

#1

The "Heathen Chinees" in British Columbia

Cartoon published in an 1879 issue of Canadian Illustrated News showing Amor de Cosmos, a journalist and the second Premier of British Columbia, in a top hat.

**PRIMARY
SOURCE**

Attitudes toward
Chinese immigration



“Heathen Chinees: Why you send me offee?”

Amor De Cosmos: Because you can't or won't 'assimilate' [become absorbed into the larger society] with us.

Heathen Chinees: What is datee?

Amor De Cosmos: You won't drink whiskey, and talk politics and vote like us.”

Charles Hou and Cynthia Hou, Great Canadian political cartoons, 1820 to 1914 (Toronto, ON: Moody's Lookout Press, 1997), p. 35.

#2

An act to regulate the Chinese population of BC, 1884

Excerpt from an act passed by the British Columbian government on February 18, 1884 that attempted to limit the Chinese population in British Columbia. The federal government later repealed (cancelled) this law because immigration was a responsibility of the federal government, not the provincial government.

Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.



An Act to Regulate the Chinese Population of BC February 18, 1884

Whereas the incoming of Chinese to British Columbia largely exceeds that of any other class of immigrant, and the population so introduced are fast becoming superior in number to our own race; are not disposed (inclined) to be governed by our laws; are dissimilar in habits and occupation from our people; evade (avoid) the payment of taxes justly due to the Government; are governed by pestilential (harmful/causing of diseases) habits; are useless in instances of emergency; habitually desecrate (spoil) graveyards by the removal of bodies therefrom; and generally the laws governing the whites are found to be inapplicable to Chinese and such Chinese are inclined to habits subversive of (damaging to) the comfort and well-being with the community.

And whereas it is expedient to pass special laws for the Government of Chinese:

Therefore, Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of British Columbia, enacts as follows:

(...)

3. From and after the passage of this Act there shall be payable and paid by every Chinese in British Columbia, above the age of fourteen years, unto and for the use of Her Majesty, Her heirs and successors, the sum of ten dollars, and thereafter on the 1st day of June in each and every year there shall be likewise payable and paid by such Chinese person a further sum of ten dollars

Public Works and Government Services Canada, as quoted in Francis C. Hardwick, *East meets west: A source book for the study of Chinese immigrants and their descendants in Canada* (Vancouver, BC: Tantalus Research Ltd., 1975), p. 75 © Public Domain.

#3

Sir Matthew Begbie's comments on Chinese immigration

Excerpt from an interview with Sir Matthew Begbie, the Chief Justice of the Supreme Court of British Columbia that was part of the Report of the Royal Commission on Chinese Immigration: Report and evidence that was published by the Canadian government in 1885.



Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

Report of the Royal Commission on Chinese Immigration: Report and Evidence, 1885

The Chinamen is in every respect the reverse of an European His religion, his notions of honor and rank, his mode of thought, his dress, his amusements, his sense of beauty, his vices (bad or immoral practices) are not to our taste at all, or such as we can take to or even understand; and his language ... appears to us at once incomprehensible (unable to understand) and ridiculous what is most annoying, they come here and beat us on our own ground in supplying our wants. They are inferior, too, in weight and size of muscle, and yet they work more steadily and with better success on the average than the white men.

-Sir Matthew Begbie
Chief of Justice of the Supreme Court of BC

Joseph A. Chapleau and John H. Gray, Report of the Royal Commission on Chinese Immigration—Report and Evidence (Ottawa, ON: Government of Canada, 1885), p. 72, produced by Canadiana.org CIHM _14563 <http://www.canadiana.org/ECO/ItemRecord/14563?id=0fbb131cfcc5cc80> (Accessed October 15, 2011) © Public Domain

#4

An argument in opposition to “Oriental” enfranchisement

Excerpt from a pamphlet created during the 1930s by the Native Sons of British Columbia, a trades and labour council opposed to granting the vote to “Orientals” (people descended from Eastern Asia; e.g., China, Japan).



Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

An Argument in opposition to "Oriental" Enfranchisement by the Native Sons of British Columbia

Yet, today, we have some of our own people (white Canadians), advocating (arguing for) what must be considered only as a most dangerous expedient (way to achieve something)-the enfranchisement (right to vote) of Orientals: urging, counselling and assisting the endeavours (hopes and desires) of peoples whose fundamental ideals, whose outlook on life, whose traditions and whose economic concepts are antagonistic (strongly opposed) to our own appreciation of a democratic state Many of us can well remember the days when the Orientals-then comparatively few in number-were our servants we saw them leave those humble domestic and manual pursuits in which they were engaged and become the competitors of our farmers; then gradually they entered into trade and business occupations of our urban life, and invaded the professions. Once our servants, now our competitors in industrial occupations and commercial and economic spheres

Asiatic peoples have many admirable qualities. We admire them for those qualities. We give and are willing to give to them the full measure of the protection of our laws-but we do most strenuously (strongly) oppose giving them the right to participate in the making of those laws Chinese who have spent forty years within our borders, are today just as Chinese as when they came from their own land. Their traditions, their mental reactions, their habits and their secret contempt (dislike) for ways that are not their own definitely mark them as unfitted (unable) to adopt the responsibilities of a democracy such as Canadians cherish.

Native Sons of British Columbia, "Argument advanced by Native Sons of British Columbia in opposition to granting of Oriental franchise," The University of British Columbia: The Wallace B. Chung and Madeline H. Chung collection, 100-1-1, 193-, <http://angel.library.ubc.ca/u?coll0803-7,2512> (Accessed November 1, 2010).

#5

The Canadian Multiculturalism Act 1988

Excerpt from the Canadian Multiculturalism Act, passed by the Canadian House of Commons on July 12, 1988, with no dissenting votes, and approved by the Senate on July 21, 1988.



Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

An Act for the preservation and enhancement of multiculturalism in Canada

(1988, c. 31, assented to 21st July, 1988)

(...)

3 (1) (e) Underlines the commitment made in other sections of the Canadian Charter of Rights and Freedoms (sections 15 and 27) to promote equality for all and to create the social conditions that would further the goal of equality.

3 (1) (g) Recognizes that the social, economic and cultural life of the country is strengthened by bringing together Canadians of different backgrounds.

3 (1) (g) Recognizes that the expression of Canada's multicultural heritage contributes to the richness of our cultural experience. Canadian cultural expression evolves from the experiences of individual Canadians and their communities. In applying the policy, the government assists Canadians to understand and share the many cultural influences across Canada, and encourages Canadians to participate in a variety of cultural activities.

Public Works and Government Services Canada "The Canadian Multiculturalism Act" (1988), as quoted Paul Yee, *Struggle and hope: The story of Chinese Canadians* (Toronto, ON: Umbrella Press, 1996), p. 53 © Public Domain

**PRIMARY
SOURCE**
Attitudes toward
Chinese immigration

They have been added to assist the reader with difficult words.



#7

Clyne wants to see Canada remain white

Excerpt from an article published in the Vancouver Sun on September 19, 1987.

PRIMARY SOURCE
Attitudes toward Chinese immigration

Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

September 19, 1987

Former B.C. Supreme Court judge J. V. Clyne says he'd like to see Canada remain white to safeguard the country's heritage [He] said clumsy and ill-defined federal immigration policies could create a Canada where the English and French are minorities.

"I don't think that should happen, quite frankly," he said Friday. "I'd not want to see us cease to be a white country ... [w]e certainly should put a stop to illegal immigrants and also, immigrants should be quantified," Clyne continued. "I'm not opposed to people coming from Third World countries but we should not have too much of an influx from other parts of the world. It's not balanced. We should maintain our generations, our heritage."

Aziz Khaki, president of the Committee of Racial Justice, said: "It's not a question of imbalance—it's a question of reality. The nature of Canadian society is changing; we're becoming a global village and we can no longer say this or that country is purely white And it's not a question of majority or minority—we're trying to build a uniquely Canadian cultural mosaic."

Clyne was a Supreme Court judge from 1950 to 1957. He was also chairman and chief executive officer of MacMillan Bloedel Ltd. from 1957 to 1973, as well as chancellor of the University of B.C.

Asked if his remarks would be construed as racist, he said: "You're bound to be accused of being racist in trying to maintain a balance for our own country."

Clyne is a member of the six-month-old Immigration Association of Canada, which recently published ads in several papers across Canada

Clyne wants to see Canada remain white

By MIA STAINSBY
Former B.C. Supreme Court judge J.V. Clyne says he'd like to see Canada remain white to safeguard the country's heritage. Clyne said clumsy and ill-defined federal immigration policies could create a Canada where the English and French are minorities.

"I don't think that should happen, quite frankly," he said Friday. "I'd not want to see us cease to be a white country ... [w]e certainly should put a stop to illegal immigrants and also, immigrants should be quantified," Clyne continued. "I'm not opposed to people coming from Third World countries but we should not have too much of an influx from other parts of the world. It's not balanced. We should maintain our generations, our heritage."

CLYNE Continued from page one

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Clyne is a member of the six-month-old Immigration Association of Canada, which recently published ads in several papers across Canada that were quickly lambasted as racist, xenophobic and anti-immigration by several groups.

A paragraph in the ad said: "History teaches the importance of constant vigilance if a nation is to protect itself in this ever-changing world. The story of mankind is filled with the scattered remnants of once great powers that forgot to stand on guard."

The ads were meant to trigger public debate because Canada has no real immigration policy, Clyne said.

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One of the chief organizers of IAS is Kim Abbott, a former director of the Canadian Immigration Service, predecessor [precursor/forerunner] to the Immigration department. The IAC has about 50 carefully selected core supporters—moderates and fairly substantial people, Abbott said.

Mia Stainsby, "Clyne Wants to see Canada Remain White," Vancouver Sun (September 19, 1987), pp. A1-A2.



Business leaders welcome cash influx

Excerpt from a newspaper article published in the Vancouver Sun on February 18, 1989.



Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

February 18, 1989

British Columbia business leaders say the color of money is irrelevant—whether it comes from Asia, Great Britain, the U.S. or anywhere else It's all great for the economy, they say, so if Asian investment, in Vancouver is increasing, then let it soar.

They acknowledge there's a significant public backlash now against foreign investment that's viewed as being uncontrolled, but they're convinced the backlash is overblown and will be short-lived.

B.C. finance minister statistics show that Asians accounted for two-thirds of the 17,000 people who immigrated to B.C. during the first three quarters of 1988. One-third of those Asian immigrants came from Hong Kong.

The figures also show that Hong Kong investors represented a clear majority of "entrepreneurial immigrants" allowed into B.C. during the same period, as 346 of 607 such immigrants came from [Hong Kong]. The Hong Kong immigrants had a collective net worth of \$366 million.

Entrepreneurial immigrants must establish or buy business in Canada that will create jobs for at least two Canadian citizens A federal "investor immigrant" program grants visas to foreigners with a net worth of \$500,000, a proven business background and \$250,000 to invest in Canada for at least three years. Hong Kong residents accounted for 88 of 107 investor immigrants approved for B.C. during the first three quarters of 1988.

[...]



"(The Asians) are coming from cultures that are a little more demanding than ours," he said. "The Canadian work ethic has been changing and we realize we have to work harder to compete, but (the Asian influence) will reinforce that even more."

Odium Brown Ltd. president Tony Hepburn said Asian investment in Vancouver has caught many members of the public off guard. He said they're surprised at the magnitude of the investment already and worried about the future because they hear this is only the beginning.

Bruce Constantineau, "Business Leaders Welcome Cash Influx," Vancouver Sun (February 18, 1989).

Canada planning human smuggling crackdown

Excerpt from a newspaper article published in the Toronto Star on July 22, 1999 that discusses the arrival of the first of four boats carrying 123 migrants from the Fujian province in China that arrived on the shores of British Columbia during the summer of 1999.

PRIMARY SOURCE
Attitudes toward Chinese immigration

Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

July 22, 1999

Immigration Minister Lucienne Robillard plans to introduce legislation this fall or in early 2000 to try to stop scenes like the one Tuesday off Vancouver Island, where a no-name ship was captured coming to shore with 122 would-be immigrants from China on board.

Only a small fraction of those who arrived Tuesday are likely to be allowed to remain in Canada, but under the new legislation virtually all of them would be rapidly deported. All the Chinese aboard the vessel are now under arrest. Unless they can produce documentation or prove a refugee claim, they will be deported following what's expected to be a long immigration hearing process.

Ironically, the boat arrived here at the worst possible time, when the Canadian government is more determined than ever to try to stamp out [stop] human smuggling rings.

[...]

But now Robillard is determined to move on a number of fronts, including increasing from the current 27 the number of Canadian immigration control officers posted abroad [outside of Canada] to try to stop people from getting on such ships [such as the four boats the Chinese migrants arrived on] and planes in the first place.

Ottawa has been building a database on illegal

PEOPLE SMUGGLING: A BOOMING BUSINESS Canada planning human-smuggling crackdown

New laws, more immigration officers sought

By WILLIAM WALKER
TORONTO STAR

OTTAWA — Canada is poised to push for a major international crackdown on the 20-billion-a-year global business of illegal human smuggling.

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be rapidly deported. All the Chinese aboard the vessel are now under arrest. Unless they can produce documentation or prove a refugee claim, they will be deported following what's expected to be a long immigration hearing process.

Ironically, the boat arrived here at the worst possible time, when the Canadian government is more determined than ever to try to stamp out human smuggling rings.

Since about 1985, the number of Chinese arriving in Canada has increased from about 100 to about 1,000 a year, according to Immigration Canada.

The lucrative business has blossomed in recent years, with operators charging up to \$40,000 a head in the persons who are smuggled here, the ICM reports.

But now Robillard is determined to move on a number of fronts, including increasing

the current 27 the number of Canadian immigration officers posted abroad to try to stop people from getting on such ships and planes in the first place.

Also to be toughened is the documentation process. Robillard wants to make visas harder to counterfeit, improve document scanning and identification of persons coming to Canada, and speed up the deportation process for those with false documentation.

William Walker, "Canada planning human-smuggling crackdown," Toronto Star (July 22, 1999). Reprinted with the permission of Torstar Syndication Services.

Human cargo held in B.C.

MF Outboard from 41

any criminal links the boat may have to other smuggling operations, and also trying to establish if any of the 122 men and women have criminal records.

Federal officers are also investigating the making of the boat's trip. They were on passengers on board and

the ship's arrival in the Vancouver Island town of Gold River about 2 a.m. yesterday, was

I'm amazed that a ship in that condition can cross the Pacific Ocean, much less the

case contaminated, he said. "There was lots of new equipment but we're getting information that the water was not consumed and whatever they cooked in the water was not fit for consumption," Robillard said.

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#10

The Chinese integration issue in Richmond, British Columbia

Excerpt from letter-to-the-editor published in the Richmond Review in the spring of March, 2011. Since the 2000s Richmond, British Columbia is home to a large Asian community that has experienced public outbursts of racism against people of Chinese descent in the form of hate-graffiti.



Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

"Lessons on integration"-Published: March 04, 2011

... I believe that recently there has been resentment, friction and frustration pertaining to (the) Chinese community. They are not to blame-media and our local past and present council are.

Before this occurred new immigrants learned English because they had to in order be heard and understood. An example is the large Punjabi speaking group that arrived prior to those from Hong Kong- this group has done well in mastering English.

For some reason, when the large influx of Chinese came to the city, somehow council, in its wisdom, started having announcements, notices etc. in Chinese. This was never done before for other languages. The Chinese people aren't at fault. Why should they learn English if it's presented to them in their own language everywhere they turn? Because of this situation the Chinese community has taken this advantage to the extreme such as: businesses not answering their telephones in English; signs so large one can't find the English; neighbours unable to communicate.

This all leads to friction and frustration I challenge and encourage the Chinese community to be the ones to take the initiative to let city hall know they don't want all this translation thank you, but want to fully be Canadian citizens and integrate.

Multiculturalism, integration and assimilation must go together- let's bring Richmond back into Canada.

-D. M. North

D. M. North, "Lessons on integration," The Richmond Review, March 4, 2011, <http://www.richmondreview.com/opinion/letters/117437378.html> (Accessed November 2, 2011).



#11

The Chinese integration issue in Richmond, British Columbia

Excerpt from letter-to-the-editor published in the Richmond Review in the spring of March, 2011. Since the 2000s Richmond, British Columbia is home to a large Asian community that has experienced public outbursts of racism against people of Chinese descent in the form of hate-graffiti.



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"Assimilation was never intended"—Published: March 26, 2011

In D. M. North's March 4 letter ("Lessons on integration"), the letter-writer once again brought up the assimilation topic. While the letter-writer did present some valid reasons of why the Chinese in Richmond would not practice English, unfortunately the biggest reason was left out in his article ... The truth may be shocking for some, but I feel a frank but honest discussion is more healthy than being polite but hypocritical: For many of the Chinese in Vancouver, becoming Canadian was never a reason why we moved here, nor do we have the desire to do so. Rather, we see ourselves as Chinese expatriates (living outside of their native country), living in Canada for a short-term purpose, be it providing our kids to an easier education environment, setting up a business, or even just taking a long vacation.

Much like many Canadians who spend some years living overseas and eventually return to their homeland, a lot of us would just spend several years in Canada and eventually return to Asia. With that mindset in mind, it would be silly to think that many expatriates would actually take the effort and learn a foreign language, in this case English (M)any Chinese simply see Canada as a vacation home, allowing them to come for a couple of months every year and enjoy Canada's great outdoors after a year of hard work in China. Much like many Americans who have a vacation home in Mexico, would anyone actually expect these Americans to take learning Spanish seriously? Rather, the Americans would expect the area where his Mexican vacation home is located to be an English friendly environment

I really do hope the Canadians can come to the realization that we are here not because we wanted to be Canadian, but simply because we like the resource this country provides to us. Much like many of your ancestors who came to this land, not because of they wanted to become natives, but because they desire the resources and opportunities in this land.

-Ray Lin

Ray Lin, "Assimilation was never intended," The Richmond Review, March 26, 2011, <http://www.richmondreview.com/opinion/letters/118685289.html> (Accessed November 2, 2011).



#12

The Chinese integration issue in Richmond, British Columbia

Excerpt from letter-to-the-editor published in the Richmond Review in the spring of March, 2011. Since the 2000s Richmond, British Columbia is home to a large Asian community that has experienced public outbursts of racism against people of Chinese descent in the form of hate-graffiti.



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"Time to tighten immigration policy"-Published: April 01, 2011 3:00 PM

Mr. Lin's letter is an insult to all Chinese Canadians like myself, who immigrated to Canada and are calling Canada home. There are many of us who have worked very hard to assimilate into the Canadian society and have no intention to go back to China.

I do not mind if you and your so called Chinese expatriates want to treat Canada as a vacation resort provided that you pay your health care and your children's education in full while you are in Canada We certainly know what you are doing here and we do not need you to remind us that you are taking advantage of our systems. What you do not understand is that Canada is a very generous, kind and forgiving country.

Although knowing full well that many benefit leechers are abusing her kindness and generosity, yet Canada does not want to deny genuine people the opportunities to live a better life in Canada. This may be a noble Canadian spirit that is too difficult for you to understand or appreciate.

That said, I believe it is time for Canada to tighten up her immigration policy. Canada should only accept people who respect Canada and genuinely want to become Canadians.

Canada must screen out all system abusers and lechers, especially the ones who have the audacity to admit in public.

-G. Lam

G. Lam, "Time to tighten immigration policy," The Richmond Review, April 1, 2011, <http://www.richmondreview.com/opinion/letters/119092104.html> (Accessed November 2, 2011).

#1

A look at chain immigration

Excerpt from a journal article written by anthropologist and sociologist W. E. Willmott entitled “The Study of the Chinese in British Columbia,” published in BC Studies in 1970.



Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

The Chinese immigrant left China with the intention of maintaining solid contacts, for rather than cutting himself off from his homeland or uprooting his family from its village, he remained a member of an on-going social unit—the lineage—whose fortunes he went abroad to enhance He left in order to remit whatever savings he could afford to aid his family in China ... he left to (live) elsewhere, with the clear intention of returning home, of supporting it in the meantime, and of eventually being buried in his village. This is keeping with the traditional Chinese view that land is the only real wealth and that commerce is merely a means of wealth. However, when a Chinese sets up his own business abroad, this view is modified; he is in a new environment with an enterprise he has built himself, and his goals may change

Francis C. Hardwick, East meets west: A source book for the study of Chinese immigrants and their descendants in Canada. (Vancouver, BC: Tantalus Research Ltd., 1975), p. 9.

The issues of race

Excerpt from a book written by historian and children's author Paul Yee entitled *Struggle and hope: The story of Chinese Canadians*, published in 1996.



Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

In the fall of 1979, CTV's W5 newsmagazine ran a program called "Campus Giveaway," charging that foreigners were squeezing Canadian students out of Canadian universities. When the camera scanned a pharmacy class, it focused on Chinese faces. In fact, all the students shown were Canadian citizens Clearly, the media affected public attitudes towards immigrants and racial minorities. In the 1980s, many TV and newspaper reports described an "Asian invasion," focusing on the number of immigrants coming from Hong Kong and creating inaccurate images of Chinese-Canadians. Among other things, these reports implied or indeed asserted that:

1. all Chinese immigrants were rich
2. the Chinese were "taking over" the downtowns of Vancouver and Toronto by buying up office towers and hotels
3. Chinese money was driving up house prices, especially in British Columbia
4. immigrants were a drain on the economy.

However, these allegations were not true. In reality,

1. Although middle-class professionals were arriving in Canada, even more new immigrants were working in the service industries and the garment trade because they did not speak an official language
2. While capital from Hong Kong and Taiwan was indeed flowing into Canada, the actual number of buildings purchased by Asians was not high. Capital from Europe and the United State continued to dominate foreign investment in this country. As well, Canada welcomed foreign investment because it created jobs.

3. In British Columbia, house prices did go up partly because of a housing shortage. However, the shortage was caused by the large Canadian baby-boomer generation suddenly reaching house-buying age. Furthermore, migration into British Columbia by Canadians from other provinces was six times higher than migration from Hong Kong.

4. Statistics show that in 1990, immigrants to Canada since 1945, on average, paid more taxes than they received public services. Immigrants who entered after 1981 contributed a net of \$10,000 to Canada, while those who entered between 1966 and 1970 contributed almost \$20,000 more in taxes than they used in public services

The negative reaction to Chinese immigration can be explained, in part, by past experience. Previously, immigrants usually entered Canada at the bottom of society. That is, most of them came in as poor and uneducated labourers who had little choice but to work at low-paying jobs The Chinese from Hong Kong and Taiwan did not quite fit that pattern. While many were working-class, others were able to move immediately into professional jobs and middle-class suburbs. Also, because Chinese in general place high value on education and were motivated to perform well, they provided a new source of competition that provoked envy and fear.

Paul Yee, *Struggle and hope: The story of Chinese Canadians* (Toronto, ON: Umbrella Press, 1996), p. 69.

#3

From China to Canada

Excerpt from an article written by Edgar Wickberg, published in 1982 in *From China to Canada: A history of the Chinese communities in Canada*, an anthology of writings related to the history of the Chinese in Canada.



Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

[A] major force in shaping Chinese life in Canada was the reaction of white Canadians to the Chinese presence—which, of course, was closely related to immigration policy, since immigration policy normally responded to what were believed to be public sentiments. [...]

Two contrasting reasons have been given for white attitudes. One view stresses economic forces; large businesses in Canada often found Chinese labour useful, at least up to 1923, while the low wages accepted by the Chinese stimulated opposition to them by white workers. Anti-Chinese sentiment, in this formulation [argument], is the result of economic competition. The other argument cites white stereotypic expressions about the Chinese [such as the Chinese being unassimilable, and a moral and physical threat; and not contributing to Canadian society or understanding democracy] in order to demonstrate that a broad system of whites—not just those whose jobs were at stake [risk]—had negative physical and cultural images of the Chinese.

There is abundant [lots/enough] evidence for either interpretation

Harry Con et al., *From China to Canada: A history of the Chinese communities in Canada* (Toronto, ON: McClelland and Stewart, 1982), p. 269.

#4

The Chinese in Canada

Excerpt from a book written by historian Peter Li entitled *The Chinese in Canada* that was published in 1998.



Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

[T]he removal of legal barriers and the improvement of social status for Chinese-Canadians [after World War II] do not mean that racism directed against them has disappeared. The success of Chinese-Canadians in the decades after the Second World War has been marred [impaired] by periodic incidents that reflect, at the very least, a reluctance [unwillingness] on the part of some segments of the Canadian public to see them as full-fledged Canadians. In fact, as the economic and social status of Chinese-Canadians has risen with the arrival of new immigrants with human and investment capital and the growth of the Chinese middle class, old stereotypes about the Chinese have sometimes been revived to depict [portray] them as undesirable foreigners undermining [weakening] the culture and economic security of traditional Canada.

The historical image of the Chinese as culturally distinct and racially foreign has become a deep-seated cultural stereotype in Canada The rapid growth of the Chinese-Canadian community in the 1980s, mainly because of immigration, and the affluence [wealth] and economic achievement of recent Chinese immigrants, have created the impression among some Canadians that a 'foreign-looking' race traditionally confined [limited] to the tourist area of Chinatown is now taking over the school, the neighbourhood, the economy, and other institutions Ironically, the much-celebrated multiculturalism policy of Canada that came into effect in 1971 has promoted only a superficial [surface/shallow] appreciation of minority cultures... The result is that minority culture and arts tend to be appreciated in Canadian society less for their artistic merits than for the exotic contrast they represent to Western aesthetic traditions.

Peter Li, *The Chinese in Canada*, Second Edition (Don Mills, ON: Oxford University Press Canada, 1998), pp. 155–158. Reprinted by permission of the publisher.