understudied. With the sponsorship of the "Initiative for Student Teaching and Research in Chinese Canadian Studies" (INSTRCC), a total of 3,782 keywords with which 13,000 entries of the database and 600 images can be retrieved are all cleaned up: each contains Chinese characters, Pinyin as well as translation in English. From this list, a thesaurus of Chinese overseas is developed and may be adapted for databases built by other libraries and collectors. Records of noteworthy materials added to the database include that of the New Westminster Museum and Archives' collection; Bob Lee's documents; Alex Chan's clan association publications and media coverage of the 1907 Chinatown Riot by Zhong Xi Ri Bao and Zhong Guo Ri Bao a century ago.

Project in progress: A study of Chinese Canadian name forms
An article entitled "Are you who you think you are? A study of Chinese Canadian name forms" will be uploaded when it is published later this year. For details, contact Eleanor Yuen at *eleanor.yuen@ubc.ca*.

"Eating Global Vancouver": a student film project
In partnership with INSTRCC and Karin Lee, a Gemini Award filmmaker, we sponsored a team of students in producing two digital videos on "Green Lettuce and "Jang Mo Jib ", which feature the

Acknowledgement 鳴謝

The commitment and support of the following organizations and individuals are instrumental in the development of the Historical Chinese Language Materials in British Columbia Database.
加華文獻聚珍資料庫得以順利開發, 全賴下列團體及人仕參與和支持。

Collaborators

- Anglican Provincial Synod of British Columbia and Yukon Archives
- Asian Library, University of British Columbia
- Barkerville Historic Town
- British Columbia Archives
- Chinese Canadian Military Museum Society
- Chinese Community Library Services Association
- Chinese Cultural Centre of Greater Vancouver, Museum and Archives
- Chinese Freemasons of Vancouver
- Cumberland Museum & Archives
- Ing Suey Sun Tong Association
- Initiative for Student Teaching and Research in Chinese Canadian Studies (INSTRCC)
- Nanaimo Community Archives
- Nanaimo District Museum
- Quesnel Archives
- Rare Books and Special Collections, University of British Columbia
- Royal British Columbia Museum
- The United Church of Canada B.C. Conference Archives
- Simon Fraser University Library
- Vancouver Museum

- Alex Chan's Family
- Bick Lee's Family
- Genda Whalen's Family
- Glen Wong's Family
- Harold Steves
- Lee Mong Kow Family
- Lloyd Champoux
- Paul Lin's Family
- Yip Sang's Family

Team Members

- C.F. Lee
- Edgar Wickberg
- Jens Happe
- Yim Tse
- Phoebe Chow, Project Coordinator
- Raymond Kam, Technical Consultant

Anonymous Donor

Sample Record 紀錄樣本

ID	4358
Title	中僑乘移民部長周四訪溫 將反映僑社對移民新例意見
Holding Location	溫哥華中文圖書館 Chinese Community Library Services Association
Date of Coverage	2002-04-03 00:00:00
Keywords	中僑互助會 移民政策
File Source	星島日報
Scope_and_Contents	（本報專訊）中僑互助會將在本周四新任移民部長葛達禮訪溫時，向他呈交有關移民新例修訂的立場書，期望部長參考僑社意見，放寬條件，從善如流。 這次亦是新部長首次有機會在公開場合與中僑接觸，故其行政總監陶黃彥斌會把握機會，重申立場。 她指出，聯邦移民部新修訂條例建議及國會常務委員會的報告書，對移民申請的追溯期都是以執行期爲分界而非以入紙期爲分界去評分，對一早申請但未及處理，而要在新例限期生效後，用新計分法評分的申請人不公平。陶太認爲，移民官員或入紙處理地區的效率差異，足以影響移民申請的結果。 另外，五年居留兩年的項目上，國會常務委員會報告已較新例建議更包容及更有彈性，但對經營全球生意而長期在外地的人士仍未能兼顧，至少考慮其特別情況，正如在國外讀書人士，五年內居留不足兩年者大有人在。 陶太亦重申技術移民，在不對等情況下，將畢生所學貢獻加國，但仍未能獲取加國些微人力培訓的投資，更受到專業認證的障礙，最終移民加國人士可能減少，轉到其他積極吸納人材的國家，加國因少失大。 但她亦提醒所有申請人，誠實至上，學歷及技術不容造假；而官員亦不應以偏蓋全，針對個別來源地的申請人。 此外，中僑亦會就移民新法修訂中的計分標準、家庭團聚等進言，期望部長實事求是，從善如流。

impact of these two popular Asian eateries on the food culture, lifestyle and streetscape in Vancouver. For the 2007 Asian Library Open House, Karin Lee is offering a workshop on "Being Asian Canadian in Vancouver" to students and community members.

Major donations received: April 06 – April 07

Kok-Yuen Leung collection 梁覺玄醫師珍藏
This is a singularly important collection from Dr. Kok-Yuen Leung, the first traditional Chinese medical practitioner licensed to practice acupuncture and awarded the title "Doctor of Oriental Medicine" by the U.S. government. Being a 15th generation Master of TCM, his donations comprise teaching materials as well as publications on Traditional Chinese medicine he amassed during the span of his long career in Hong Kong, USA and Vancouver. Hundreds of students and patients benefited from his expertise and some of the donated materials before. The deposit of this body of materials at the Asian Library will ensure that other members of the community and indeed the future generation will have access as well.

Master Toa Wong collection 黃滔粵曲特藏
586 Cantonese opera recordings donated are mainly on cassette tapes which represent the bulk of his teaching materials as well as his private collections assembled since his days as a musician with Jin Wah Sing Musical Association (振華聲藝術研究社) in Hong Kong. Through the preservation of this body of audio materials, we wish to promote this unique Cantonese regional music in Canada. In order to provide access to the cassette tapes to the community at large, we welcome donors and volunteers with expertise who are interested to partner with the library to digitize the materials.

This year, this project continued to be strengthened by a substantial number of publications on the family and clan associations of Chinatowns in North America contributed by Alex Chan, Quan Lim and Xia Ru Wu, and a donation in cash from Glen Wong and his family, all of them long-time supporters of www.hclmbc.org.

How did www.hclmbc.org start in 2000?
People of Chinese origin have settled in British Columbia, Canada, since the beginning of non-aboriginal settlement. Many of these people have left behind Chinese language manuscripts, newspapers, correspondences, genealogical and family records, business

transaction records, association records, certificates, receipts, textbooks, photographs with captions in Chinese, catalogues and other documents.

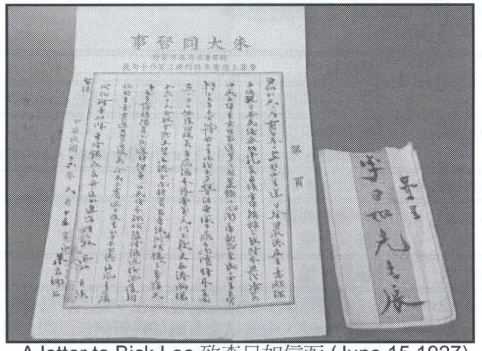
In response to the growing interest of researchers and the community in general, Asian Library, Centre for Chinese Research, UBC and David Lam Centre, SFU collaborated to develop the Web page which comprises a database of records of archival materials, virtual exhibition of photo collections, images, links to related materials and listings of organizations. We offer a comprehensive inventory of the materials, searchable on the Web by keywords in Chinese, English and Pinyin and advice on options for preservation so that information is not lost with the memory of those involved or decay of materials.

Since the inception of the project in 2000, we have documented over 13,000 records and uploaded more than 600 images of archival materials contributed by 19 resource centres, 9 pioneer families and numerous individuals. With these achievements, known sources that are interested in participation were all covered and the core collection of the database completed. The focus is now on digitisation of major collections by stages.

To encourage and facilitate on-line inputting by archivists and managers of collections and researchers located outside the Lower Mainland of British Columbia, we offer a template worksheet that is downloadable from the Web. Interested parties who wish to contribute records and images may do so with the materials in their own hands. Editing and database management is administered by the project managers at the University of British Columbia and Simon Fraser University.

Search by keyword is again fine-tuned. With ECDict incorporated in the index file, searches by vernaculars are matched with the pinyin strings and vice versa automatically, thus improving the hit rate of relevant records.

The current inventory is the first iteration of an on-going effort and hopefully, partnership with more pioneer families, clan and community associations, international archives and resource centres with pertinent collections will be forged. The Asian Library will continue to promote the project and share the resources with researchers and students beyond Canada.



A letter to Bick Lee 致李日如信函 (June 15,1927)

Catalogue Search 資料庫目錄

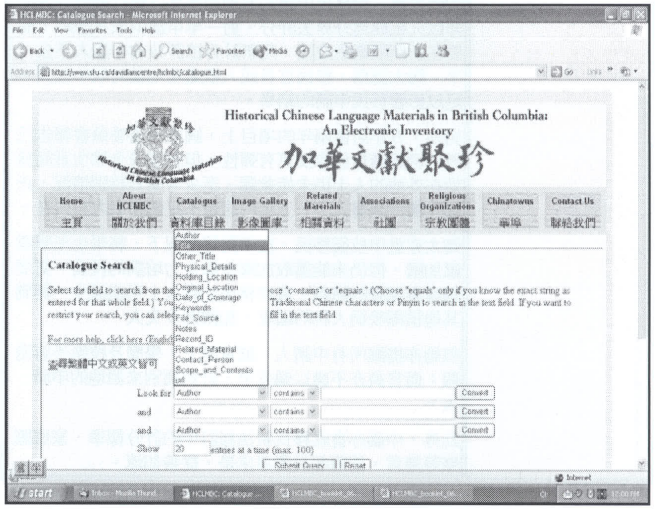


Image Gallery 影像圖庫

Passport of Tang Chen Zhang
鄧宸章護照 (January 7,1910)

Chinese Times
大漢公報
(July 5, 1923)

加華文獻聚珍

2007 年報告

2007 簡報

去年，我們從多方面改善了這個網站的介面。自從把hclmbc.org搬回UBC的特設伺服器後，上載過程已比從前方便和頻密。另外，經過半年多的反覆校對，所有圖像與數據庫的相關記錄都已相連，用戶可以更全面利用網站的資料。經整理後的 3,782 條關鍵詞都含中文、漢語拼音及英文三部份。相信可以爲研究海外華人的人士建立一種重要的詞彙參考工具。這項目得以完成，全賴 "Initiative for Student Teaching and Research in Chinese Canadian Studies" (INSTRCC)的資助。

本年度新收入檔的文獻計有二埠博物館，李日如和陳榮祖等收藏及一百年前載於「中西日報」及「中國日報」有關一九零七年華埠暴亂的剪報資料。

加拿大華人姓名的衍變和身份研究

'Are you who you think you are? A study of Chinese Canadian name forms' 將於年底出版。詳情請與 Eleanor Yuen 聯絡 (eleanor.yuen@ubc.ca)。

二零零七年主要捐贈

梁覺玄醫師珍藏
梁醫師是第十五代醫學世家的傳人。早年在美國被委任爲認許針灸師(Doctor of Oriental Medicine)。他的收藏包括了教學及行醫經年，不斷蒐集有關中醫藥，中國哲學和文學的書籍。過去，無數的學生和病者都因而受惠。梁醫師的慷慨捐贈將令社區其他人仕也可以分享這文化的寶庫。

黃滔粵曲特藏
黃滔師傅自從在香港振華聲藝術研究社任樂師以來，授徒無數。現把用以傳藝及私藏的五百八十六種粵曲錄音帶全數捐與本館，對於在本省傳揚廣東音樂，至爲重要。

爲了保存文物及讓更多粵曲愛好者可以共賞，我們誠邀有經驗或願意提供經費人仕合作把錄音帶轉成CD，以便廣爲使用。

最後，陳榮祖，林岳鋆及伍俠儒先生再次捐出大量先僑及北美各華埠的刊物。黃朝金先生及家人亦捐款支持www.hclmbc.org。本館對各界長久的支持，深表謝意。

「國際美食溫哥華」短片攝制
本校INSTRCC學生在Gemini Award得獎制片家Karin Lee指導下制成兩輯有關"Green Lettuce"及'Jang Mo Jib'的短片。在短短八至十分鐘的紀錄片中，生動地捕捉了這兩間中、印、韓食肆對溫哥華飲食文化及市容的影響。另外，Karin Lee亦爲本館零七年開放日指導學生拍攝一輯有關「溫哥華的亞裔加人」的短片。

「加華文獻聚珍」網頁如何在二零零零年開展？
華人移民海外已成世界趨勢。追溯加拿大卑詩省華人早期歷史，其實早於十九世紀中葉開始。一百五十多年來，世代相傳，先僑留下了大量珍貴的中文文獻，其中包括家書、商業檔案、團體資訊、中文課本、捐獻單據、家譜、各類書信、身份證明、文章、中文剪報、人名錄、學校活動紀錄、債券、具中文說明的圖片、收據、通告及廣告等。

以上部份文獻已經整理及羅列於本省各博物館及文物資料庫內，卻至今未曾提供一個公開的目錄。此外，相信不少家族和團體仍保存各類重要的文獻資料。

卑詩大學亞洲圖書館因應各方面的研究需要，與中國研究中心及西門菲沙大學林思齊國際交流中心於二零零零年春開始建立一個網上加拿大華人文獻資料庫，將有關本省華人歷史的中文資料組織和收集在一個專題網頁上。成立以來，資料庫已收有超過 13,000 筆來自本省九個歷史悠久的家庭、眾多獨立收藏人仕及十九個文物中心

的文獻和六百多幀圖像，可以說基本上完成了最初計劃的規模。網上檢索可用中文、漢詞拼音或英文關鍵詞。爲了方便身在卑詩省低陸平原以外的人士就地分析和輸入文獻資料，我們在網上放置了工作表。有意參與者請聯絡卑詩大學袁家瑜或鄒崇樂女士。同時希望各界人士支持，將資料庫介紹給可能有所收藏的家庭和社團，或協助翻譯文件，爲保存本省華人歷史鮮爲人知的一部份而努力。

展望來年，我們將繼續與更多的僑團、城鎮資料中心、加國以外的文獻館及早期僑民家庭合作，擴大資料庫，並通過各種渠道在國外宣傳網頁內容，以達到資源共享的目的。同時，我們亦會將各類的數據、有關政策、社團刊物等加入「相關資料」頁內，方便用者參考。最後，我們將致力於逐步實現把文獻全文收入網頁的理想。

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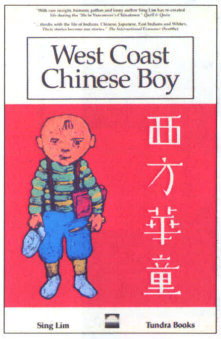
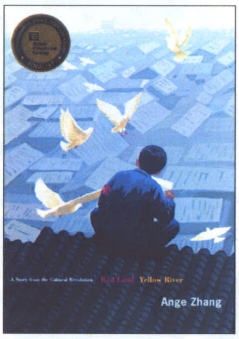
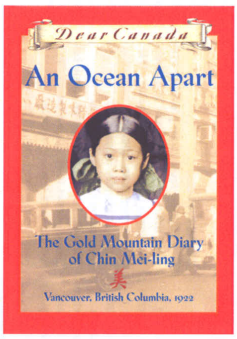
FOCUS: CHINESE-CANADIAN STORIES

Gold Mountain and More

by Carolyn Kim







In Canadian children's literature, the Chinese are arguably the best represented Asian group due to the long history and significant number of Chinese people living in Canada. The arrival of Chinese goldminers in British Columbia from San Francisco in 1858 opened the gateway of a continuous Chinese community in Canada. To show the variety of quality books available for children, I have divided this article into the following sections: Chinese-Canadian Autobiographies, Builders of the CPR, Immigration Stories, Racial Prejudice, China's History Represented in Canadian Children's Literature and Contemporary Chinese-Canadian Stories.

CHINESE-CANADIAN AUTOBIOGRAPHIES

Critics of children's literature believe that the use of the autobiographical genre is an effective way to communicate to child readers because it involves the lives of real people, challenging stereotypical depictions of Asians. Therefore, it is not surprising that many of Canada's early Chinese stories for children are autobiographical in nature and continue to be published today.

Six books can be identified as representing Chinese autobiographical works in Canadian children's literature. These include *West Coast Chinese Boy* (Tundra Books, 1979), *A Little Tiger in the Chinese Night* (Tundra Books, 1993), *Cowboy on the Steppes* (Tundra Books, 1997), *Red Land, Yellow River* (Groundwood Books, 2004), *My Name is Number 4* (Doubleday Canada, 2007) and *Once Upon A Full Moon* (Tundra Books, 2007). I have given a brief synopsis of each autobiography in the following paragraphs.

A milestone in the narration of Chinese culture in Canada is Sing Lim's picture book, *West Coast Chinese Boy*. This true account of Lim's childhood growing up in Vancouver's Chinatown in the early 1920s consists of multiple stories about his family relationships with the community and other ethnic groups. Sing Lim's life story also shows how his interest in art was piqued. *West Coast Chinese Boy* is accompanied by colour mono-types and pen and ink drawings by Lim himself.

A Little Tiger in the Chinese Night, an illustrated story-book by Song Nan Zhang, spans his life from age three to his fiftieth birthday – covering events in China from The Great Leap Forward in 1958 to the Cultural Revolution in 1966 to the Tiananmen Square tragedy in 1989. Zhang interweaves his journey as an artist during the Communist regime into the story which is elaborately illustrated with full one or two-page spreads of colourful artwork.

Cowboy on the Steppes is another illustrated storybook by Song Nan Zhang about his brother Yi Nan's experiences during the Cultural Revolution. Unlike Zhang's own personal memoir that spans almost his entire life, Yi Nan's story is specifically set during the time that youth were being sent to the countryside for re-education.

Red Land, Yellow River by Ange Zhang portrays Zhang's teen years during the Cultural Revolution instituted by Mao Zedong. The brilliant and dramatic illustrations, which echo the propaganda posters Zhang once made for the Communist regime, were produced with "digital paint" using graphics software. Zhang also includes photographs from his own personal collection which gives the reader more insight into this staggering time in history.

Elizabeth Quan is an accomplished artist who has written and illustrated her first children's book. *Once Upon a Full Moon* is an illustrated story of her family's long journey from Toronto across Canada and the Pacific Ocean to inland China to visit Quan's grandmother during the 1920s. Her vivid watercolour paintings coupled with the charming tales of her family's adventures across the world are heartwarming as the reader is reminded that the moon is the same anywhere in the world.

Ting-xing Ye has recently released an autobiography for young adults called *My Name is Number 4* (Doubleday Canada) which is the abridged form of her autobiographical novel *A Leaf in the Bitter Wind*. While Ye's book begins with when and where she was born, *My Name is Number 4* focuses on her years from 14 to 24. Her story, like Song Nan Zhang's, is set during the Cultural Revolution – 1966 to 1976 – a time when her family was torn apart. Ye lost her parents at the age of 13 and she recounts how she and her siblings endured excruciating hardship both physically and psychologically.

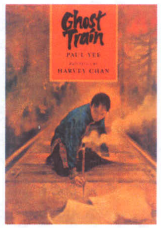
continued on page 10

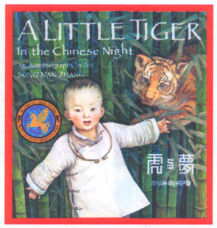
Builders of the CPR

From 1880 to 1885, the Canadian Pacific Railway employed thousands of Chinese workers in arduous, dangerous work that separated them from their families and risked their lives, with many even dying. Three award-winning books that illustrate the builders of the CPR are: Deborah Hodge's *The Kids Book of Canada's Railway and How the CPR Was Built* (Kids Can Press, 2000), and Paul Yee's Ghost Train (Groundwood Books, 1996) and *Tales from Gold Mountain* (Groundwood Books, 1989).

Winner of a number of Canadian children's book awards, *The Kids Book of Canada's Railway and How the CPR Was Built* includes a two-page dedication, briefly outlining the plight of the Chinese workers being underpaid and far from family. The book also highlights how the Chinese helped pull in a crucial supply boat through a deep, narrow channel of the Fraser River.

In *Ghost Train*, winner of the Governor General's Award for Children's Literature in 1996, Paul Yee also portrays events of the Chinese participation in the building of the CPR, combining both factual and magical expressions. This picture book is darkly illustrated to capture the grief and loss of a young peasant girl who loses her father to the building of the CPR.





In Yee's *Tales from Gold Mountain*, a collection of short stories that have won numerous Canadian children's book awards, he tells a story called "Spirits of the Railway" which also gives tribute to the lost souls of the Chinese railway workers. "Rider Chan and the Night Rider" is another short story written during the times of the Chinese arrival to the New World during the Gold Rush. This story is laced with magic as the main character, Rider Chan, the postman for his fellowmen meets the ghost who had mined with Rider Chan's brother. Out of their own selfish desires, they had ended up killing each other. Hardship also came in the form of greed and betrayal among the Chinese in the fight for survival in the New World.

Immigration Stories

Award-winning stories of the Chinese people's immigration experience exist in Canadian children's literature. *A Little Tiger in the Chinese Night*, winner of the Mr. Christie's Book Award for Best Canadian Children's Book in 1994, falls into this category. Reminiscent of Sing Lim's *West Coast Chinese Boy* in its episodic style, it describes the long and difficult process it took for Song Nan Zhang's family to join him in Montreal in the mid-1980s.

The Boy in the Attic (Groundwood Books, 1998) is a picture book by Paul Yee which tells of a seven-year-old boy's immigration experience from China to a big city in North America. Having been displaced, he finds that he is very lonely. To his amazement, he has the ability to see and befriend the ghost of a boy from the nineteenth century. As he becomes consumed by this 'ghost' boy, he realizes he must move on with his life, learn the language and find new friends.

Share the Sky (Annick Press, 1999) by Ting-xing Ye is another picture book immigration story of a little girl who leaves China to join her parents who have been living in North America for some time. She finds that she can continue her love of kite flying and be who she is and more in this strange, new country.

Paul Yee's *Roses Sing on New Snow: A Delicious Tale* (Groundwood Books, 1991) was the winner of the Ruth Schwartz Children's Book Award in 1992. According to *Horn Book*, the story is a "feminist story, set in the late nineteenth century in a generic, non-specific New World Chinatown." The main character, Maylin, is the chef at her father's restaurant, but never receives any credit for the outstanding dishes she cooks for lonely Chinese workers far from home. However, when the Emperor visits their town, he calls for a cooking competition where Maylin's dish wins. No one can replicate Maylin's dish, not even the Emperor.

Gillian Chan's *An Ocean Apart: The Gold Mountain Diary of Chin Mei-Ling* (Scholastic Canada, 2004), in the Dear Canada series, is set in 1920s Vancouver where Mei-ling lives with her father. She works after school, and her father holds down several jobs, in order to come up with the head tax that will allow her mother and little brother to come to Canada – and they must raise that money before Canada bars any more Chinese immigrants.

Racial Prejudice

The Chinese faced racial prejudice since they first arrived to Canada. Paul Yee's *Breakaway* (Groundwood Books, 1994) is a moving novel about the confusing sense of identity that second generation Chinese youth face in Canada. The main character, Kwok-ken Wong, hopes to escape his family life on the farm through a soccer scholarship. Even though he exhibits true talent as a soccer player, he is not given the recognition he deserves because he is Chinese. So, Kwok stops trying to escape through soccer and comes to respect his stubborn father.

Well-known Canadian author Sarah Ellis's story, *Next-Door Neighbours* (Groundwood Books, 1990), is about a shy girl, Peggy, who seeks companionship with her neighbours, George and Sing. Sing is the servant boy who is locked in the basement of his employer's house every night. In an interview with Ellis, Judith Saltman, professor of children's literature writes, "Ellis says that child-readers respond to this book more openly than to the others. 'I've been to schools,' [Ellis] says, 'where teachers have gone into it with children. The children want to talk about racial prejudice, moving, shyness. Kids have these experiences.'"

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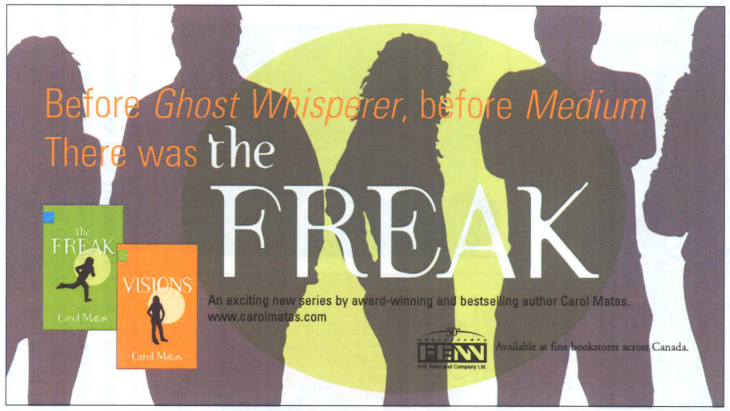
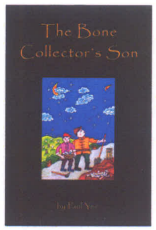
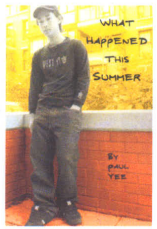
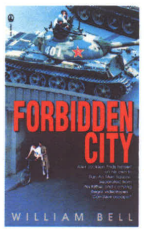


CHINA'S HISTORY REPRESENTED IN CANADIAN CHILDREN'S LITERATURE







Foot-binding Practices

Foot binding, the torturous tradition in China, was in practice up to a century ago. *White Lily* (Doubleday Canada, 2000) by Ting-xing Ye is a short poignant novel and the only children's book in Canada that describes this significant aspect of China's history. Poetically written phrases like, "…tears rolled down her cheeks, like pearls from a broken necklace," create stirring images, drawing the reader into a different world.

Communist China

Two books already mentioned deal with events during Communist China: *A Little Tiger In the Chinese Night* by Song Nan Zhang and *Red Land, Yellow River* by Ange Zhang. These autobiographical accounts open up a world which is vital for others to read about in understanding the background from which the Chinese are coming. Another highly acclaimed book, *Forbidden City* (Doubleday Canada, 1999) by William Bell, gives the account from the perspective of a non-Chinese-Canadian. In it, a Canadian reporter's son's witnesses and is caught up in the Tiananmen Square tragedy – a tragedy which Song Nan Zhang experienced from his new home in Montreal far away from his wife and children.

Intergenerational Community

Intergenerational community is an important value in Chinese culture. Canadian children's literature acknowledges this in Paul Yee's picture book *The Jade Necklace* (Tradewind Books, 2002), a story of Yenyee's voyage to the New World at the turn of the nineteenth century. Her family is left behind and it is her duty to ensure the safety and happiness of the merchant's daughter. Through Yenyee's journey, we see a community being formed of families helping other families.

China's Folk and Fairy Tales

A culture's values can be learned through its folk and fairy tales. Canadian children's authors have produced tales that refer to Chinese myths: *Three Monks, No Water* (Annick Press, 1997) by Ting-xing Ye and *The Dragon's Pearl* (Oxford University Press, 1992) by Julie Lawson. Furthermore, Paul Yee's award-winning set of folk tales, *Tales From Gold Mountain*, contains eight original short stories. Yee's book of folk tales take the form of fairy tales complete with intriguing characters, spirits and magical retribution. They speak of the culture that is unique to the Chinese living in Canada. For example, the short story "Gambler's Eyes" portrays the cultural struggles of half-Chinese people. In addition, "Forbidden Fruit" deals with a prohibited marriage of a Chinese girl living in Canada to a Caucasian man.

Contemporary Chinese Stories

What Happened This Summer (Tradewind Books, 2006) by Paul Yee is an exciting and edgy collection of short stories about the experiences of Chinese teenagers who recently immigrated to Canada. Yee tells the stories of various displaced youth who are dealing with teenage angst. On one hand, Yee's characters must endure traditional parents' values and expectations and on the other, they must find out who they are in urban teenage culture.

Conclusion

Early books by Sing Lim, Song Nan Zhang and Paul Yee have formed the foundation for further stories to be told of the Chinese culture in Canada. Despite the hardships and obstacles of finding equality in Canada, the Chinese endure and have endured in hopes of a better life. The Chinese literature available to Canadian children reveals this struggle and the desire of the Chinese to make Canada their home. It should also be noted that other books about the Chinese culture by Paul Yee, who remains the most prolific writer of Chinese-Canadian children's literature, are *Saltwater City* (Douglas & McIntyre, 1988), *Struggle and Hope* (Umbrella Press, 1996) and *Chinatown* (James Lorimer & Company, 2005). Because they provide the historical details, educators will find these non-fiction titles an invaluable supplement to the body of fiction and picture books for children. As the experiences of the Chinese evolve in Canada, we can only hope to expect more of these stories to be added to the rich repertoire of stories for children that we have so far.

The TD Financial Group and the Canadian Children's Book Centre are pleased to announce the winners and finalists for the

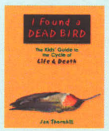
2007 TD Canadian Children's Literature Award

The TD Canadian Children's Literature Award, established in 2004 and awarded for the first time in 2005, honours the most distinguished book of the year. Two $20,000 prizes are awarded, one for a book in English and one for a book in French.

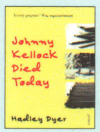
WINNER

English-language Finalists

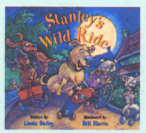
Odd Man Out
written by Sarah Ellis
Groundwood Books
0-88899-702-7
0-88899-703-5



I Found a Dead Bird: The Kids' Guide to the Cycle of Life & Death
written by Jan Thornhill
Maple Tree Press
978-1-897066-70-6
978-1-897006-71-3



Johnny Kellock Died Today
written by Hadley Dyer
HarperCollins Canada
0-00-639533-3



Stanley's Wild Ride
written by Linda Bailey
illustrated by Bill Slavin
Kids Can Press
978-1-55337-960-7

Rex Zero and the End of the World
written by Tim Wynne-Jones
Groundwood Books
0-88899-759-0

WINNER

French-language Finalists

L'Envers de la chanson: des enfants au travail 1850-1950
written by André Leblanc
Éditions Les 400 coups
978-2-89540-306-7

Le Chat du Père Noé
written by Daniel Mativat
Éditions Hurtubise HMH
978-2-89428-934-1

Les enfants de l'eau
written by Angèle Delaunois
illustrated by Gérard Frischeteau
Éditions de l'Isatis
978-2-923234-18-2

Frisson l'écureuil
written and illustrated by Mélanie Watt
Éditions Scholastic
0-439-94047-8

Hush! Hush!
written by Michel Noël
Éditions Hurtubise HMH
978-2-89428-927-3

TD Bank Financial Group

The Canadian Children's Book Centre

The TD Canadian Children's Literature Award is administered by the Canadian Children's Book Centre, a national not-for-profit organization, established in 1976, dedicated to promoting and encouraging the reading, writing and illustrating of Canadian books for young readers.

FOCUS: CHINESE-CANADIAN STORIES

Sources of Pride and Inspiration

by Paul Yee

Writer Paul Yee eloquently explored his writing journey at the 2006 Helen Stubbs Memorial Lecture, sponsored by the Friends of the Osborne and Lillian H. Smith Collections at the Toronto Public Library. Giving extensive and thought-provoking answers, Yee addressed the five Ws around his work: "*Why* do I write? *What* do I write about? *Who* do I write about? *Where* do I get my story ideas from? *When* do I become a millionaire?" The full speech has recently been published for all Friends and a limited number of copies are available to the public for $10 (www.torontopubliclibrary.ca/uni_spe_osb_index.jsp). In this excerpt, reprinted with permission of Paul Yee and the Toronto Public Library, he addresses the question of why he writes and where his ideas come from.

Why do I write? Three reasons come to mind.

My writing is about moving from the unknown to the known. I didn't know anything about being Chinese-Canadian. Now I know lots about it, and I want to share this. I want to open windows into the many worlds of Chinese-Canadians for non-Chinese people.

Secondly, I want Chinese-Canadians to see themselves in print. Through books, I hope they see that their lives are valid, because I believe books have the power to give their subjects legitimacy and recognition.

Finally, my writing is about giving something back to the community that made me whole.

But it wasn't enough for me just to write history. I wanted people to feel the same passion that I did for the past, to derive the same power that I gained from learning about our forbears. I felt that mainstream society, and Chinese-Canadians, didn't really engage in history. They saw history as dull and irrelevant to modern life... So I turned to writing history as fiction, to make history come alive through stories. And writing fiction let me write about heroes instead of victims.

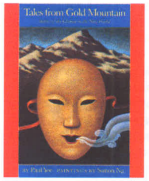
The next question is *where* do the ideas come from?

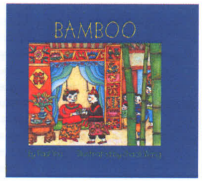
One, they come from research and history. I did the usual research at libraries and archives. I read microfilm and old newspapers. I have a bachelor's and a master's degree in history. I conducted oral history interviews. I met people from the community: pioneer bachelors, people who had lived through the dark years of racism, old-timers still filled with feelings for China and Canada, seniors who had found a sense of belonging in Chinatown, even though Canada never wanted them. In my fiction, I try to get the background and setting right.

Recently, I researched contemporary Chinese communities in Canada, so I've learned about current issues around immigration, family resettlement, ESL, education, parental expectations. And these became the background to my latest book, *What Happened This Summer*, a collection of short stories about immigrant teenagers and the kinds of issues they face.

A second source of ideas was family. My aunt had been born in Vancouver in 1895. She lived through the very dark times when it was tough to be Chinese in Canada. She was old enough to be my grandmother, and the way she raised me (to tread very carefully in the world) reflected a different generation's take on life. My aunt was very proud of who she was. She made sure that I learned to speak Chinese. She had a rule that whenever my brother and I were at home, we were not to speak any English, only Chinese. She had no doubt that we would learn English at school, but she wasn't so sure about Chinese.

She also took us to the Chinese movies, which at that time were all Hong Kong Cantonese operas shot in black and white (which we also hated). In Cantonese opera, the melodies are all the same, only the libretti changes, so it wasn't the same musical experience that western opera offers. The libretti were also sung in a formalized Chinese, not the vernacular, so I had no idea what people were singing about. But I did get a sense of





a Chinese notion of justice: good begets good, evil begets evil. And good always triumphs.

As I said earlier, my aunt, though born in Canada, firmly believed in ghosts. I grew up hearing all kinds of warnings. When you go to bed, always point your slippers away from the bed so ghosts won't follow their lead and jump onto your blankets. When you hang your clothes up, don't button them up. Otherwise a ghost can jump into them and wear them. Don't look into mirrors at night. Mirrors will show you what human eyes can't see. If you're out in the forest and hear someone call your name, don't answer, because it could be a ghost. If you answer, you'll be lost forever.

I grew up with various scraps of Chinese folk culture. When we swept the floor, the dust and scraps were never pushed out the door, because that resembled jettisoning your own wealth. We burned firecrackers at the New Year, to cleanse the house of ghosts. We took care never to drop chopsticks onto the floor, for that would bring bad luck. We never opened an umbrella inside the house.

Lately, a third source of book ideas is my publisher. Mike Katz at Tradewind Books will suggest topics for me. For *The Bone Collector's Son*, he said, "I want a children's book about the 1907 anti-Chinese riot." Now, I knew about the event, but I never thought it was material for a children's book because the riot was a huge act of violence, and it seemed hard to write about it without getting didactic. But Mike's suggestion forced me to think about it.

A second example of this was when Mike and his wife attended an art exhibit and saw the artwork of Shao-li Wang, an artist from China. They said to her, "We'd love to do a book with you!" She said, "I'd love to do a book with you!" Then they said, "I guess we need a story!" That's when they came to me and asked me to write a story for her to illustrate. I looked at her artwork, and saw that it was mostly in a Chinese peasant folk art tradition. I didn't think it was a good match for the kind of writing I did, which was immigrant stories set in North America. Well Mike jumped on the word 'immigrant,' and said, "Why not write a story about the family that gets left behind when someone emigrates from the village?"

That's how I wrote *Bamboo*, my first book that isn't set in North America. And I used a recurring motif from the Cantonese operas from my childhood. Those shows contained one basic story that was repeated countless times with slight variations. The story was this. There's a large gentry family. The eldest son is married, but is dissolute and useless. The younger son is a scholar. He marries a good girl. Then he sets off to write the imperial exams in the capital. He is gone for a long time.

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In his absence, his sister-in-law, the wife of the older brother, connives to get rid of his wife. She plants evidence such as a hairpin or a sash to frame her of infidelity. The younger wife is evicted from the family mansion, sometimes along with her children. In the driving rain or snow. She even goes to prison. But no matter how she suffers, she endures, and there is of course a happy ending. Skullduggery vanquished, but virtue rewarded – that was the story line I used in *Bamboo*.

So far, I've talked a lot about the origins of my writing, about how I started to write some twenty-five years ago. But I want to assure you that things change, that I've matured, that I haven't stayed in the same frame of mine all these years.

One change in my writing that I see now is my stance on Chinese culture. Back in my angry, identity-searching days, I was very conscious of looking for answers here in Canada. I wanted a made-in-North-America solution to the "who-are-we" issue of Chinese-Canadian identity.

Back then, I didn't want to look to Chinese culture for ideas. It was too exotic and as such, too easy: four thousand years of dynasties and bloodshed, exotic jade and silk, mysterious monks and temples. I resisted attempts to embrace China, the motherland, as the solution to issues of identity, whether in fiction or in real life. I didn't want to "go" there, not in a physical or psychological sense because it felt like an act of surrender to the racists who had always wanted the Chinese out of North America. I was looking for roots here in North America, to stake a claim on the land in honour of the pioneers who had gone before us and who had risked their lives here.

But eventually I learned that China offered clues about our lives here. For example, the early Chinese immigrants came from south China, a tropical region that had two growing seasons. As a result, there were surplus crops for trade and export. This meant the peasants of the region were savvy businessmen who were well acquainted with markets, interest rates, raising capital, and lending and borrowing money. What I argue is that immigrants with this entrepreneurial background came to nineteenth century and early twentieth century North America and found the same kind of capitalism flourishing here...

I wanted to find sources of pride and inspiration from the Chinese experience in Canada. But the break from the motherland was never clean-cut. In Sharon's story in *Teach Me to Fly, Skyfighter! And Other Stories*, the kite is a piece of Chinese heritage, but I built a Chinese-Canadian context around it by having it made here by hand and with local materials, and then launched into the sky by a grown man due to the loneliness of immigration. And in *Curses of Third Uncle*, I have a healer who practices the ancient art of *qigong*, but he's a grizzled veteran of the transcontinental railway.

In *A Song for Ba*, I use Cantonese opera in the story. Twenty years later, I can finally allow Chinese culture to stand on its own merits, instead of being twisted into a Chinese-Canadian context.

The Bone Collector's Son also feels quite different from my early books. The main character, Bing, is an immigrant and he doesn't show any of the self-doubt that my Canadian-born characters like Sharon, Lillian and Kwok-ken show. I'm not saying that immigrant children have fewer problems. I'm only saying that their sense of roots differs from the Canadian born. So for me, it seems that I'm all done with that topic of identity, because one does have to move on from being angry.

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In North America, the Chinese communities are changing quickly. Today, Vancouver and Toronto have been dramatically affected by huge influxes of immigrants from Hong Kong, Taiwan and Mainland China since the late 1980s. As a result, the Chinese community is largely seen as a new immigrant community, instead of one that has been present in Canada even before Canada became a nation in 1867.

If what I'm saying doesn't quite jive with your impressions of Chinatown or Chinese-Canadians, then consider this. After 150 years, after four and five generations of Canadian born Chinese, the Chinese-Canadians are still largely viewed as an immigrant community because of the demographics. Hong Kong, Taiwan and China have been the top source countries for immigrants to Canada in the last 15 years.

Writing from my own community has met my own personal agenda, but it also reflects the nature of writing for children in North America. Topics such as personal identity and the history of Chinese in North America are being addressed by writers who aren't Asian. These two themes are obvious and popular topics grappling with diversity in North America. Diversity has become a keyword in North America, in education, in public policy, in employment, politics, everywhere. Diversity is also politically driven, so there are concerns about authenticity, about stereotyping, about generalizing about minority communities. Given the political and public profile of diversity, it's natural that non-Asians there are writing Asian children's books.

That just makes my job more challenging: I have to work harder. I have to tell good stories. I have to tell stories that work for Asian and non-Asian children. And working hard seems to be a cornerstone of the overseas Chinese experience throughout the world.

Book reviews in this issue

Canadian Issues, Fall 2006

Here and There:

RE/COLLECTING CHINESE CANADIAN HISTORY

ABSTRACT

By reflecting on a trip taken to Alert Bay, the author explores the question of Chinese Canadian history as part of BC's history and its relationship to that of Canada's. Documentary evidence, problems in its preservation, as well as the role of family and community oral histories, are considered.

IMOGENE L. LIM

Dr. Imogene Lim is an anthropologist, who teaches at Malaspina University-College (Nanaimo, BC). A third-generation Chinese Canadian, she is also a founding Board member of the Chinese Canadian Historical Society of British Columbia.

Although I have lived much of my life on the West Coast, I had never visited Alert Bay on Cormorant Island (one of the Northern Gulf Islands off of Vancouver Island, BC) until August 2006. In my mind, Alert Bay was synonymous with the Kwakwaka'wakw peoples and was for this very reason on my list of places to visit. But, through a colleague I was introduced to the fact that there had been a Chinese community sizable enough to be known as "Chinatown" (Figure 1). With my interest piqued, I put aside other tasks to make the trek. In doing so, I met one of the members of the last families who was part of this early Chinatown.

Mr. Skinner's delivery service in front of Wong Toy & Sons, Alert Bay, BC, undated. This is the general area where Chinese businesses (or "Chinatown") were located. Photo courtesy of Chuck T. Wong.

The Association for Canadian Studies conference, "Canada West to East," has given me an opportunity to reflect on this Alert Bay visit regarding BC and Canadian history. As someone who is probably more knowledgeable than many regarding Chinese Canadian history, why was I initially surprised at Alert Bay's Chinatown? As well, why did my contact there not know some of the basics about Chinese Canadian history? These twoquestions lead to intertwining themes worth addressing: the historic contribution of BC to Canada, the place of BC in Canada's history, and the challenge of teaching BC history. Examining early Chinese Canadian history brings these themes together.

History in BC, in Canada, as in many other western countries, is about those who were viewed as successes by the dominant society. As trite as the saying is, history for the most part has been about "famous dead white men." The supporting "actors" behind these men are those whose histories are missing, i.e., the labourers, the small businesses, the service people, etc. Without all those behind-the-scene players, the famous would not have garnered the fame that they did.

One of the more notable examples of this is the gathering of individuals depicted in the photograph of the "Last Spike" ceremony at Craigellachie, BC (Begg 1894:438). The directors of the Pacific Railway Company are surrounded by officials and labourers. Only European faces are shown even though "hundreds of workmen of all nationalities who had been engaged in the mountains, were present" (Begg 1894:439). Chinese labour was critical in the timely completion of the Canadian Pacific Railway (CPR). Many a book or article on the topic includes this particular photograph; yet to the casual viewer, all those shown suggest that those who built

the railway were only of European ancestry. In contrast, how many have seen the documentary, *Canadian Steel, Chinese Grit* (Lee 1998), or the Chinese Canadian opera, *Iron Road* (Brownell 2001), which give another perspective of the work and the conditions faced by Chinese? One could even query how many are even aware of the existence of these resources. In terms of the numbers of Chinese involved in the railway, figures suggest that "over 17,000 Chinese immigrants [came] in the four years of railway construction" (Wickberg 1988:22).

Clearly, this was no small number of individuals. Census data from 1881 list the total number of males in BC as 29,503; of those, 4,350 were Chinese (see Roy 1989:269). In the next census, 1891, the numbers basically double. Since the CPR was completed in 1885, not all who came to work stayed; but, those who did remained primarily in BC.

For this reason, the history of the Chinese in BC is synonymous with that of Chinese in Canada. Roy's table (1989:269) of the Chinese population in Canada and BC from 1881-1911, adapted below, illustrates this point:

Chinese in Canada and BC, 1881-1891

Year	Canada	BC	%
1881	4,383	4,350	99.24
1891	9,129	8,910	97.6
1901	16,375	14,201	86.72
1911	27,774	19,568	70.45

Only in the 1951 census is the Chinese population in BC less than 50% of the total Chinese in Canada (Wickberg 1982:302). Any discussion about the early history of Chinese in Canada *must* be derived from BC.

What do we know of those who stayed to make BC (and Canada) home? This becomes one of the challenges of teaching Chinese Canadian history. Where are the teaching materials? Chinese Canadians represent for the most part those who were viewed as "behind-the-scene" historically; thus, records (arrival, birth, marriage, death) may exist with some searching but daily life experience is minimal. That documentation also is not always obvious (see Yu's comments on the General Register of Head Tax Certificates [2006:77-78]). As noted by Lim, in the 1881 census of Victoria "[g]ender and age were the only identification for 1,931 individuals who were listed as 'Chinaman,' Chinawoman,' 'Chinaboy,' or 'Chinagirl'" (2002:20). Individuals disappear to become just one mass. The question remains as to who they actually were. "Almost no Chinese records or diaries have been found that survive from that time" (building of the CPR) (Wickberg 1982:22). This may be true in Canada, but letters and photographs to families in China may still exist.

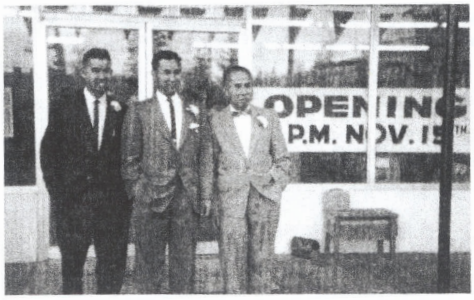
In the past few years, collections of photographs from the early part of the 20th century in BC have become more widely known, such as, those of C.D. Hoy in Quesnel (Moosang 1999) and the Hayashi/Kitamura/Matsubuchi Studio in Cumberland (Thomson 2005). Some of these images, no doubt, were sent to family members in the old country and were the reason for their existence – to affirm health and well-being from afar. Denise Chong (1994) in her memoir and Colleen Leung (2001) in her documentary mention seeing the same photographs found in their homes as those found in their relatives in China. Nevertheless, rare are the images that are identified.

For example, while preparing my piece for the *Shashin* volume (Thomson 2005), I reviewed the photographs from the collection in the Cumberland Museum and Archives. Photograph CMA 140-130 was of two unidentified young men: one standing, one seated. Only the number, 140, suggested that the image was one belonging to the Japanese community, but in CMA140-130, I "discovered" my uncle, Kelly (Kai Soon) Lim, as the seated individual. In a somewhat similar fashion, Shirley Chan wrote of an image, "Unidentified family, 1922," that was included in the *Gum San/Gold Mountain* catalogue (Vancouver Art Gallery 1985:42); it was the very same that hung on her mother's living room wall (2006:2).

These photographs provide the tangible evidence of lives lived. If only they could speak, what stories and experiences might be told to us the viewers. In some are seen families, while in others a lone man in working clothes looks out at us with his labours etched on his face and marked on his hands. The Chinese labourers who completed the CPR did not all find work in the cities, they went where opportunity allowed. This meant going to Cumberland, to Quesnel, to Lillooet, to Yale, and even to Alert Bay, not just to the big cities of Victoria and Vancouver. That work also meant being employed in other resource industries, that is, fishing, coal mining, and logging. In other cases, a small business was opened to support those who worked as labourers. Such was the case of my paternal grandfather in Cumberland; he went from coal mining to resume the traditional family occupation of making tofu. If I really thought

about it, a Chinatown in Alert Bay should not have been a surprise.

The history of Chinese Canadians was/is found in rural BC, not just in the urban areas, and those who were/are the keepers of this have tended to be the families for those fortunate enough to have had such; this fact also is a part of Chinese Canadian history and experience – of hardships due to racist legislation and attitudes, and of family separation due to restrictive immigration policies (see Yu 2006:75-76). As "behind-the-scene" personalities, their lives were primarily part of the community's oral history, not typically the mode accepted in establishing historical significance or relevance. How many people have read the *History of Alert Bay and District* (Healey 1958) to recognise the names Dong Chong or Jin King? Nonetheless, such people had a huge impact on the community. In the case of Dong Chong (Figure 2), he is one of the few identifiable individuals of Chinese ancestry whose name marks a geographic feature, unlike the multitude of place names with "China"-something, such as, China Butte or China Nose Mountain. In each case, the word China refers to the fact that early Chinese worked in the area (BC 2001a). The eponymous Dong Chong Bay refers to the booming ground of his Hanson Island logging operation (operated with two other partners) (BC 2001b).



Dong Chong (right) and sons, Bill and Jim, at the opening of Chong Supermarket, Alert Bay, BC, 1961. Photo courtesy of Chuck T. Wong.

Although not from rural BC, consider also Nellie Yip (a.k.a. Granny Yip or Nellie Yip Guong), 1882-1949, who was known for her linguistics skills, but even more so for her midwifery (Lim 2005). Acknowledged within the Vancouver Chinese community, she is mentioned in *The Concubine's Children* (Chong 1994:116-117), *The Jade Peony* (Choy 1995:96), and *Saltwater City* (See 1988:54-55). Outside the Chinese community, she "disappears" from any standard historical source.

Learning about the history of early Chinese in BC (or Canada) is not an easy task given the circumstances of written accounts (preservation, collection, etc.), nor is there a section in the school curriculum that requires it to be taught. Early Chinese pioneers, like other members of minority populations, are viewed as "footnotes" in BC history. For this reason, there are some who regard those of Chinese appearance as newly arrived, not realising that Chinese families also have made BC (and Canada) home since the late 1800s.

In recollecting Chinese Canadian history one is automatically faced with reflecting on the historic contribution of BC to Canada, BC's place in Canada's history, as well as the challenge of teaching BC history. My musings on this Alert Bay visit has brought me full circle: recognizing and acknowledging the early contributions of one group of British Columbians, Canadians, who also happened to be of Chinese ancestry.

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Blackline Master #18A

Anti-Asian riot in Vancouver: 1907

Cartoon showing Amor de Cosmos demanding an end to Chinese immigration, *Canadian Illustrated News*, 1879
Special Collection and University Archives Division, University of British Columbia Library

In September 1907, thousands of British Columbians marched through the streets of Vancouver to protest the settlement of Chinese people. Threatened by the low wages paid to Asians during the economic recession, hostile to a culture that they saw as criminal and immoral, the majority culture tried to enforce its ideal of a White Canada. In the riot, property of Chinese and Japanese store owners was destroyed. In the aftermath of these events, even more racist laws against Asians were implemented.

Overview of the decade: 1895-1911

Economic developments

The year 1896 marked the beginning of the biggest economic boom that Canada had yet seen. A surge in the invention of new machinery and technologies in turn created new industries, like the pulp and paper industry. Older industries were changed by these inventions. Mining activity, for example, increased greatly with the use of powerful pumps that circulated air and removed water, allowing for deeper mines. Power saws transformed the logging industry; refrigeration transformed the fishing and cattle industries. Exports of natural resources like coal, timber, and fish increased. Canada's farm-grown produce was increasingly sold overseas—apples from Nova Scotia and British Columbia, wheat from the Prairies, bacon from Ontario—and crop yields were increased by the chemical revolution that allowed farmers to experiment with new fertilizers and pesticides.

Blackline Master #18B

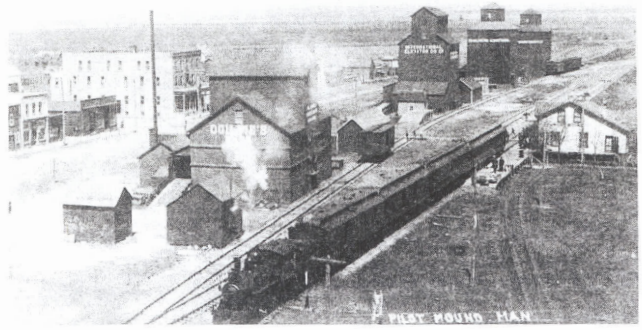
Coal miners, Nanaimo, 1900
(British Columbia Archives, Call E-02626
Catalogue HP080645;
Accession Number:193501-001)

Rural and urban, primary production and manufacturing, west and east fed into each others' success in these years. As huge numbers of people arrived from Eastern Europe as well as Britain to settle on the prairies, they required manufactured goods produced in central Canada, and this new demand stimulated industry, business and trade throughout the country. British Columbia lumber sales, for example, boomed as the result of prairie demand for housing materials, while rail shipments of prairie wheat boosted international trade moving through shipping terminals in Vancouver and Thunder Bay. Vancouver received another boost in 1914, when the opening of Panama Canal greatly reduced ocean transportation time between Vancouver and Britain. First the Canadian Pacific Railroad and later the Canadian Northern and the Grand Trunk Pacific were central to rapidly increasing trade within North America and, when linked to ocean-going steamers, provided vital trade and immigration links between Canada, Great Britain and Europe. While most people still lived in rural areas, the trend was increasingly to move into cities, where jobs with regular salaries replaced the more varied rural economies.

Social developments

Between 1881 and 1901, high birth rates and increased immigration boosted Canada's population from 3.6 million to just over five million. In 1901, the great majority of Canada's population—88%—was of British or French descent, but increasing numbers of Eastern Europeans, African Americans and Asians were entering the country. Urban society was growing and becoming more ethnically mixed, and more culturally sophisticated. Toronto, Montreal, Halifax and Winnipeg prided themselves on their growing commitment to the cultural arts. Urban problems of poverty, unemployment and poor services like street lighting and sewers still existed, but municipal governments were building the social and structural frameworks of urban society. Most Canadians still lived in the countryside, where frontier conditions were turning to those of commercial agriculture in most parts of the country.

In central, eastern and western Canada, reform movements began in these years as concerned citizens worked to create



Grain elevators at Pilot Mound, Manitoba, 1900, south of Winnipeg
(National Archives of Canada, PA-141220; ID #20788)

http://www.canadianheritage.org/reproductions/20788.htm

Blackline Master #18C

a humanized capitalism, one that could balance the interests of the poor with those of the rich. With the influx of more than a million immigrants in the years between 1896 and 1913, a number of different groups worked to establish charitable organizations to deal with poverty and unemployment, while unions tried to obtain better wages and working conditions. Volunteers provided soup kitchens, employment bureaus, shelters for the homeless, the YMCA, the Society for the Prevention of Cruelty to Animals, child rescue, aid to single mothers (many of them widowed), voluntary medical services, and training centres to educate mothers about the health and nurturing of their children. Many of these reformers were influenced by the "social gospel" movement, which combined Christian beliefs about justice and love with political convictions about equality and justice here on earth.

Political developments

Difference between east and west, farmers and manufacturers, and rural and urban people continued to divide society. A sense of grievance was particularly pronounced in the west. Already stung by high tariffs on their purchases of manufactured goods, western farmers had another complaint against the business interests in central Canada. They argued that the rates they had to pay to ship their products to market were unfairly high, compared to rates charged for shipping manufactured goods within central Canada. As the 20th century progressed, farmers gathered together to create their own organizations, often with the help of the government, to protect them from the worst aspects of a competitive economic system.

Chipewyans preparing a moose hide, Christina Lake, Alberta, 1918
(National Archives of Canada, PA-17946; ID #10052)

http://www.canadianheritage.org/reproductions/10052.htm

Things may have been slowly improving for many Canadians, but legal changes were helping to make conditions worse for the non-British minority. Aboriginal peoples on the Prairies and elsewhere had suffered under the Indian Act in 1876, an act that tried to assimilate Aboriginal people through agricultural education, the establishment of Indian Reserves, and the education of native children away from their parents in residential (or boarding) schools. Although many Aboriginal peoples continued to follow traditional lifeways, their economic and cultural practices, particularly the west coast potlatch and the prairie Sun Dance, were discouraged by the government. In 1885— the same year that the potlatch was legally banned— Canada imposed a "head tax" on all Chinese immigrants, a tax that increased over the years of the early 20th century, and placed an effective ban on Asian immigration by the 1920s. Eastern Europeans, such as Ukrainian peoples, were actively invited to Canada, but for a least a generation they were seen by many as second class citizens. Alberta tried to impose racial legislation limiting the immigration of Blacks and Asians into the province. Doukhobors in Saskatchewan had half of their land taken in 1907 and, when they refused to send their children to public schools in British Columbia, had their children taken from them. In the first thirty years of the century, theories of eugenics—the belief that white races were superior—gained popularity across the western world, and were used to justify laws discriminating against many non-British groups.

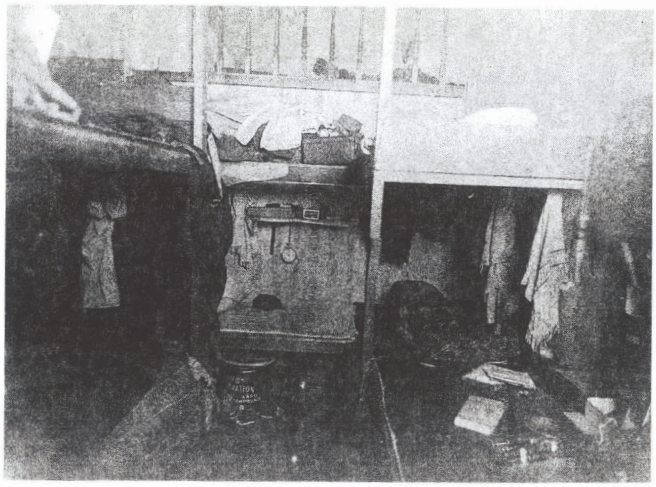
Blackline Master #18D

1907: Anti-Asian Riots in Vancouver

Background on Asians in Canada

Chinese workers had made their way to Canada for some decades before the 1870s, but it was the promise of work on the transcontinental railway that brought Chinese to Canada in large numbers. Railway owners argued that they should hire Asian railway workers because they could not find anyone else to do the dangerous and difficult work of railroad building. Many British Canadians, however, felt that it was the low wages that Chinese people charged that made them attractive alternatives to higher paid non-Asians. As employment on the railways decreased after 1886, Chinese workers filled a variety of jobs in rural and urban British Columbia. In 1885, the Canadian government, giving way to years of pressure from British Columbia, passed laws preventing Canadian citizens of Chinese origin from voting, and requiring each Chinese person to pay a tax of $50 upon entry into Canada. By 1901, this "head tax" as it was known, was raised to $100, and in 1903 it was raised to $500—a sum equal to one year's salary for a working man.

Hostility was increasingly directed toward these immigrants with the economic recession of 1903-1907. Social reformers began to associate the Chinese with crime, immorality and disease in Vancouver's poorest neighbourhood. Vancouver's 'Chinatown' became a focus for reformers wanting to highlight the dreadful living conditions—the inadequate and overcrowded housing, the poor sewage and water facilities of this area of town. Although Chinatown merchants themselves lobbied during the early 20th century for improved conditions, city councillors and journalists persisted in seeing the terrible living and working conditions in Chinatown as a result of moral and cultural flaws among the Chinese population. Outside observers were disturbed by the tendency of the Chinese to smoke opium, and a law prohibiting the sale of the drug (which has been introduced to the Chinese by the British a century earlier) was passed in 1908.



Sleeping quarters for 16 in a rooming house, Vancouver Chinatown, December 1902 (British Columbia Archives, Accession # 193501-001; Call # D-00335; Catalogue # HP059639)

http://www.bcarchives.gov.bc.ca/cgi-bin/text2html/.visual/img_txt/dir_75/d_00335.txt?D-00335

The riot

In 1907, the Asiatic Exclusion League was formed in British Columbia by members of a working men's association concerned about the impact of the continued presence of poorly paid Chinese workers. On September 8th, 1907, upset that 11,000 Asians had immigrated to Canada that year, and hearing rumours that another boatload of immigrants was about to arrive, some thousands of marchers met in downtown Vancouver. The protesters marched their way through the streets carrying banners ("Keep Canada White" and "Stop the Yellow Peril") and singing "Rule Britannia." More than ten thousand people assembled outside the downtown city hall. They also burned an effigy of Dunsmuir, the coal-mining baron on Vancouver Island, who "dared" to hire Chinese. After giving wild speeches against the Chinese, leaders encouraged the crowd to move towards nearby Chinatown and Little Tokyo. Four hours of rioting began with the breaking of windows and looting of Asian businesses. Although the Chinese did not fight back, the Japanese did. In addition to considerable property damage, many on both sides were hurt in the race riot.

Blackline Master #18E

Effects of the riot

The immediate effect of the riot was, unfortunately, to heighten racial feelings between Asians and those identifying themselves as "White" or "British" Canadians. Although these riots had no direct effect on Aboriginal peoples, the increased racism that the riots demonstrated was also directed towards all non-white groups throughout Canada as an agenda of white supremacy took hold. In the following months, neither the people of Vancouver, nor the government tried to stop racism or punish those who promoted hatred against people. Instead, it responded by limiting immigration from Asia. The "head tax" remained at the high level of $500 per person. In 1907, Japanese and Canada agreed in a "Gentleman's Agreement" to limit Japanese immigration to Canada to 400 people a year, a number that was reduced to 150 in 1928. In 1908, legislation limited Asian immigration further. With a head tax of $500 on Chinese heads, very few people were able to immigrate. South Asians were barred entirely from entering Canada in 1908. On Dominion Day (July 1) 1923, the federal government passed legislation suspending Chinese immigration indefinitely. Only after World War II, in 1947, were Chinese once again allowed to immigrate to Canada. While South Asian families were allowed to reunite with their Canadian families after 1919, Chinese wives and could not join their husbands and many of the early pioneer men were left single.

Historians do not agree about the causes of the Vancouver race riot of 1907 or the violent anti-Asian feeling that was at its root. Some maintain that economic problems explain the hatred that was expressed toward people of Asian descent. Fears of 'unfair competition' during a difficult economic time meant that wages might be lowered or that jobs would be taken away. Other historians argue that other social factors were involved, including a deep fear of being 'taken over' by a foreign culture and a belief (popular at the time) that the white race was naturally better and should, therefore dominate the world. These riots had little effect on French Canadians throughout Canada. Although French and Engl,ish were known as the two 'founding races' of Canada, the racism evidenced by the Vancouver riot was based on a different set of ethnic prejudices than those influencing French-English relations.

As a result of both formal and informal restrictions, Asian immigrants were forced into work that was often dangerous, unpleasant and underpaid. The poverty and demoralization that often resulted from these factors was also held against them. Canada's refusal to extend a welcome to these immigrants reflected Canada's racist attitudes of the era, and certainly contributed to the creation of a country that aimed for a certain 'sameness' in the population. These racist attitudes behind the policies adopted during the early 20th century surfaced again in the 1940s, when thousands of Japanese Canadians were dispossessed of their property, moved away from the west coast and interned in work camps as a result of the Canadian government's fears of a Japanese invasion. In the long term, however, the legacy of these racist events in Canadian history has been to expose the limitations that racist policies have on the growth of Canada. The backlash against such racist policies to fight discrimination in Canada is reflected in the protections now offered to all Canadians, regardless of colour or place of origin, in the Canadian Charter of Rights and Freedoms.