Celebrating...

My Home in Calgary

百 年 華 埠

卡 城 是 我 家
My Home in Calgary
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Credits
Acknowledgements

"My Home in Calgary" youth publication is the product of a youth-run project under the Community Engagement Initiative of the Calgary Chinese Community Service Association (CCCSA). This is a project that helps youths learn more about Chinatown, maintain and appreciate their own culture as well as facilitate integration.

2010 marks Calgary Chinatown's 100th anniversary, CCCSA wanted to engage youths so they can feel connected to the community and learn from different people that have contributed to the development of this community. This process has been an important experience for youths to feel proud of their heritage.

Our youths devoted their time and effort into researching the history of Chinatown, they also helped by taking pictures, preparing interview questions, conducting interviews, writing up articles, translating articles, as well as, the overall design and layout of the book. This is not an easy journey for our youths. They have spent many nights and days working very hard to complete this monumental and rewarding project. We are proud to see our youths walking such a long way to deliver this end product.

In celebrating the work of our youths, we have to thank many of our supporters that have been very kind to share their experiences with us. These include the 'Champions' of Chinatown: Mr. Ralph Klein, Mr. Ray Lee, Mr. Lyn Chow, Mr. Victor Mah and Mr. Al Duerr. They have made tremendous contribution to the development of our Chinatown. We also have to thank Madam Tong Wai Fan who shared her personal story and struggles, giving the youths a lot of insight.

This project would not have been successful without our project coordinator, Mr. Michael Ha who worked with patience and perseverance. He made sure that the experience was meaningful and memorable for our youth leaders. Special thanks to our translators and proofreaders dedicating their time and attention to the details of the book. Last but not the least, we have to thank the City of Calgary for funding this project, without their support, we would not be able to accomplish this project.

Lily Kwok
Executive Director
Calgary Chinese Community Service Association

鸣謝

「卡城是我家」青年特刊，是卡城華人社區服務中心社區參與計劃的其中一個項目，亦是由年青人自行策劃的活動成果。我們希望透過這次活動，幫助年青人更認識唐人街，鼓勵他們一起維護和綱維本來的文化。

2010年標誌著卡城唐人街建立一百周年紀念，卡城華人社區服務中心希望年青人能參與其中，讓他們切身感受到與華人社區是息息相關的，並從為華人社區發展曾經作出貢獻的不同人士身上學習。參與過程中提供了寶貴的經驗，讓年青人對華人文化傳統感到自豪。

參與活動的年青人不單為研究唐人街的歷史付出了很多時間和努力，並且幫助拍照、擬定訪問題目、進行訪問、撰稿、編稿、及特刊的整體設計和排版工作。對年青人來說，這些都不輕易的事，但為了完成這項有意義的任務，他們不惜日以繼夜地全情投入。特刊終於完成出版了，我們不禁為這群年青人的艱辛努力和取得的成果感到驕傲！

在祝賀年青人完成特刊之餘，同時感謝支持及與我們分享經驗的多位華人社區領袖，包括 Mr. Ralph Klein，Mr. Ray Lee, Mr. Lyn Chow, Mr. Al Duerr, 和 Mr. Victor Mah，他們都曾經為我們唐人街的發展作出過重大貢獻。我們也感謝湯惠芬女士分享了她的個人奮鬥經歴，讓年青人得到啟發。

這次活動能得以順利完成，有賴中心活動策劃主任Michael Ha先生的耐心和努力不懈，致力讓青年領袖們得到極具意義和難忘的經驗。我們特別感謝參與翻譯和校對的人員，為使特刊質素達標付出寶貴的時間。最後，我們更感謝卡城市政府提供不可或缺的資
Introduction

During the start of the 20th century, there were around 400 Chinese living in Calgary. A hundred years later, that number grew to more than 75,000. The Chinese of today are scattered throughout the city and can be found in any of Calgary’s communities but the Chinese of a hundred years ago only lived in Chinatown. Throughout Calgary’s history, three Chinatowns had been formed but only one continues to exist today.

The first Chinatown was formed by the early Chinese who first came to Calgary and started businesses or grew vegetables to sell. There were limited space to expand and with the completion of the railroad, more and more unemployed railroad workers started to move west and into Calgary. Chinatown was forced to relocate to a second location when it could not accommodate the growing Chinese population. The Chinese from the first and second Chinatown had only rented homes and businesses and there was no unused land to expand to. Spaces were limited and the property owners could evict them at anytime. A railroad depot was built near the second Chinatown, during the first decade of the 20th century. The land value around the depot went up and the property owners took advantage of this windfall and evicted all the Chinese, which forced them to relocate to a third location. In 1910, Chinese merchants bought land along Centre Street at Second Avenue SE despite the objection of nearby property owners, Calgary’s third and current Chinatown was born.

With the Chinese owning property in the third Chinatown, the Chinese residents were no longer at the mercy of non-Chinese landowners but there were still a lot of challenges and difficulties yet to come. Raids were happening repeatedly with the Chinese being suspected of illegal gambling and opium use. The general Chinese population faced a lot of discrimination everywhere they went. Most of the Chinese population were men who had previously worked on the railroad and were now looking to settle down with a wife. Chinese women in Canada were few in number. The men who could not find a wife had to go back to China to marry and start a family. With the Chinese exclusion act, married men could not bring their wives and children over to Canada until 1947, when the act was lifted. Most of the people who came in the two decades after 1947 were seeking to reunite with their family. The Chinese community started to see a growing number of Canadian born and Canadian educated kids. This generation saw more success and acceptance than their parent’s generation and as a result some choose to move out of Chinatown.

Throughout the years, Calgary continues to have Chinese immigrants arrive and most choose not to live in Chinatown but the importance of Chinatown can be seen when many go there to get a taste of the Chinese culture. Chinatown acts as bridge that connects the mainstream population to Chinese culture. This bridge also connects many Chinese Canadians including those who were born here to those who are new immigrants. It is a personal place of familiarity. Chinatown came under threat of demolition a few times but each time we see different community leaders step up and fight to prevent the loss of Chinatown, so that it can be preserved and made better. Although there are many important leaders of Chinatown throughout the years, the city of Calgary choose 6 people who were involved in important points of Chinatown history to be “champions of Chinatown”. In part one of this book, we will share some of the stories based on interviews of champions so that they can tell in their own words some of their personal experiences relating to their life and their quest. In part 2 of this book, there will be a timeline and a photo essay comparing pictures of the old Chinatown with current pictures of Chinatown to see how it has changed. In part three we have three articles based on the experience and thoughts of some of the Chinese Calgarians on Chinatown.

Enjoy.

Michael Ha
Children & Youth Coordinator
Calgary Chinese Community Service Association

前言

二十世紀初，在卡城居住的華人只有約四百人，他們僅集中在唐人街範圍。一百年後的今天，華人已經增長到75,000人，並分佈在市內的各個社區。因著歷史，卡城總共出現過三個唐人街，但僅有一個能夠保持至今。

第一個唐人街是由最早來到卡城的移民組建的，他們當經商和務農為生。當年太平洋鐵路竣工，發展空間有限，愈來愈多的失業鐵路華工開始向西遷移，來到卡城。第一個唐人街已無法容納日益增多的華人，因此第二個華人街應運而生。第一和第二個華人街的華人只能租賃房屋和店鋪，因為當時並沒有可擴展的土地，空間十分有限，而房東業主隨時可以驅逐他們。二十世紀初，由於火車站在第二個唐人街附近修建，周圍的地段都升值了，業主順勢驅逐卡城華人居民。在1910年，華商在其他業主的反對下，買下中央街和東南二街一帶的土地，建立了第三個唐人街，而迄至今日的卡城唐人街就此誕生。

在華人自己擁有的土地上，雖然唐人街的居民再不用看異族主的臉色，但他們仍然要面對很多困難和挑戰。在那兒，打家劫舍的事情時常發生，令人懷疑是非法賭博和吸食海洛因的華人為，導致所有的華人都飽受歧視。當時在加拿大的華人，大多是從剛剛結婚的鐵路工程居住者的男性；而女性華人寥寥無幾，因此很多華裔男人找不到配偶，只能返回中國結婚成家。當時由於人頭稅法案，很多遠東的華人不能與妻子女兒一起遷來加拿大，這個法案直至1947年才撤銷。在1947年後的20年間，很多華人都為與家人團聚，而移民來加拿大。此後，在卡城出生或受過教育的華人人口增長，這代人比他們的父輩得到更多成功和社會的接納，所以他們逐漸遷出唐人街。

近年來，越來越多中國人移民到卡城，其中絕大多數人不在唐人街居住。但是，唐人街仍然發揮著重要作用，就是讓大家接觸到自己的文化。唐人街是主流社會和華人社區溝通的橋樑，也是圍繞土生土長的華裔、老華人和新移民之間的紐帶。唐人街多次遭受被拆毀的威脅，每次都有不同社區的領袖挺身而出，阻止災難發生，所以唐人街得以保存和發展。這些年來，在唐人街的發展史上，有六位領袖起著關鍵性的作用，他們被評為「唐人街名人」。在本書的第一部份，我們將與讀者分享對這些名人的採訪經驗，細論他們講述自己的個人經歷和追求。本書第二部份將匯編並，展示唐人街新貌，讓大家對比一下唐人街在這些年來的變化。第三部份包含了三篇文章，講述的是卡城本地華人在唐人街的經歷和感想。
Ray Lee - The Best of Both Worlds
Written by: Patti Wang

Chinatown today is the place to go for amazing food. It is the place to go to get bubble tea and hang out with friends. It is the place to go to buy cute Hello Kitty stationary. But it is also a place to celebrate the Chinese culture. It is also a place to reconnect with one’s heritage. It is also the place to commemorate our forefathers who fought to build the place that we call a “home away from home” and to honor their sacrifices for the Chinese community so that today we may have the recognition and respect that we do in society. Raymond Lee tells a story not of himself; rather, he stands and testifies the story of all the Chinese Canadians who have fought in this country to lay down the foundation for the Chinese community.

The way of life that the Chinese have today in Canada would have been very different without our forefather’s works. The first wave of immigrants from China came in the late 1800’s during the gold rush and in the 1900’s during the railway construction. The Chinese men were known for their hardworking character, their commitment and their bravery. Nevertheless, they were paid fifty cents a day while the Caucasians were paid triple their wage. However, the hard conditions, dangerous jobs, and the unfair treatments did not discourage the Chinese new comers; they did not complain, they did not protest. The love of their family back in China gave them great support and courage. Even though the Chinese workers poured sweat and blood into building the railway, on the day when the photograph of “the Last Spike” was taken, not a single Chinese man was present. Their sweat, their blood and their lives were not commemorated.

After the railway construction was finished, many Chinese started up local laundry mats and restaurants to earn enough to pay for the head tax in order to bring their family to Canada from overseas. The economy was down during the 1930’s and business was very hard, let alone for a cultural minority family business. Ray’s own family owned a restaurant and at that time, earning a gross amount of $150 would be considered a good day.

But they held on. It was through the many hard years on the railway and the decades of commitment and dedication that followed which allowed the Chinese to earn respect and an honorable reputation in society. Through many years of hard work on the railway and decades of diligence to start a new life thousands of miles away from their homes, Chinese communities were gradually developing and flourishing.

However it is impossible for a single man or family to fight this battle alone. The Chinese community had to lean on one and another for support and encouragement. Ray still remembers when his father first came to Canada, there were only fifteen men at the Lee Association in Calgary, and together they worked and cooperated with other for support to establish the Chinese community. Since then, Chinatown started to grow bit by bit. It became a socializing place for the Chinese families, like Ray’s, who lived outside of Calgary and would come in to social and mingle with the other Chinese families. However, that opportunity was even considered slim and luxurious because in the 1930’s, there were only approximately 400 people in Calgary and there were no roads and no cars. Socializing was very difficult. Ray says he could count the number of times his mother, in all her life, ever invited to a tea at a Caucasian lady’s house, on his hands. Even though the times were tough and there were only minute numbers of Chinese in the Calgary area at that time, it did not stop or discourage the Chinese. They used their own special ways to stay contacted with each other. In almost every little town there was a Chinese family. As Ray recalls from Red Deer to Calgary about every 10 miles there is a small town and every town had a Chinese family. “We knew the people in Airdrie that owned the Chinese restaurant, Louie Hong, we owned the one in Crossfield, the Wong family was in Carstairs, Tim Lee was in Didsbury, Olds was the Wong family which is still there.” Those connections allowed Ray’s family to socialize and enrol their kids in school, so that Caucasian students could also learn Chinese culture. Even then, it is still very hard to not be swept away by the mainstream. “I’m a true banana!” declares Ray, but the beauty of it, is that it is actually the best of both worlds.

To be part of a country is not to isolate one but to immerse one into its culture and never forget one’s roots. While Ray was on duty for citizenship judge he once said “we are very good at making citizens; but we are very poor at making Canadians.” Part of being a Chinese Canadian is learning and understanding where it all started; to hear the stories of the past and commemorate those before us. Ray often wonders how many new immigrants understand about a country’s history and past before they land. The story did not start when that individual first landed, but it started with the hundreds of people before them. For new Chinese immigrants coming to Canada it is crucial to understand and appreciate the hardships that our forefathers had gone through in order to establish a strong, enduring and respected Chinese community for us to enjoy. But it is also equally important to embrace the Canadian culture and to testify to not just being a citizen of Canada but being an active Chinese Canadian who celebrates the past, builds the present and plans for the future. This way we can truly enjoy and live the best of both worlds.
Ray Lee - 享受兩國文化
作者: Jack Xu

今天的唐人街是人們享用美味中餐、品嘗可口的珍珠奶茶、聚會開會和購買精美禮品商品的好去處。但更重要的是，唐人街是一個讓人們交流和學習中國文化的好地方。在這裏，我們可以尋找本地華人家族的歷史，緬懷一百年前離開別侖來到加拿大辛勤勞動的祖先。沒有當年移民華工的血汗，就沒有我們華僑今天在異國他鄉的地位，名聲與尊嚴。在一次採訪中，Raymond Lee跟我們仔細地講述了早期移民一個個驚心動魄的故事。

如果不是因為第一批中國勞工，即我們加拿大華人的祖先，在異地的辛勤勞動與奮鬥，加拿大的華人就不會有今天。十九世紀期間，來到加拿大淘金的華工在鐵道上開始艱苦的工作。我們華人素來以勤勞、刻苦、勇敢和具有奉獻精神著稱。當時的華工每天只有50美分的收入，而本地的白人的收入比他們多出3倍。

但是，無論華工們身處的環境多麼艱苦和危險，他們都沒有抱怨或退縮。為了多寄一點錢給家中的父母妻兒，他們不惜試圖更艱苦、更危險的工作。儘管華工們用了辛勤的汗水為加拿大修建鐵路，可是工程竣工合影的照片中，卻沒有一個華人的身影：他們付出了的血汗，甚至失去了的生命，就這樣悄無聲息地流入了歷史長河。但是，我們的祖先沒有為這些事斤斤計較。他們在乎的是眼前的人生，期盼的是將來與家人團聚。

鐵路工程結束後，我們的祖先通過經營洗衣店等生意，來支付沉重的人頭稅，以免因欠稅而被趕出加拿大。在1930年代間，經濟危機導致傳統商業面臨難關，整個加拿大的人民都生活艱苦。何況華人只是少數民族，處境就更加艱難了。當年，李先生的家族正經營一個餐館，但生意並不景氣，

每天150加元的營業額已經算不錯了。鐵路上的艱苦生活，加上創業的困苦，磨練了中國人的意志，使我們敢於奮鬥，不怕困難的聲名遠播。

現在華人在加拿大的成就，並非單單一個人的功勞，而是大家一直以來團結努力的成果。李先生向我們描述，初期住在卡城的李先生一家十幾口，看起來並不多，但這15人卻並肩攜手，創建了這個屬於我們華人的社區。雖然李先生至今仍不住在卡城內，但仍經常和其他華人家庭交流溝通，當時交通並不發達，而且卡城的華人僅有400餘人，所以人華人之間的聚會次數屈指可數。然而，李先生有他自己獨特的溝通方式：卡城周邊的每個小鎮，都住著一兩戶華人家庭，李先生及其家人都會珍惜每個機會與朋友溝通，並讓在加拿大的華人社會滲透中國文化的影響，加拿大的文化影響與中國文化對人的影響不能相提並論，正因如此，李先生說：「我

是純正的中國人。兩國文化各有所長，互相交流才能進步。」

即使在加拿大，華人也會成為一個國家的公民，不代表要完全與中國文化隔絕，而是完全融入新的社會；而是結合兩種文化的優點，互補互溶。李先生在公民評審活動中說：「當加拿大公民容易，但做加拿大人難。」每位外籍華人都有責任和義務，在不遺憾的前提下，了解和融入新的環境。

今天，很多加拿大華人對於祖先的辛勤勞動了解甚微，當我們移民來加拿大，在這片土地上生活，享受著這裏優雅的環境和和諧的社會時，也不應該忘記去年到加拿大的華人的辛勤。只有這樣，我們才能建立一個團結的華人社區。同時，

我們也應該積極參與和了解加拿大本地活動，真正享受兩國文化。
Our Heritage, Our Chinatown

Victor’s Background
Written by: Mary (Chang) Zhou

The Calgary Chinatown is made up of a strong and dedicated community, in which Victor Mah is a prominent figure as the founder of the Calgary Chinese Cultural Centre and the community leader. During his sixty years of contribution to the Chinatown Community Mah was involved in many significant events that shaped the growth and development of Chinatown to the vibrant blossoming community we know today. As Chinatown celebrates its centennial, Mah fondly recalls the struggles and obstacles overcome that made up the roots of a unique cultural community.

Victor Mah and his ancestors are part of four generations of history as Chinese-Canadians. His great-grandfather first arrived as a railroad construction worker. Mah’s grandfather and father came to Canada separately and both paid head taxes. After the Canadian Immigration Act was repealed in 1947 Mah’s father applied for his family to join him. Two years later in 1949 Victor Mah arrived in Calgary as a teen. Mah did not inherit his father’s restaurant and instead he now boasts over forty years of expertise in real estate business. The Chinese Canadians’ situation improved with every generation, from Mah’s great-grandfather to the younger generation today. Mah recognizes that any visible minority in a society will be discriminated against and that Chinese Canadians have come a long way.

Chinatown, being a riverfront community that joins Eau Claire to the west, is always sought after by developers during periods of real estate growth. A proposal to alter Chinatown into a high density area inspired Victor Mah and his team in the 1980’s to fight for Chinatown, the official boundary being a key part of debates.

The land for the cultural centre came from two different developers as result of the debates, (specifically Oxford Developments and Superior Oil) parcels on either side of 2nd avenue as result of an agreement to allow some real estate development into Chinatown. As result of 2nd Avenue closure by the city, the Chinese Cultural Centre is now “The only building in Calgary that is sitting in the street.”

Having come from a long line of Chinese immigrants to Canada, Victor Mah is well aware of discrimination faced by minority groups in our city. He feels that every generation is improving in tolerance, particularly as of Trudeau’s Human Rights Act in 1977. Still Mah believes the experiences of Chinese-Canadians, particularly the negative, are part of the reason that a cultural centre was and is needed in Calgary.

“We wanted to build something here to symbolize that this is the community of Chinatown. You are not going to move us again.” Victor Mah believes that shopping centres and strip malls selling Chinese products cannot claim to be “Chinatowns”, and that every city can only have one Chinatown. That one Chinatown should be a place of “Culture, history, roots”. Naturally, Chinatown with its century of history should be that one.

Calgary Chinese Cultural Centre
Written by: Nicolle Amyotte

Since his arrival in Canada in 1949, Victor Mah, founder of the Calgary Chinese Cultural Centre, has “personally experienced two-thirds of the hundred years of Chinatown that we are celebrating now”.
Seeing decades of evolution has undoubtedly only created a deeper pride in Mah toward Chinatown as it approaches its centennial celebration.

“In the late ’70s, Calgary experienced a real estate boom that lasted until about 1982. Chinatown actually has an officially designated boundary, unlike other Chinatown communities.” Mah explains in regards to the implementing of the Chinese Cultural Centre.

The Chinese Cultural Centre is a place for everybody. Currently, it serves the purpose of providing a facility for programs educating the community at large that encourage multiculturalism and encourage tolerance, as well as cultural growth since its official opening in 1992. “If you don’t know your roots, your history, you cannot map your future”.

On a smaller scale, Chinese culture itself is being preserved in Calgary by the Chinese Cultural Centre. On a larger scale, young Chinese-Canadians are being treated more and more as the equals that they are, as is the case with all minority groups. Victor Mah’s siblings are examples, all who have been educated and have gone on to lead very successful lives, very unlike Chinese-Canadians of years past. The Cultural Centre also represents this. “Who knows? 50 years from now, don’t be surprised if you get a Prime Minister who is of Chinese descent.”

While Chinatown as well as the Centre are undeniably things to be proud of, Victor Mah believes that a Heritage Site designation is necessary in order to preserve Chinatown for the future. In the face of economic upturn, Chinatown is consistently “under the gun” as a potential area to develop. Chinese Calgarians, according to Mah, have a “unique culture worth of being preserved.” He would undoubtedly like to see this preservation come with less debate.

While Mah feels that his experiences in Calgary qualify him to speak on the history of Chinatown and its rich heritage, Mah has faith in the idea that growth will only bring Calgary’s Chinatown to a new level of extraordinary.
我們的文化、我們的財產

馬偉豪先生
作者：司徒愷羚、周長

轉眼間，卡城唐人街已有兩百年歷史，
這個社區已經成了一個充滿活力和色彩的地
方。但有誰會想到，這片光背後要付出多少
的努力，多少的堅持呢？馬偉豪先生在卡城
生活了超過六十十年，他對華人社區所作出的
貢獻亦不單單是兩年間的事。在成長過程中，
他見證了很多足以改變整個華人社區的
歷史性事件。回顧這一百年的歷史，作為卡
城中華文化中心的理事，馬先生幾十年以來
所面對的重重考驗，都見證著一個獨特、具
有文化特質的社區誕生。

歷史並非單單由一個世代見證的，而是
透過我們世代的經歷，用不同的方式記
載，流傳至今。馬先生的曾祖父是家族中第
一位來到加拿大的人。當時，他的曾祖父
跟初期大多來自中國的人一樣，離鄉背井來
到加拿大幫助建造鐵路，希望賺錢積蓄家
計。當鐵路工程完成之後，很多華人都散
東西，到不同的省份居住。馬先生的曾祖父
亦例外，他選擇在農民店定居，在那
開了一間洗衣店。不久，曾祖父從中國帶
了馬先生的祖父母到加拿大定居。可是，由於
當時的加拿大政府為了減少中國新移民，設
立了一年比一年嚴格的人頭稅。馬先生、他
的父親和祖父母在不同時間移民到加拿大
後，他們都繳付了昂貴的人頭稅。馬先生等
了好幾年，直至加拿大在一九四九年加拿
大排華法案撤除後，才可移民加拿大與父親
團聚。在愛民店，馬先生和父親和祖父開了一
間餐廳，雖然馬先生曾在內幫忙，但人各
有志，馬先生無意繼承家業，而投身地產事
業。

卡城中華文化中心
作者：Nicole Amyotte

馬偉豪先生於1949年移民到加拿大，他
是卡城中華文化中心的創建人。今年，我們
正在慶祝華埠創建一百周年，而他
本人也經歷了這一百中三分之二的歲月。
能夠見證華埠幾十年來的變革，令馬先生深
感自豪。

與別的華埠不同，卡城華埠設有一個官
方界限，馬先生所指的界限，就是位於第二
大道的中華文化中心。在二十世紀70年代末
至80年代初期間，卡城房地產蓬勃發展。由
於卡城華埠位在弓河河濱，Eau Claire商場
的東邊，因此華埠地段一直是最發展商虎視眈
眈的對象。在80年代，曾有提交建議把華埠
改建為高密度區，因而令馬先生與其團隊站
出來，與發展商辯論華埠的土地用途。

經過一連串的辯論後，證實了位於第
二大道的文化中心的原址，分別屬於Oxford
Developments及SuperiorOil兩間發展商
所有，當年，發展商可在華埠作適當的房地

Vision for the Future

Written by: Mary (Chang) Zhou

As to who should have the power to make
decisions about Chinatown’s future, Mah advises
against the municipal government. “It is dangerous and
unfair,” Mah emphasized, “to leave the fate of an entire
community to fifteen Council members, fourteen
aldermen, and the mayor. Some of the members sitting
in the Council Chamber don’t have a clue about
Chinatown.” Instead Mah has another suggestion for
planning the future of Chinatown: he suggests that
the city planners conduct a comprehensive workshop
and invite experts across North America, especially
those that have experience planning enclaves similar
to Chinatown as well as all Calgarians. The workshop
would discuss and debate the development of
Chinatown and eventually come to a consensus. This
type of workshop has been done before on a smaller
scale in 1983.

Victor Mah urges the younger generation to
be proactive and preserve Chinatown when it is under
threat and to treasure the long and unique history of
the enclave that represents their cultural roots. Chinatown
is important “because you have to know your roots,”
Mah explained, “in order to map your future.”
產開發。直至後來市政府收回土地，中華文化中心才得以建立，並成為該地段唯一遺存的建築物。

作為一個老華僑，馬先生很清楚少數族裔多年來所遭受的歧視。然而，在1977年，Trudeau總理通過了人權法案後，少數族裔总算得到主流社會的尊重。

加拿大華人多年來的種種經歷，確定了中華文化中心的存在價值。馬先生說：「我們需要在華埠修建一個地標，令別人無法再逼我們搬走。」僅僅是售賣中國產品的商店，但不能稱為華埠，他認為每個城市只能有一個華埠，這個獨特的地方，應該稱為「文化、歷史和根源」於一身。

卡城中華文化中心屬於所有人的，文化中心自1992年落成啟用以後，就成為舉辦社區教育、宣傳多元文化、鼓勵不同人和平共處和發展中華文化的場所，馬先生說：「一人不不清楚自己的根源和歷史的話，又怎能展望未來？」

文化中心一方面保留著中華文化，另一方面也見證著華人地位的改變。今日的加籍華人少年，跟其他少數族裔一樣，享受著平等的待遇。馬先生的兄弟姊妹就是好例子；他們都曾受過良好教育，並有一定的成就，絕對有別於早期在加定居的華人。馬先生說：「誰說明天的事呢？假若五十年後，加拿大出現了一位華人出任總理的時候，請別感到驚訝。」

今日的卡城唐人街和中華文化中心，無疑都是我們華人的驕傲。馬先生深信為了好好保存現有的唐人街，將其列入文化遺產是最必要的。在經濟蓬勃的時期，唐人街不斷被認為是一個極具潛力的開發地區，馬先生指出：「卡城華人社區及文化，絕對值得保留下來。」毋庸置疑，他希望日後為保護唐人街而設的辯論越來越少。

馬先生覺得自己在卡城的經歷，讓他對唐人街的歷史，以及深深的傳統有發言權。他相信隨著卡城的經濟發展，唐人街會成為更卓越的社區。

唐人街的未來

司徒恆玲、周長

雖然卡城唐人街已有一百年，但為了令它能迎接更多的百年，甚至數千年，馬先生認為必須將唐人街納入文化財產。這樣的話，一來可以防止政府或發展商對唐人街地段的虎視眈眈，更可以將過去的經歷變為歷史，流傳後世。馬先生更希望在不久的將來，唐人街可以有更多的改進，吸引更多人來見證華人社區的發展。

即使曾經為維護唐人街付出了不少努力，馬先生始終不能掌握控制權。對於政府所擁有的控制權，他認為極不公平；因為十五位市務員中，根本沒人知道，甚至深入了解唐人街的社區歷史。馬先生希望在未來的將來，雙方可以透過辯論形式來達成共識。他更希望華人可以成為社區重要成員，規劃未來的發展。為確保文化和歷史得以保留下來，馬先生認為年青一代必須參與其中，因為未來是掌握在年青人的手中，隨著時代的改變，在不同地方的人也跟着改變；但為了迎接更美好的未來，馬先生堅持要清楚過去，才會知道未來的路該怎麼走。

Lyn Chow - To Help People is the Basic of Happiness

Written by: LinLin Chen

Viewing Chinatown from the glass window of United Calgary Chinese Association’s (UCCA) office on the 3rd floor of Dragon City, Lyn Chow, the executive officer of UCCA smiled kindly on the other side of the desk. Mr. Chow came to Canada when he was 11 years old. He had been working hard to pressure the Canadian government for an official apology to the Chinese immigrants who had paid the head tax during years of Chinese Exclusion Act. He had also been heavily involved in building the Chinese senior care centre in Calgary. When I asked him what were the motivations behind all the hard work he had done for the Chinese community, Mr. Chow quoted from a Chinese saying that "to help people is the basic of happiness."

Head Tax and Chinese Exclusion Act

Until now, Mr. Chow still kept the certificate of the 500-dollar Head Tax his father paid during the years of Chinese Exclusion Act. Because of the Act, Lyn’s mother was not allowed to unite with his father in Canada. Lyn’s grandfather was one of the Chinese workers during the construction of Canadian Pacific Railway. He was also told to leave Canada when the Railway project was finished.

To all the discrimination Lyn and his family had faced, Lyn said “Because of all this, it motivated me to do something, to start working with the government....”

What does Chinatown mean to you?

Lyn perceived the existence of Chinatown as more than a place of home for Chinese living overseas. "The function of Chinatown is more than psychological; it
Visions for the Future of Chinese Community

Lyn hoped that Chinatown would become more vibrant that it would attract more people to come down and learn about Chinese Culture. He also hoped that the Chinese community could become more united. "...for the common good, we shall move forward together."

When talking about the Chinatown Centennial Parade, Lyn said emotionally "When you were parading like that on the street, there are 35000 people out there (watching)...We do our best to impress the mainstream people, (letting them know) that the Chinese culture is living and moving forward."

Chinatown Centennial Float, 2010
Interview with Al Duerr

Questions by Tammy Yiu

Tammy - 2010 marks Calgary Chinatown's 100th anniversary. Due to the centenary celebrations, we are interviewing many of the Champions of Chinatown. You are named a Champion of Chinatown and we would like to know what some of the initiatives you had taken on that contributed to the Chinatown community and the Chinese people of Calgary.

Al - I first got actively engaged with Chinatown during my term as Alderman for Ward 9, which included Chinatown. This period was from 1983 to 1989. I was less directly, but also fully engaged during my term as Mayor from 1989 to 2001. During my time on Council, we dealt with a number of items, including the new Cultural Center, and Chinatown Plan implementation, and the improvement plan that resulted in the sidewalks and other amenities that all enjoy now. Some of these items were quite controversial, and it was always a significant juggling act as there were quite strong competing interests in the community. Throughout all of this, I maintained that Chinatown was the most vibrant expression of multi-culturalism in Calgary, and a tremendous asset to the community. I should add that there were quite a number of social development issues as well, including the development of a number of social agencies designed to specifically address the needs of the community that I was a strong supporter of.

Tammy - How would you describe Chinatown to be during your time as mayor? What did you envision the future of Chinatown to be like and how is it different or the same as what you imagined?

Al - Chinatown is constantly evolving, and will continue to do so. As indicated above, Chinatown was always in my opinion an immensely vibrant place to live, work, and visit. At the time I envisioned Chinatown as a strong downtown community surrounded by a growing residential population within walking distance. A lot of this has happened, but there are still significant vacancies in this mosaic that need to be filled. One of my worries was that from time to time, Chinatown could be quite parochial, and resistant to change. I remember this vividly with the street improvements, which took a significant 'sell' effort on the part of the city to convince merchants that spending money to upgrade infrastructure would ultimately benefit the entire community, as well as them specifically. For a while I wondered if we would be successful, but we ultimately were.

Tammy - Compared to about 15 years ago, Chinatown’s economy has decreased to a certain degree. Would you share your thoughts on how you think Chinatown can become a healthy and vibrant community as it once was?

Al - Your strengths can often be your weaknesses, and with Chinatown it is now different. The history and tradition that makes Chinatown so special, and the people in it unique, will strongly influence how the community will move forward. One of the biggest challenges for Chinatown is to be relevant for members of the younger Chinese community in Calgary, and their cohorts. Relevance means more than just a place to go for dinner or dim sum on Sundays. I see it in the many banquets that continue to be hosted. I spend a lot of my time now overseas in China, and do not get to attend as many functions in Chinatown as I had in the past. One thing that I notice is that the format for most functions remains largely the same, and the people remain largely the same. That is, like me, the audience is aging. There is not a lot of new, young blood being injected into the community fabric, and that should be something the entire community needs to realize and come to grips with. I have noticed that economically Chinatown seems to be struggling, but at the same time in Calgary other character areas are growing and blossoming. Just look what has happened over the years to Louise Crossing, Marda Loop, 17 Ave, and Inglewood to name a few. Young people like downtown and inner city urban spaces, and
Chinatown needs to look at how it can compete with the other character areas that have created attractive and interesting environments for Calgarians. It is not just an issue of cheaper land for traditional Chinatown merchants in areas like north on Center Street. What is more relevant is how the community comes together to address the larger competitive challenge being put not by north Center Street, but by the other communities mentioned above.

Tammy - The community of Chinatown recognizes the importance of bridging its gap amongst other ethnic and community groups. Members of the Chinatown community see you as a strong advocate of multiculturalism. Why do you think the community gave you this title and can you give some tips and suggestions to community groups and members who wish to advocate for multiculturalism?

Al - I guess I have lived multiculturalism every day since I met my wifeKit Chan. I had grown up on a farm in Saskatchewan, and when I met my wife in my first year of university, she was the first Chinese person I had ever met. There was a restaurant in the small town I lived near to, but I never did meet the owners. So I was a late convert, if only because I didn’t have any exposure to other cultures.

We are a multicultural family. My children are very proud that they share both their mother’s Chinese and my French/German Canadian heritage. Our friends represent almost every major culture grouping in Canada, and I couldn’t imagine it in any other way. In my work in China, we also make a point of being part of the community. In this case, I am obviously the minority, but if you see our circle of friends in China, it is the same mix of different ethnic groupings and cultures all living and working together, just in a different piece of geography. Obviously, there are few places that can match the diversity of Canada, and it is something that I am extremely proud and supportive of.

Al Duerr at an orphanage in Shunde, China

訪問前市長At Duerr先生

Tammy Yiu

1) 2010年是卡加利唐人街的100週年慶典。藉著這個慶典活動，我們認識了許多支持唐人街的名人。而您作為其中一位，我們想知道當年您採取了什麼措施去促成華埠和卡加利華人的發展。

1983年至1989年，在我擔任第九區的市議員。因為當時第九區包括了華埠在一內，所以在這段期間，我第一次積極參與到唐人街的社區事務。而在1989年至2001年間我當了卡加利市長，雖然沒有像以前那樣直接地參與，但我還是非常關心唐人街的各種發展。在議會上，我們討論了很多的項目，包括了文化中心的建立、唐人街發展計劃的執行及行人道和其他設施改善計劃。今日，我們仍然在享受這些項目所帶來的成果。由於社區中一直都有強烈的不同利益衝突，當中有些項目更是相當具爭議性的。

我仍然認為唐人街是多元文化在北卡加利活躍的代表和最巨大的社會資本。我會盡力一點，現在有相當多的社區發展項目包括專為某些特定社區需要而設的社會機構，對於這些我很是支持的。

2) 在您任市長期間，您對唐人街的有甚麼印象？當時您所憧憬未來的唐人街是怎樣的呢？它現在的發展有沒有超出您的想像或正如您所料呢？

3) 相較於15年以前，唐人街的經濟已一落千丈。請問您認為如何才能將唐人街恢復到如以前一樣，成為一個健康而又充滿活力的社區呢？

你的優勢往往成為你的弱點，而且華埠現在已不可能再為體了。唐人街特別的歷史傳統和它獨特的民眾，將影響這個社區推進的步伐。其中一個最大的挑戰就是要如何將華埠與其他年輕的華人和他們的同鄉聯繫起來。聯繫起來不僅僅是星期日去一個地方吃飯或吃點心。我現在花很多時間在中國，沒有像以前一樣去參加華人街的聚會。但是我注意到一件事情，就是大部分華人風格都跟以前相同，參加的人基本不變。也就是說，參加者多是像華埠的老人，整個社區必須意識到和捉住
Ralph Klein - I Love Chinatown

Written by: Sherry Cui

Ralph Klein was the Premier of Alberta from 1992 to 2006. Before his position as Premier, he was also Mayor of Calgary. During his time as Mayor, Klein was assiduous in the beautification of the Chinatown in 1986. His achievements also include enhancing Chinatown's surrounding environment such as the Light Rail Transit System and the Bow River. These improvements contributed to keep Chinatown alive and in the public eye by increasing foot traffic. During his time as Mayor, Chinatown experienced a major boom. Ralph Klein enthusiastically tells us that he was actively involved with Chinatown. Through such closeness with Chinatown Klein has understood "that the Chinese culture contributes significantly to the beauty and vibrancy that is Calgary, that is Alberta." It is this unsurpassed enthusiasm that makes him one of the most remarkable, good-willed and well-known politicians in the Calgary Chinese community.

During the 80's, real estate around Chinatown was booming, and large developers wanted a piece of Chinatown. Ralph Klein was very actively engaged with the preservation of Chinatown at this time. What motivated him to be so committed? "I don't subscribe to the fact that Canada is a melting pot. I subscribe to the notion that people should keep their own cultures." As participants of many of Chinatown's centennial projects, we have often been asked this question. What does Chinatown mean to you? Klein's straightforward answer: wonderful food and a cultural experience. "I enjoy the lion dance, the dragon dance; I enjoy the history. That is what Chinatown means to me." Ralph Klein tells us proudly, "I love Chinatown".

On the great path of history, Chinatown has taken more than a few stumbles. But along the way, many people banded together to help preserve and nurture Chinatown. One of them was Mr. Ralph Klein. His great love and ardour of Chinatown is worthy to be celebrated and commended.

Al Duerr and Family in Vietnam

自從我遇見了我的妻子Kit Chan，我想我每天都生活在多元文化中。我在薩省的一個農場長大。在我大學第一年遇到我的妻子，她是我所見過的第一位華裔人士。即使我住所附近的小城鎮裡有一個中餐廳，但我從來沒有見過店主，如果我有機會接觸其他文化，相信我的轉變會來得比較快。

我們是一個多元文化的家庭。我的孩子們感到非常自豪的是他們能分享他們母親的中文、我的法語、德語和加拿大傳統基因。我們的朋友，幾乎代表了每個在加拿大的重要文化類別。在我工作的中國，我們也積極融入到當地的社區，在這裡，我顯然是少數族群，但如果你看到我們在中國的朋友圈，你會發現他們也是一樣的，不同種族群體和文化的人生活和工作在一起，只是大家文化的地理位置不同而已。當然，沒有幾個地方可以比得上加拿大的多樣化，但這也是我非常驕傲和自豪的一點。
多人团结起来，其中一位是前市长（Klein）先生，他获得表彰的。

在二零零六年期间，他协助美化唐人街的建设。当地人都认同，这些措施深入人心，人情更融洽。

他更担任过卡城华人的日子。简先生积极参与唐人街的社区活动，使社区充满了文化为卡城和亚省作出了重大贡献。正是这份无私奉献的热心，简先生生动地讲述了卡城华人社区中最著名的政治家之一。

在八十年代期间，地产业正蓬勃地发展，不少地产商都希望在唐人街得到一片土地，以发展他们的物业。当时，简先生竭力保护唐人街，究竟是什么促使他如此献身？「我不认同加拿大是一个文化熔炉。相反，我深信人们应该保留自己的传统和文化。」当提問到唐人街对简先生意味著什么的时候，他毫不犹豫地回答：「对我而言，唐人街是美食的汇聚之地，以及体验中华文化的好地方。我十分喜欢舞狮、舞龙和它的歴史。」最後，简先生更自豪地告诉我们：「我热爱卡城唐人街。」

Mr Ralph Klein with youth interviewer Sherry Cui and Donovan Gu
1910 - 2010

1910
The third and present Chinatown began with the purchase of land at Centre Street and 2nd Avenue SE by Chinese merchants, many city officials opposed.

1912
The Chinese Mission set up Calgary's Chinese YMCA, first of its kind in Canada, with 275 men in the education and recreational programs.

1916
The Centre Street Bridge opened in December.

1931
One Thousand Chinese were living in Calgary Chinatown.

1936
Chinatown was threatened by the Bow Trail extension.

1968
The Sien Lok Society was formed.

1973
The Harry Hays Federal Building was built, causing 200 residents living in bungalows to relocate.

1976
The City of Calgary approved a new area plan for Chinatown, including non-profit seniors' housing, community facilities and mixed developments.

1980
Bowside Manor was opened by the Lee Family Association, the Chinese Public School and the Calgary Chinatown Development Foundation.

1986
The Chinatown Area Development Plan was approved by City Council (By-law 3P 86).

1990
The Chinatown construction boom. The community saw many new condominiums built.

1992
The Calgary Chinese Cultural Centre opened in September.

1994
Dragon City Mall opened as Canada's largest Chinese mall.

1996
Calgary Chinatown Senior Centre opened in June.

2000
The first annual Chinatown Street Festival held in August.

2005
Opening of the Builders and Patriots: Portraits of Chinese Canadian's Photo Exhibit.

2007
The Bow Tower began construction in November.

2009
Chinatown Outdoor Movie Night Premiere.

2010
The building at 221 Centre Street SW was burnt down in January.

2010
Calgary Chinatown celebrated its 100 year anniversary!
Chinatown Past and Present

Centre Street S (between 2nd and 3rd Ave)

Canton Block, 1967
Photo Credit: Glenbow Archive NA-2645-52

Centre Street S (between 2nd and 3rd Ave)

Apartment Block in Chinatown, 1967
Photo Credit: Glenbow Archive NA-2645-50

Canton Block, 2010
Photo Credit: Sherry Cui

Double Greeting Centre, 2010
Photo Credit: Sherry Cui

Building on Centre Street, 1955
Photo Credit: Glenbow Archive NA-5093-51

Capital Centre, 2010
Photo Credit: Sherry Cui

Linda Mae's Restaurant, 1967
Photo Credit: Glenbow Archive NA-2645-54

Harbour City Restaurant, 2010
Photo Credit: Sherry Cui
Chinatown Past and Present

3rd Avenue and 1st Street SE

Chinese National League and King Ying Chop Suey Restaurant, 1969
Photo Credit: Glenbow Archive NA-2645-51

Centre Street S (between 3rd and 4th Ave)

Unit 310, 310A and 312, 1969
Photo Credit: Glenbow Archive NA-2645-46

Chinese National League and Sun Yee Building, 2010
Photo Credit: Sherry Cui

2nd Avenue and Riverfront SE

Flat Iron Building, 1966
Photo Credit: Glenbow Archive NA-2645-49

Hong Kong Plaza, 2010
Photo Credit: Sherry Cui

2nd Avenue and 1st Street SW

Unit 310, 310A and 312, 2010
Photo Credit: Sherry Cui

Houses in Chinatown, 1973
Photo Credit: Glenbow Archive NA-2645-45

Bowside Manor, 2010
Photo Credit: Sherry Cui
The Inspirations from Hardship

Written by: Sarah Mak

A person's life is often filled with more hardships and pain than happiness; more sorrow than joy. But it is the inspirations that we take from these experiences that allow us to grow up strong and confident, to confront the challenges a new day may present. Sabrina Tong is a great example of a strong woman who has faced many hardships and struggles in order to live her life just the way she wants it.

Growing up in a very traditional family in Guangzhou, Sabrina was constantly put down by her father, who strongly believed that a woman does not require higher education in order to succeed in life. He thought a woman’s job was to take care of the house and family. Her father made a deal with her. If she gets accepted into a high school, she may continue studying, but if she gets rejected, she must return home and work. Fortunately, she was admitted in All-girls High School. After completing high school, Sabrina secretly took the exam for University and was accepted. Although it was against her father’s wishes, Sabrina went to a University in Wuhan, China. This was far from home, so going back was not a very economical option. During her first year of university, the government paid her tuition and daily needs. Unfortunately, after her first year, she was faced with financial problems. Her tuition and daily necessities were no longer provided by the government. Sabrina did not have the funds to attend. Her father refused to support her going to University and applying for the scholarship. But that was not enough to dampen her spirits. She begged her husband at the time for a mere fifteen dollars per month, which was enough to get her by.

Even though, she could manage her tuition fees, she could not afford to go home to visit her family. Sabrina’s mother could no longer stand having her youngest away from home and struggling to survive. So she secretly sent Sabrina money for her to use come back to Guangzhou and visit her family. Every time she returned home, she would wear dreadful and torn out clothes. Upon seeing this, her mother would make two new sets of clothes for her to take back to University. Despite her many different monetary problems and lack of father’s support, she still persevered through her studies and goals.
Overcoming several obstacles, she had finally graduated from Engineering. Her resentment of her father motivated Sabrina to find work as far away from home as possible. She was hired as a Power Engineer in the Northeast part of China, which was extremely remote from her hometown. One year later, her father grew very sick with liver failure. Her family was spending most of their money on the cost of his illness including the children funds. Even though Sabrina despised her father, with her income of 45 dollars, she sent 20 dollars back home. Her supervisor encouraged her to return home and be with her father till the very end. Her supervisor had a generous heart and he lent her 100 dollars, so she could return home and pay a visit. The part of her visit back home that she valued the most was when she had reconciled with her father. At his deathbed, he recognized the value of her education and believed she had made the correct decision. However, Sabrina had the responsibility to return home and look after her mother and family. So she asked to be transfer back to Guangzhou to reunite with her family. After many years of persisting with her goal and ultimately never giving up, Sabrina received the acknowledgment that she deserved.

Subsequent to her father’s passing and moving back to Guangzhou, Sabrina’s life and career had started to prosper. Each year Sabrina would go on vacation with her family and friends. Life and career were both very stable and satisfying. Later on, her son had decided to immigrate to Canada for his career, but her daughter and Sabrina remained in Guangzhou. At the pinnacle of her career, Sabrina was unluckily diagnosed with ovarian cancer. From that day on, Sabrina had started to undergo treatments. Fortunately, her cancer was diagnosed early, Sabrina was able to recover fully.

Still, other medical problems had started arise due to her age. Her son recommended and encouraged her to immigrate to Canada for health reasons and to pursue a better standard of living. As well, he convinced her to come so she could look after her grandson. At first, Sabrina did not approve of immigrating to Canada, because her life and career were extremely stable and satisfying. After several deep thoughts and deliberations, Sabrina had decided to immigrate to Canada to look after her grandson. Therefore, in 2003, she had moved to Calgary, Alberta.

Sabrina did not expect what was ahead of her when she landed in Calgary to help raise her grandchild. In the years of 2007-2008, Sabrina overcame two difficult surgeries which were both related her to spinal cord. After a year, Sabrina was inflicted with a stroke. During these times, Sabrina’s life was very rough and tough, but she refused to give up. If there was still a slight chance of healing her, Sabrina would risk the severity to save herself. She believes her age should not be a issue for the surgeries she requires. She perseveres and is optimistic in every moment of her life. Through her unrelenting persistence through every moment from education to health, she had accomplished her goals and wishes.

Health concerns were not the only barriers for her when she arrived in Canada. Sabrina found herself lost and lonely, as she was surrounded by unfamiliar faces who spoke a language she did not understand. With her lifelong curiosity, she found herself a place where she could speak, interact, and contribute to her culture and this place is called Calgary Chinese Elderly Citizens Association (CCECA). The CCECA provided many services for the elders, such as Sabrina’s walker, beds, and other necessities. During her years recovering her health, she attended English classes (third level), computers, crafts, and other interactive activities. Not only does she “upgrade” her knowledge in her new country, but also she involves herself in the Chinese community. Starting in the year 2006, she became a librarian in CCECA. Her responsibilities are signing out/in books and shelving. Even though, she was ill for a few years and her physically abilities are now limited, she still remains as a librarian and volunteer for a few days at CCECA. She found herself dedicated to helping new citizens adjust to the new circumstances. Soon after, Sabrina regained her confidence. Being helped by others allowed Sabrina to understand the value of helping those in need, so she decided to participate in volunteering in order to give back to the community. Ever since then Sabrina became a prime role model for others. From a young age Sabrina has worked hard to achieve her goals, always looking forward positively, no matter what anyone has to say to her. Sabrina never hesitates to give a helping hand to those that might need it, knowing that one day she may inspire those that she helped to lend a hand to others. Now, she feels warm and welcome wherever she goes.
困境中的啟發

作者：司徒恒玲

人生中經歷過多少變故、驚喜和難處大，但經歷這些經歷，每個人都會得到不同的啟發，不斷成長。湯惠芬的一生也不例外。她在面對不同的事物，挑戰時都能夠勇於面對，堅持自己的目標。

湯惠芬出生於中國廣州，於二零零三年移民到加拿大多倫多。湯惠芬成長在一個思想傳統的家電，她的父親的思想很傳統，認為女性不需要追求高學歷，只需在家相夫教子。這些傳統觀念，令湯惠芬在求學的路途中遇到了不少困難。由於湯惠芬天生好學，在小學畢業後一直希望可以繼續讀書，但是父親卻強烈反對。經過多次堅持，湯父終於妥協，如果她考上公立學校，便會讓她繼續讀書，不然就要工作。幸好，湯惠芬的堅持和努力並沒有白費，她考進了壹立女子中學。畢業後，她曾在父親的書店幫忙。但好學的性格，令她極其渴望追求更深的學問。結果，湯惠芬不顧父親的反對，偷偷考上了這在武漢的大學。她在大學選擇了當時稀少女生報讀的工程系。湯母眼見女兒獨自遠方讀書，不禁感到擔心。因偷摸上大學求學的湯惠芬，一方面作生活，另一方面確保她有足夠的錢乘車回家。每次回家時，湯惠芬都特地穿一些較為破舊的衣物，讓母親再做多新衣服帶回去。由於得到資助，湯惠芬在大學第一年仍然需要自付學費，因此那年的大學生活比較輕鬆，快樂。到了第二年，湯惠芬便開始自付學費，是使用獎學金來支付部份學費。父親的反對使她不能跟家人商量學費的問題，在別無他法的情況下，她唯有求助於父親。他們二人達成共識：湯惠芬繼續讀書，而她

的一份穩定的工作，起初她來加拿大多倫多主要是為了照顧丈夫。除此之外，她還沒有其他移民的理由。移民到多倫多後，湯惠芬沒有認識的人，沒有朋友，又不懂英語或法語，她不禁感到孤獨無助。但是，全因天生好奇的性格，湯惠芬開始接觸不同的社會活動和工作，更因此認識了一些新朋友。因為湯惠芬對身邊的事物深感認識，她便開始融入加拿大多元文化的社區。在二零零六年，湯惠芬加入了義工行列，不久更在圖書館擔任圖書管理員。而湯惠芬亦因做義工的緣故，她亦得到了不同的幫助，例如申請政府的資助，從中與其他華僑發揮互相幫助的精神。因為開始接觸不同的新事物，湯惠芬的空虛感消失了，變得更有自信在這個環境活在。然而，不幸地，在二零零七年到二零零九年期間，湯惠芬因脊椎移位而動了兩次手術，而第二次的手術令湯惠芬行動不便，因此她無法參與華人社區的活動，繼續做義工或到圖書館工作。二零零九年，初雖不便，湯惠芬又因遷新而入院。這三年間的病痛，令她再次感到失落和不愉快，但她並沒有因此而放棄接受治療，相反，她更堅決要活下去。

在湯惠芬康復後，她再次回到久違的圖書館工作和繼續做義工，為社會作出更多貢獻。作為一名義工，她一直堅持著「人為我，我為人」的精神，希望可以幫助更多新移民，中國移民。現在，為了可以對這城市加以認識，她開始學習英語。天生好學的湯惠芬更學習做手工藝，發揮「活到老，學到老」的精神。經過多次病痛後，湯惠芬的生活變得更健康了，例如她每天會做十五分鐘運動。直到現在，她沒有後悔移民到加拿大，反而她喜歡這兒的生活勝過廣州。
The Epiphany of a Chinese-born Canadian Teenager

Written by Betty Wang

On this special hundredth birthday of Calgary Chinatown, my friend and I decided to go and see the celebrations for ourselves. Having been born and raised in suburban China, I've always considered myself to be Chinese, and somewhat knowledgeable of Chinese culture. This was my viewpoint 'before' the events in this article. Don't worry, you'll see the 'after'. My experience at the Chinatown Centennial Street Festival changed the way I understood Chinese culture.

Our first stop at the street festival was the calligraphy booth. Names of the festival-goers were written in black ink with mao bi, a traditional Chinese calligraphy brush. They were then laid out on the tables before my friend and I. The ladies at the booth were trying to teach a little Caucasian girl how to write her own name in Chinese with mao bi. She was around five or six years old and naturally intrigued by what she saw. The lady at the booth held the girl's tiny fingers inside her own, and traced out two faint characters. These translated into something similar to the name "Lily". As my friend and I watched, we were equally intrigued by this form of writing. My friend, having immigrated to Canada a few years earlier than myself, had forgotten most of her Chinese. She glanced at me with curiosity, and asked, "can we write our names down as well?".

I smiled back and shook my head, 'My parents decided to do something special with my name, that's all.' As we walked away with our construction paper in our hands, I noticed something that made me cringe a little. If the lady at the booth hadn't stopped my friend and corrected her position, I would have grabbed the mao bi like a pencil as well. This disturbed me a little, because I was born and raised in China, and yet I was just as clueless. This thought settled in the back of my mind, and as we explored the rest of the festival. The magnitude of this doubt just kept on growing. After talking with my parents that night, I learned that the mao bi is a traditional writing utensil that has been used by the Chinese for thousands of years. The Chinese had used mao bi to write on xuan zhi, which is a kind of rice paper. It is thinner than normal paper and semi transparent. Traditionally, the ink used for writing is grounded off of an inkstone called yan tai, the ink is made by grinding the inkstone with a special tool called an inkstick, or mo. Once water is added, the ink would be ready for use. The brush (mao bi), paper (xuan zhi), inkstone (yan tai) and inkstick (mo) together are called the Four Treasures of the Study.

The paper art display was just as stunning, no artists made these on the spot, as traditional Chinese paper cutting required intense concentration. The display itself took our breaths away. Chinese paper cutting can be traced back all the way to the 6th century. It was traditionally used for weddings, funerals and holidays such as the Spring Festival. However, it became more and more popular as a form of folk art because the supplies were common and affordable for most families in China. Pictures of tigers and dragons were painted vividly in front of our eyes. One can imagine the amount of skill it would take to produce such a work of art using such simple materials.

The festival had many other attractions, such as a fortune telling booth, a clay figurine stall, and a paper art display. Two artists at the figurine stall made tiny little figures of approximately 20cm in height, out of coloured clay, that was perched on a bamboo stick. Once again, I found myself pondering, 'how are clay figurines are a part of Chinese culture?' After the festival, I did some research of my own. I realized that clay figurines, or Clay Figure Zhang (ni ren zhang) have been a part of traditional Chinese folk art since the 1800s. Originating from Tianjin, the second largest city in mainland China, these unique clay figurines have been listed as a first grade national legacy of China since 2006. The characters varied, from animals such as pandas and monkeys, to humans such as maids in costumes, and children playing. These figurines struck me as life-like. They reminded me of home, of Beijing, and the liveliness of its streets and pathways.
As we proceeded further into the festival, we came up to Go booth, which is called wei qi. Go is a traditional Chinese strategy game that involves black and white stone pieces which are placed on a grid of painted lines, usually 19 x 19. The goal of the game is to control a larger portion of the board than your opponent by surrounding their stones with your own. Walking up to the booth, we saw that several boards were put up, and there were people, old and young, Asian and Caucasian, playing or watching around the tables. My friend and I stopped to watch the excitement. One of the Go instructors looked up and asked me if I knew how to play. I responded "yes".

He then asked my friend and I if we wanted to play. My friend hastily shook her head and looked at me. It was then that I noticed, the Go instructor, was not an old Chinese man as I had expected, but rather, he was a young, blonde-haired and blue-eyed Caucasian, smiling at us. We kindly refused him and began to circle around the other tables, watching the games that were already being played. I realized then that the game had much more to it than just trapping your opponent. There were so many 'invisible' rules that had to be obeyed, and just the etiquette of the game itself was much more complicated. I knew at this point, that had I agreed to play earlier on, I would have made a complete fool of myself.

Bit by bit, the doubt in the back of my head began to grow. What more didn’t I know? I had lived in China for eight years. None of this should be new to me. And yet, as we walked past the stalls and booths, the displays and activities showed nothing more to me than what I had seen on the captions or what I had heard from the explanations. Here I was, telling everyone I knew that I was of Chinese decent, that I lived in China for more than half my teenage life. If that is really the case, then what happened to me? I should know this, shouldn’t I?

I'm guessing by now, you know the reasons for my earlier perturbations. And no, I really don't have a solid answer as to why that is. Many teenagers, like myself, that were born and raised in China, are losing their Chinese cultural identities. As the North American popular culture becomes more and more enveloping, our generation will have larger concerns regarding preserving our roots. It is a snowball effect, carrying on from one generation to the next. In five generations, I estimate traditional Chinese cultural values may be slim to none, even if both sides of the family are of 100% Chinese descent. What is the best way to avoid this kind of cultural Uniformity? The solution is actually quite simple and communication is the key to it as many as teenagers resent talking to adults, the best source of information on our cultural background comes to us by communicating with our parents, our grandparents or other adults. The spoken word is the most efficient way that information travels. Words of the most frequent way that information travels. Words and stories passed on from one generation to the next is really all it takes to preserve one's roots. Hearing stories from your grandparents is a favourite past-time for most kids, so why give it up? No one is ever too old for a story, especially if it can be passed on to your own kids.
My Chinatown Story
Written by Michael Ha

As a young person who grew up in Canada, I have only known Calgary’s Chinatown for a quarter of its 100 year history. In such a short period of time, I cannot claim to have seen the many developments of Chinatown or the many times that it has been at risk. What I can share are my thoughts and feelings about Chinatown and growing up in Calgary. As everyone is unique, my story is only one of the many stories of Chinese Canadians growing up in Calgary and other people will probably have different stories of their own. I am sharing my experiences of Chinatown in hope that after reading them, others will be motivated to explore their own feelings about Chinatown and share them too.

As I was growing up, half my childhood was in Regina Saskatchewan. It was a medium size city with limited immigration and small ethnic communities. With over 160,000 people, Regina was definitely not a small town, but to my family it was. The Chinese population was so small, there were not a lot of businesses that would carry Chinese goods. The only place where my family might find anything relating to Chinese culture was from the few and far between businesses scattered throughout the city. In 1985, we went to Calgary to visit my grandparents. I encountered Calgary’s Chinatown for the first time and was immediately overwhelmed by all the Chinese stores and Chinese people in the area. Before that time, I had never seen more than two Chinese stores in a row. In Calgary, I saw blocks of them and it made the place feel so familiar yet also so foreign. I was so excited that day that I wanted to see and taste everything that Chinatown had to offer before going back to Regina.

My family decided to move to Calgary in 1988 to get closer to my dad’s side of the family. I enrolled in the Calgary Chinese Public School located in Chinatown. During that time, I had weekly opportunities to visit and explore the area. I still remember going to the bookstore during recess and looking through the old master q comics while my older sister looked at the music tapes and the celebrity magazines. My Chinese school was only half a day on Saturday mornings, so it was a treat to spend the rest of the day in Chinatown. When my parents picked us up, we sometimes stayed in Chinatown to have dim sum and to shop around before we “chopped some BBQ pork and roast pig” to take home for dinner. Chinatown during my later childhood was mostly about family time and soaking myself in the culture.

Like most adolescents, once I entered junior high, I began to spend less time with my family and more time with my friends. During that time, I was allowed to go past the five block radius that was my childhood boundary. My world began to expand outside of my neighbourhood. As a teenager, I could discover other parts of the city and, at times, Chinatown was forgotten. But Chinatown was always my comfort zone. Even though my world became bigger and I
結緣唐人街

作者：Michael Ha

作爲一個在加拿大土生土長的青年，我只瞭解卡城華埠百年歷史的其中四分之一。在這段短暫的日子中，我不敢說自己見識過唐人街的發展和流轉，但我知道它伴隨着我。唐人街在卡城的發展和流轉，伴隨著我。唐人街在卡城的發展和流轉，伴隨著我。

Janel's daughter Sierra celebrating her first Mid Autumn festival

在加拿大，我們只有留在家裡，才能完全沉浸在華文文化中，除了在家中，就再也找不到一個完全不同的環境。对于我們這些五歲前就移民到加拿大的人來說，語言的記憶已經很淡忘，很难有機會重新開始。而我們的父老子弟則努力營造出充滿華文文化的氛圍，我們可以學習到華文文化。卡城唐人街與我們的家園文化互為對照，所以我們將這地方視為自己的家。當我逐漸成長，越來越少時間在家的時候，也要來到唐人街，這是我該去做的事。雖然我已經完全融入了加拿大的主流社會，但我永遠都不會忘記唐人街——因為我有過家庭與文化的關係。如今我已成家立室，我延續父母經常帶領我們來唐人街的傳統，也帶著我的女兒來唐人街，讓她知道這是一個代表著她的家園、文化與根源的地方。
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My Home in Calgary

By: Calgary Chinese Community Service Association

Executive Director: Lily Kwok

Project Coordinator: Michael Ha

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Calgary Chinese Community Service Association
卡城華人社區服務中心