The sense of racial superiority among European settlers can be easily understood as a part of the ideological [characterizes the thinking of a group or nation] construction of colonialism that took for granted the natural superiority of Europeans over the peoples of Asia and Africa, who were seen as weak and backward. The belief that Occidental [European] culture and people were superior to the Chinese and the culture they represented made it easy to accept the Chinese as having a utilitarian [practical/material] value to Europeans in British Columbia as long as they were kept within the bounds of subservience [serving to promote an end/goal]. But as soon as the Chinese were seen as competitors threatening or undermining the interests of white workers, the belief in Europeans’ racial superiority provided a distorted rationale [reason] for excluding Chinese and blaming various economic and social problems on them. Anti-Orientalism was not restricted to the white working class. Despite the willingness of the white middle class to hire Chinese as domestic servants, the view that the Chinese race was unassimilable [unable to be absorbed into the larger community] and their character immutable [unchangeable] was universally held by British Columbians of all classes in the nineteenth and early twentieth centuries. … Consequently, when the supply of Chinese in British Columbia exceeded the demand for their labour, the white middle class had little problem supporting or condoning [accepting] anti-Orientalism, since it had no economic cost and it upheld Europeans’ sense of superiority. Before the enactment of the Chinese Immigration Act of 1885, B.C. politicians had already made many attempts to press the Dominion [Federal/Canadian] government to act on what they defined as a public menace.

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