

Celebrating...



百年華埠

My Home in Calgary
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

鳴謝

「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細味本身的文化。

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、譯稿與及特刊的整體設計和排版工作。對年青人來說，這些都不是輕而易舉的事，但為了完成這曉有意義的任務，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！

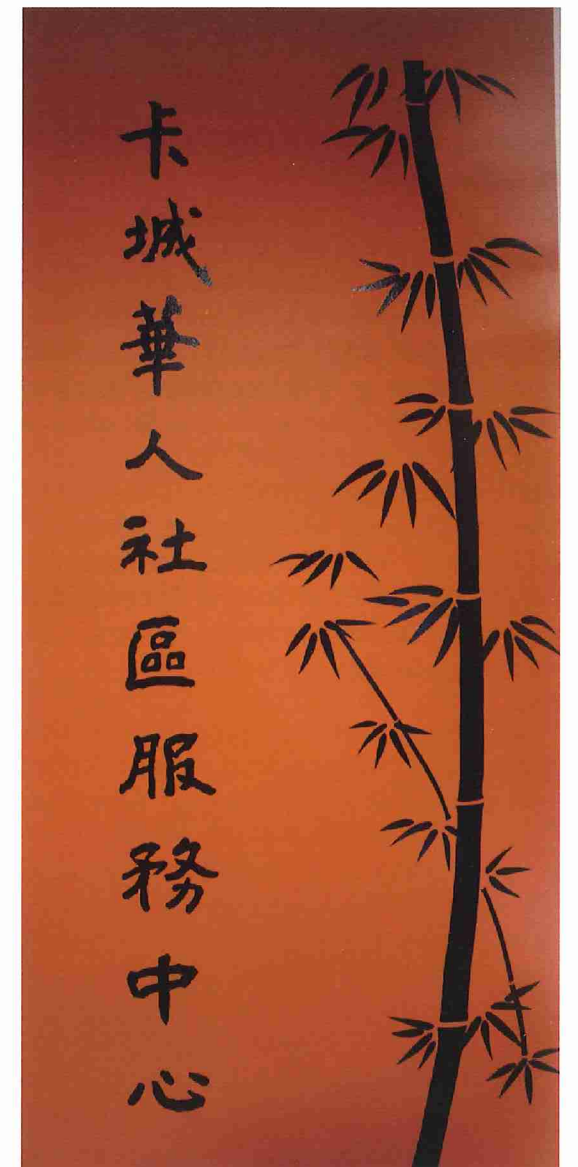
在祝賀年青人完成特刊之餘，同時感謝支持及與我們分享經驗的多位華人社區領袖，包括 Mr. Ralph Klein、Mr. Ray Lee、Mr. Lyn Chow、Mr. Al Duerr, 和 Mr. Victor Mah。他們都曾經為我們唐人街的發展分別作出過重大貢獻。我們並感謝湯惠芬女士分享了她的個人奮鬥經歷，讓年青人得到啟發。

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，為使特刊更臻完美付出寶貴的時間。最後，我們更感謝卡城市政府提供不可或缺的資

助，讓活動能按計劃推行。

卡城華人社區服務中心

總幹事 郭婉貞



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 lost 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 Calgaryans 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400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。回顧歷史，卡城總共出現過三個唐人街，但只有其中一個能保留至今。

第一個唐人街是由最早來到卡城的移民組建的，他們靠經商和務農為生。當年太平洋鐵路竣工，發展空間有限，越來越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，因此第二個唐人街應運而生。第一和第二個唐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，業主順勢驅逐所有華人居民。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，而迄立至今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也不用看異族業主的臉色，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鴉片的華人所為，導致所有的華人都飽受歧視。當時在加拿大的華人，大多是從剛剛結束的鐵路工程遷居來的男性，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，很多返鄉的男人不能將妻子兒女一起遷來加拿大，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，而移民到來加拿大。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，其中絕大多數人都不在唐人街居住。但是，唐人街仍然發揮著一個重要作用，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，也是團結本土出生的華裔、老移民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，所以唐人街才得以保存和發展。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，他們被評選為「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們的採訪經驗，細聽他們講述自己的個人經歷和追求。本書第二部份將圖文並茂，展示唐人街舊容新貌，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。



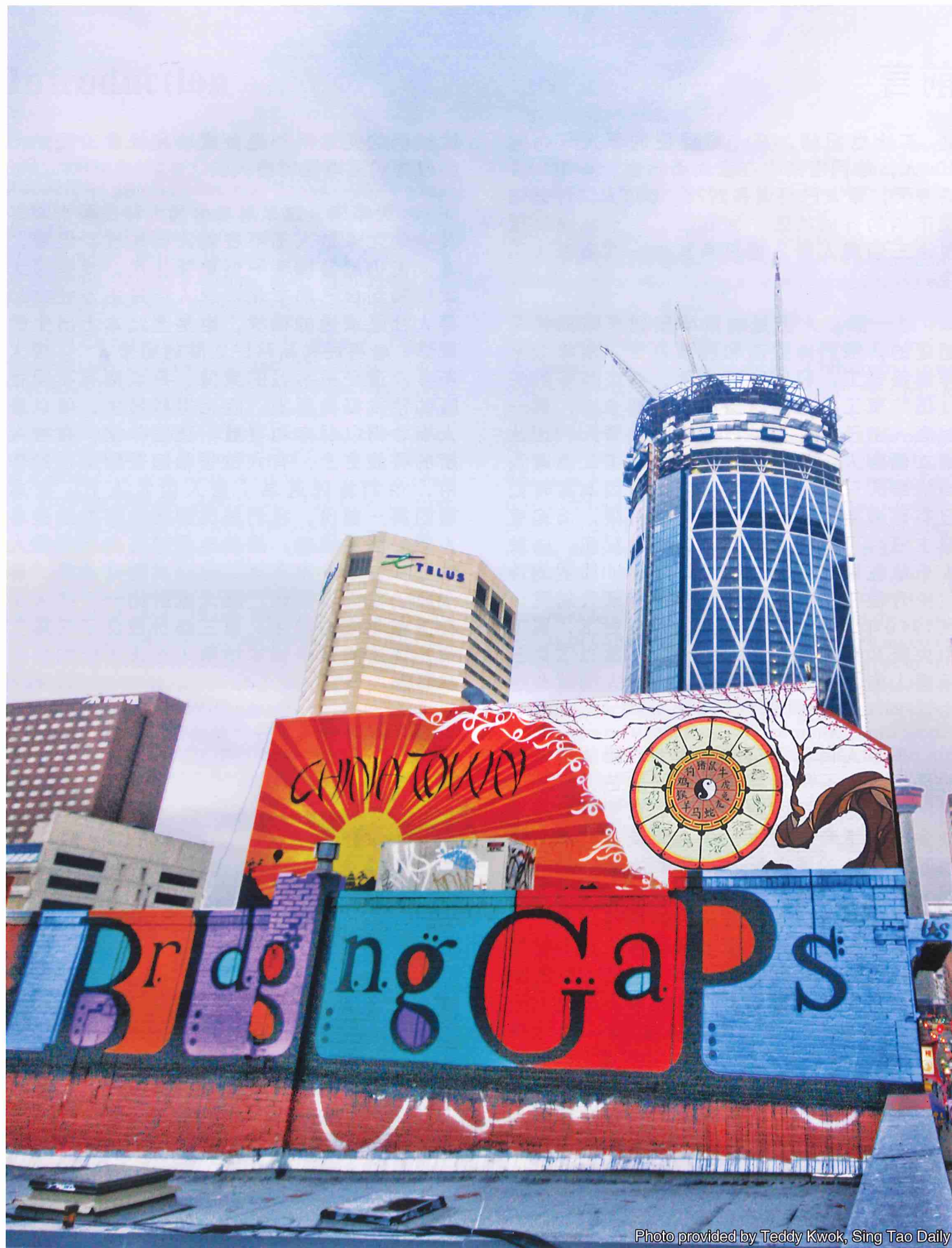


Photo provided by Teddy Kwok, Sing Tao Daily



Part 1
Chinatown Champions

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



The Last Spike, November 7, 1885

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 earned 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、品嚐可口的珍珠奶茶、聚朋會友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，緬懷一百年前離鄉別井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，在異土的辛勤勞動與奮鬥，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漫長的工作。我們華人素來以勤勞、刻苦、勇敢和具有奉獻精神而著稱。當時的華工每天祇有50美仙的收入，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，他們不惜嘗試更艱苦、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房與飯店等生意，來交付沉重的人頭稅，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難，何況華人只是少數民族，處境就更加難上加難了。當年，李先生的家庭正經營一個餐館，但生意並不景氣，



Sien Lok Park - In Search of Gold Mountain monument

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。李先生向我們憶述，初期住在卡城的李氏團體只有15人，但這15人卻並肩攜手創建了這個屬於我們華人的社區。雖然李先生當時並不住在卡城內，但仍經常和其他華人家庭交流溝通。當時交通並不發達，而且在卡城的華人僅有400餘人，所以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，並讓在加拿大土生土長的華人兒童接觸中國文化。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，相互交流才能進步。」

即使加籍華人已成為另一個國家的公民，也不代表要完全與中國文化隔絕，或是完全融入新的社會；而是結合兩種文化的優點，互通互融才對。李先生在公民評審活動中聲明：「當加拿大公民容易，但做加拿大人難。」每一位加籍華人都有責任和義務，在不忘本的前提下，了解和融入新的環境。

今天，很多加拿大華人對我們祖先的辛勤勞動了解甚微。當我們移民來加拿大，在這片土地落地生根，享受著這兒優雅的環境及和諧的社會時，也不應該忘記最早來到加拿大的華人們的辛勞。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，才可實現文化上的交流、溝通與理解。



Sien Lok Park- Wall of Names monument

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.



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 '70's, 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.

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.

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.



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 City 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."

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，卡城唐人街已有一百年歷史，這個社區已經成了一個充滿活力和色彩的地方。但有誰會想過，這風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年，他對華人社區所作出的貢獻亦不單是一、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，而是透過個不同世代的經歷，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定居的。當時，他的曾祖父跟初期大多來自中國的人一樣，離鄉別井來到加拿大協助建造鐵路，希望賺錢幫補家計。當鐵路工程完成以後，很多華人都各散東西，到不同的省份居住。馬先生的曾祖父亦不例外，他選擇了在愛民頓市定居，在那兒開了一間洗衣店。不久，曾祖父從中國帶了馬先生的祖父到加拿大居住。可是，由於當時的加拿大政府為了減少中國新移民，設立了一年比一年昂貴的人頭稅。馬先生、他的父親和他的祖父在不同時間移民到來加拿大，他們都繳付了昂貴的人頭稅。馬先生等了好幾年，直至加拿大於一九四九年加拿大排華法廢除後，才可移民加拿大與父親團聚。在愛民頓，馬先生的父親和祖父開了一間餐廳。雖然馬先生曾在店內幫忙，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：Nicolle Amyotte

馬偉豪先生於1949年移民到來加拿大，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年中三分之二的歲月。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發展商虎視眈眈的對象。在80年代，曾有提案建議把華埠改建成高密度區，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Superior Oil這兩間發展商所有。當年，發展商可在華埠作適當的房地

產開發。直至後來市政府收回土地，中華文化中心才得以建造，並成為該地段唯一迄今的建築物。

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。幸而，在1977年，Tredeau總理通過了人權法案後，少數族裔總算得到主流社會的尊重。

加拿大華人多年來的種種經歷，確實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，並不能稱為華埠；他認為每個城市只能有一個華埠，而這個獨特的地方，應該集「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年落成啟用以來，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揚中華文化的場所。馬先生說：「一個人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，另一方面亦見證著華人地位的改變。今日的加籍華人青年，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；他們都曾接受過良好教育，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：「誰曉得明天的事呢？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，將其列入為文化遺產是必要的。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。馬先生說：「卡城華人社區及其文化，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，以及深厚的傳統有發言權。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

司徒愷羚、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一百年、甚至一千年，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；因為十五位市議員中，根本沒有人知道或深入了解唐人街的社區歷史。馬先生希望在不久的將來，雙方可以透過辯論形式來達成共識。他更希望可以請專家為社區畫下藍圖，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，因為未來是掌握於年青人的手中。隨著時代的改變，在不同地方的人也跟著改變；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....

That's my motivation, just to do things for the elderly, because they had a rough time. I'm there to make things easy for them." During the 60 or so years Lyn lived in Canada, he had utilized his experience working with the mainstream society to help the Chinese elders. Helping building the Wing Kei Care Centre was just one of his many contributions to the Chinese Community.



Wing Kei Care Centre

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

can do a lot more.” Lyn said “I think Chinatown is a place that people can go downtown and experience the Chinese culture, not only the lion dance, but also the whole (Chinese) environment.” Preserving and promoting Chinese tradition, culture, and history was very important to Lyn. “History, if you don’t record it, it’s gone.”

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

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.” To the younger generation and new immigrants in the Chinese Community, Lyn hoped that they could come out more to help the community, and sought to integrate to the mainstream society while preserving their own unique Chinese Culture.

周仕柏 - 助人為快樂之本

作者: Lin Lin Chen

有一位面帶笑容的長者，從龍城三樓的卡城中華協會辦公室俯瞰著卡城唐人街，他就是現任卡城中華協會行政主席的周仕柏先生。周先生十一歲那年從中國大陸移民到加拿大。這些年來，他曾為了要求加拿大政府向華工徵收人頭稅道歉而四處奔波，他亦曾盡心盡力協助籌建卡城的長者護理中心。當我問及是什麼驅使著他為華人社區無私地付出時，周先生就引用了一句格言回答：「助人為快樂之本。」

人頭稅和排華法案

周先生至今仍保留著其父生前所交納的五百元加幣人頭稅的收據。當年，由於加拿大施行排華法案，周母被拒進入加拿大國境，因此她不能與身在加拿大的周父團聚。周先生的祖父當年是修建加拿大太平洋鐵路的華工之一，在鐵路完工後，他被遣返中國。

對於幼年時家庭遭到的不公待遇，周先生說：「正因這些不公平的事件，令我知道要為伸張公義出一分力，與政府達成共識……這就是我的使命，為弱勢社群的長者服務，務求令他們在加拿大生活得更好。」在加拿大居住了近六十年的周先生，運用了他在加拿大學習和工作的經驗，為華籍長者作出了不少貢獻，協助籌建卡城榮基護理中心，就是其中一個好例子。

唐人街的意義

周先生相信，唐人街的存留，並非只為身在異鄉的華人找到歸屬感而設。「唐人街不是一個只屬於華人的地方；其實，任何人都可以到位於市中心的唐人街體驗中華文化，這並不限於舞獅表演，而是包括整個華人的生活環境。」周先生亦認為，傳承中華文化和歷史給下一代亦十分重要。他說：「沒有人記錄歷史的話，這些歷史就會消失。」

當我們提及今年慶祝唐人街百年遊行時，周先生激動地說：「當有三萬五千人目睹我們這班中國人遊行的時候，我們就是想主流社會知道，中華文化是存在的，並且不斷邁步向前。」

對華人社區的希望

談及加拿大華人社區的未來，周先生希望唐人街會更美好、更繁榮，藉此吸引更多人到來了解中華文化。同時，他亦希望華人社區能更團結，他說：「為了大眾著想，我們都應該團結一心，為未來奮鬥。」他希望華人社區中的年青人和新移民，能更投身協助社區；在投入主流社會的同時，亦不忘傳承中國獨特的文化和傳統。

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 terms 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



Al Duerr and Family in Tibet, China

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 wife Kit 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 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Al Duerr先生

Tammy Yiu

1) 2010年是卡加利唐人街的100週年慶典。藉這次世紀週年慶祝活動，我們採訪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城華人的發展。

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內，所以在這段期間，我第一次積極參與到唐人街的事務。而在1989年至2001年間我當了卡城市長，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項發展。在議會上，我們處理了很多的項目，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。由於社區中一直是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。儘管所有這一切，我仍然認為唐人街是多元文化在卡城最活躍的代表和最巨大的社會資產。我要補充一點，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，對於這些我都是很支持的。

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？

唐人街是不斷持續地發展的。如上所述，我一直認為唐人街是一個非常適合居住、工作和拜訪的活躍的社區。當時我想像的唐人街是一個強大的市中心社區而在步行距離之內將會有不少住宅。我預期中的東西雖然很多已經實現了，但有部份依然有很大的差距。這幅藍圖仍有需要填補的地方。我所擔心的是，有時唐人街會顯現出它保守和未能接受改變的一面。我清楚地記得為了街道改善的工程，市政府花了很多精力逐一去游說華埠商人出錢來支持這個對於整個社會有利的基礎設施。有一陣子我甚至想我們會成功嗎？但最終我們還是取得了成功。

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？

你的優勢往往會成為你的弱點，而且華埠現在已是不可同日而喻了。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唐人街與卡城年輕的華人和他們的同夥聯繫起來。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唐人街的聚會。但是我注意到一件事情，就是大部分聚會風格都跟以前相同，參加的人基本不變。也就是說，參與者多是像我這樣的老人。整個社區必須意識到和捉住

這一點：就是沒有新鮮和年輕的血液注入到社區文化中。我注意到，唐人街的經濟似乎是在掙扎求存；但在同一時間在卡加利其他有特色的社區卻在成長、開花。只要看看多年來Louise Crossing、Marda Loop、17大道和Inglewood等社區的環境變化就可知發生了什麼事。年輕人喜歡市中心和內城的城市空間，唐人街需要了解到如何與其他有特色的地區競爭，去為卡加利市民創造一個有吸引力和有趣的環境。這不是以前用廉價土地就可以解決的唐人街商戶問題，重要的是大家如何走在一起，解決由上面提到其他社區所帶來的競爭和挑戰。

4) 華埠意識到與其他族裔和社區團體加強聯繫的重要性，而華埠社區人士更將您看作一個積極的多元文化倡導者。為什麼您覺得社區會給您這個稱號？您能提供一些如何提倡多元文化的提示和建議給關注這方面的社區團體成員嗎？



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，但我從來都沒有見過店主。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。

Ralph Klein - I Love Chinatown

Written by: Sherry Cui



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.

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".

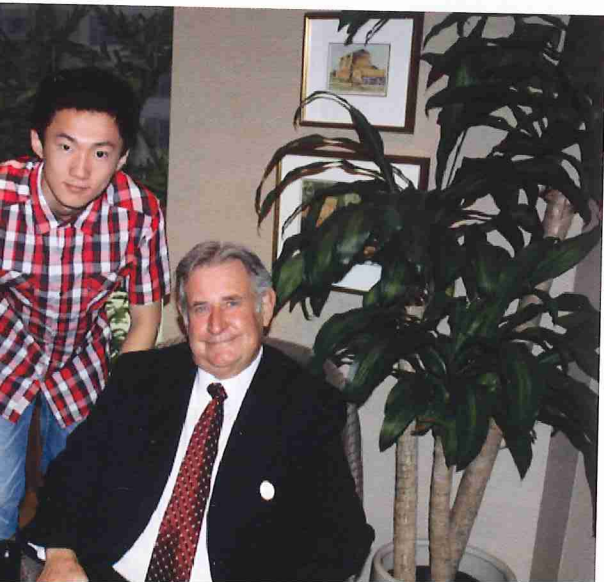
多人團結起來，為
其中一位是前
(ein) 先生，他
得表彰的。

至二零零六年間
也曾協助美化唐
的輕鐵車站和弓
遍都認同，這些
蓬勃，人氣更

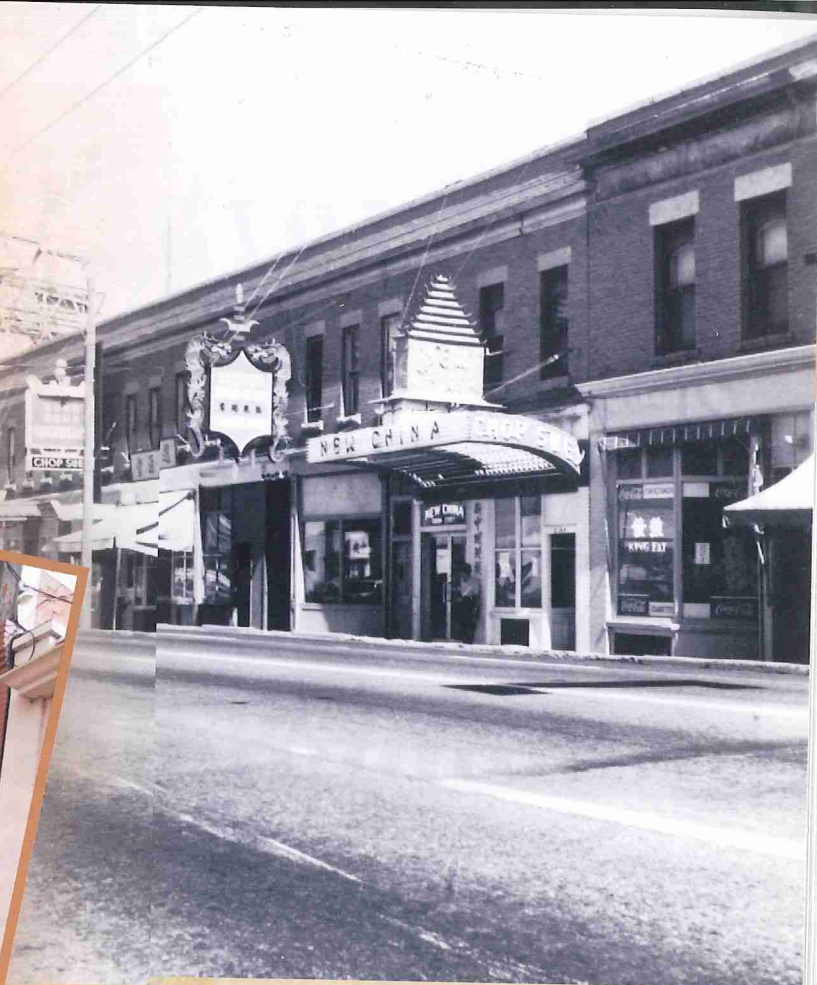
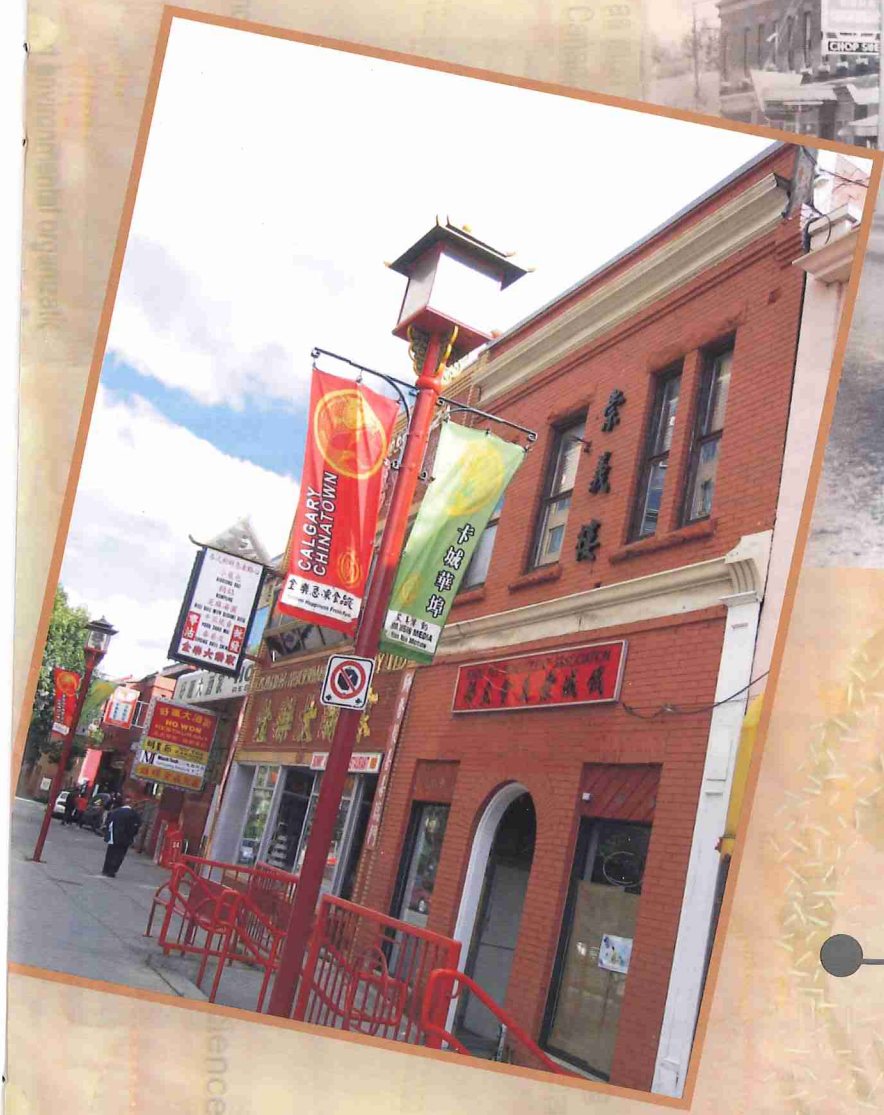
他還擔任過卡
獎的日子。簡欣
積極參與唐人街
區人社區親切的
文化為卡城和亞

省作出了重大貢獻。」正是這份無與倫比的
熱情，簡欣先生成為了卡城華人社區中最廣
為人知的政治家之一。

在八十年代期間，地產業正蓬勃發展，
不少地產商都希望在唐人街得到一片土地，
開發他們的物業。當時，簡欣先生竭力保護
唐人街，究竟是什麼促使他如此獻身？「我
不認同加拿大是一個文化熔爐。相反，我深
信人們應該保留自己的傳統和文化。」當
我們問到唐人街對簡欣先生意味著什麼的時
候，他毫不猶豫地回答：「對我而言，唐人
街是美食的匯聚之處，以及體驗中華文化
的好地方。我十分喜歡舞獅、舞龍和它的歷
史。」最後，簡欣先生更自豪地告訴我們：
「我愛卡城唐人街。」



*Mr Ralph Klein with
youth interviewer Sherry
Cui and Donovan Gu*



華埠今昔

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 it's 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.

1966

Chinatown was threatened by the Bow Trail extension.



1990

The Chinatown construction boomed. The community saw many new condominiums built.

1992

The Calgary Chinese Cultural Centre opened in September.

1994

Dragon City Mall opened as Canadian's largest Chinese mall.

1996

Calgary Chinatown Senior Centre opened in June.

2000

The first annual Chinatown Street Festival held in August.

One Hundred Years of Chinatown



1968

The Sien Lok Society was formed.

1973

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

1976

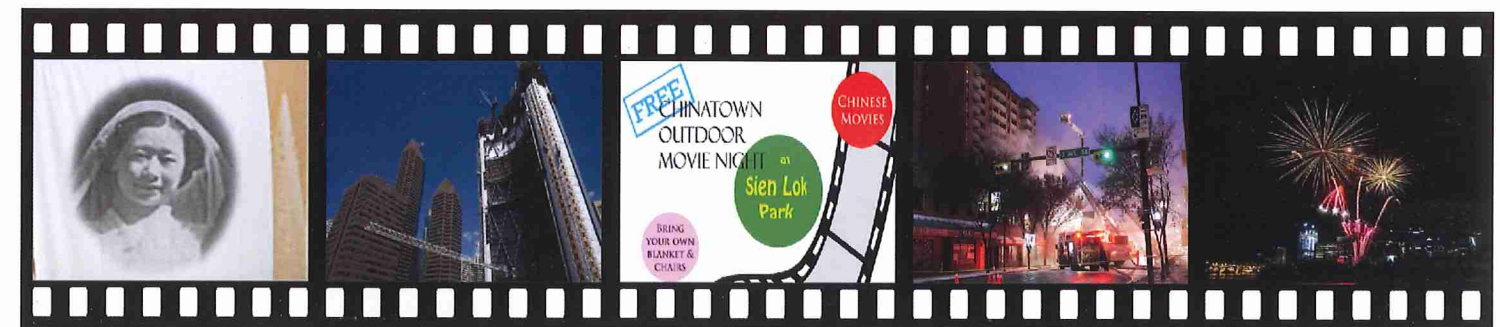
The City of Calgary approved a new area plan for Chinatown, including non-profit senior and low income housing, community facilities and mixed developments.

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).



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 it's 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



Canton Block, 2010
Photo Credit: Sherry Cui

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



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



Double Greeting Centre, 2010
Photo Credit: Sherry Cui

Chinatown Past and Present

Centre Street and 3rd Avenue SE



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



Capital Centre, 2010
Photo Credit: Sherry Cui

Centre Street and 3rd Avenue SE



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



Unit 310, 310A and 312, 2010

Photo Credit: Sherry Cui

Chinatown Past and Present

2nd Avenue and Riverfront SE



Flat Iron Building, 1966

Photo Credit: Glenbow Archive NA-2645-49

2nd Avenue and 1st Street SW



Houses in Chinatown, 1973

Photo Credit: Glenbow Archive NA-2645-45



Hong Kong Plaza, 2010

Photo Credit: Sherry Cui



Bowside Manor, 2010

Photo Credit: Sherry Cui

卡城人·百感

齊心合力

建設美好家園



Part 3

Thoughts of Calgarian Chinese

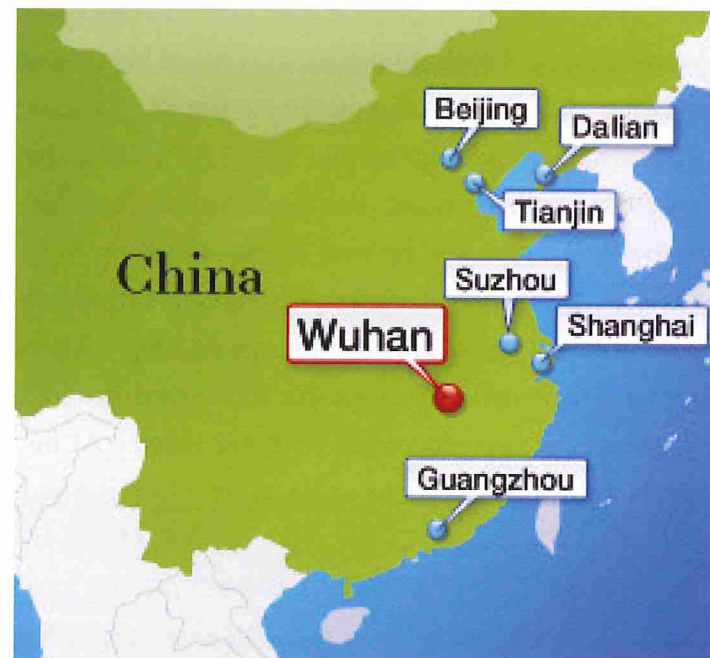
The Inspirations from Hardship

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 immigrant 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 immigrant 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：司徒愷羚

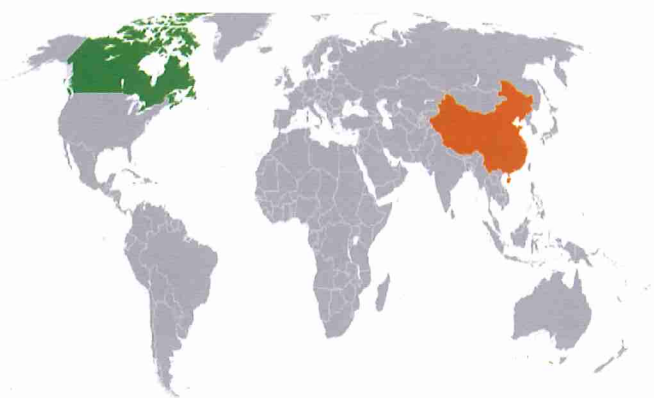
人生中會經歷多次挫敗、驚喜和悲歡離合，但透過這些經歷，每個人也會得到不同的啟發，不斷成長；湯惠芬的一生也不例外。她在面對不同的事物、挑戰時都能勇於面對，堅持自己的目標。

湯惠芬生於中國廣州，於二零零三年移民到加拿大卡城。湯惠芬成長在一個思想傳統的家庭，她父親的想法很傳統，認為女性不需要追求高學歷，只需在家中相夫教子；這些傳統觀念，令湯惠芬在求學的路途上遇到了不少困難。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。經過多番堅持，湯父終於妥協說如果她考上公立學校，便讓她繼續讀書，不然就要工作。幸好，湯惠芬的堅持和努力並沒有白費，她考進了省立女子中學。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高深的學問。結果，湯惠芬不顧父親的反對，偷偷考上了遠在武漢的大學。她在大學選擇了當時極少女生報讀的工程系。湯母眼見幼女獨自在遠方讀書，不禁感到擔憂，因而偷偷定期寄錢給湯惠芬，一方面作生活費，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服，讓母親再做多些新衣服帶回去。由於得到資助，湯惠芬在大學第一年仍未需要繳付學費，因此那年的大學生活比較輕鬆、快樂。到了第二年至畢業的多年大學生活，湯惠芬便要開始繳付學費，她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，她唯有求助於戀人。他們二人達成了共識：湯惠芬繼續讀書，而她

的戀人先投身社會工作賺錢，並用部份工資供她讀書。雖然面對重重考驗，但湯惠芬從沒想過放棄讀書的念頭，反而是更加珍惜讀書的機會。

畢業後，湯惠芬到了廣州石化的工廠工作，但因工作關係，她離家越來越遠。到最後，她到了中國東北石油工作了一年。就在那年，她從母親的電報中得知父親肝硬化病重的消息，急需要她回家。但由於湯惠芬在讀書時已繳付了昂貴學費，那時的她根本沒有餘錢回家。幸好，當時的廠長願意借她一百元，讓她可以坐火車回去見父親最後一面。回到家中，眼見已經奄奄一息的父親，湯惠芬心痛不已。湯父離世前承認了她選擇繼續讀書是對的，這令她感到十分安慰。在湯父死後，她回家照顧母親，到了廣州石化做技術工作。不久，她更當了石化工廠的副總，更在那奮鬥了整整三十年。在那段日子，湯惠芬生活得很好，因為她得到基本工資。但後來，湯惠芬從醫生口中得知自己患上了卵巢癌，之後她動了手術。

手術過後，湯惠芬和家人在二零零三年決定移民到加拿大卡城。她的兒子在卡城有



一份穩定的工作，起初她來加拿大主要為了照顧兒子，除此之外，她就沒有其他移民的理由。移民到卡城後，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區工作和活動，更因此認識了一些新朋友。因為湯惠芬對身邊的事物加深了認識，她就開始融入加拿大的華人社區。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。亦因為開始接觸不同的新事物，湯惠芬的空虛感消失了，變得更有自信在這新環境生活。然而，不幸地，在二零零七年至零八年期間，湯惠芬因脊椎移位而動了兩次手術，而第二次的手術更等了足足一年。脊椎的傷令湯惠

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，初癒不久，湯惠芬又因中風而入院。這三年間的患疾，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「人人為我，我為人人」的精神，希望可以幫助更多卡城的中國移民。現在，為了可以對這城市加深認識，她開始學習英語。天生好學的湯惠芬更學習做不同的手工藝，發揮「活到老，學到老」的精神。經歷多次傷患後，湯惠芬的生活變得更健康了，例如她每天會做三十分鐘運動。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市。



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 spread 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?'.

The lady at the booth smiled at us and handed us each a piece of coloured construction paper. My friend grabbed the *mao bi* as if it was a pencil, and began to write down her own name. 'No no no, you hold it like this...' the lady said immediately. She came up and corrected my friend's grip position, before allowing her to finish. Afterwards, I wrote my own name down, which happened to be four symbols rather than two or three, like most Chinese names. 'You Japanese?', the lady asked me with a grin and a cocked eye brow.

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 ground 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*.



Four Treasures of Chinese Calligraphy

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 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.

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.



Chinese paper cutting

As we proceeded further into the festival, we came up to Go booth, which in Chinese, 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 x19. 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 out, 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 out 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 saw 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 decent. What is the best way to avoid this kind of cultural unanimity? The solution is actually quite simple and communication is the key to it. As much 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. Word of mouth 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 onto your own kids.

一位華裔青年對華埠百年慶典的頓悟

作者：Betty Wang

「華埠百年」是每一個世紀才有一次的盛事。適逢本年的卡城華埠嘉年華正以此為主題，我亦決定親自到華埠走一趟，一覽一連串為華埠創建百年而設的慶祝活動。我在中國鄉間出生、成長，因此我一直認為自己是中國人，並對中華文化有一些認識。此刻，你或許仍未明白我這篇文章的主旨，但我會把我在嘉年華所見聞、所經歷的點滴娓娓道來；希望在看完整篇文章後，你會更瞭解我的感受。

在嘉年華現場，我們參觀書法攤位。眾所周知，毛筆是一種中國傳統書寫用具。我們看見攤位內展示了很多用毛筆和墨汁寫出的不同人的名字；當時，攤位上一名女士握著一個洋人小女孩的手，引導她用毛筆把自己的中文譯名寫出來。那位小女孩只有五、六歲，自然對她所看到的甚感興趣；我和我的朋友也被這個情景深深地吸引著。我的朋友比我更早移民到來加拿大，她的中文也退化許多；她好奇地望著我，問：「我們都可以用毛筆寫名字嗎？」話才說完，那名女士就對著我們微笑，並給了我們一人一張顏色紙。朋友就用一般的執筆手勢拿起毛筆，並準備寫出自己的名字。女士就立刻把我朋友的執筆手勢糾正過來。然後，我亦寫出我自己的四字姓名，與一般只有兩或三個字的中文姓名不同。女職員看後，不禁豎起了眼眉微笑問我：「你是日本人嗎？」我帶著微笑搖頭，說：「只是我的父母為我起了一個特別的名字而已。」拿著寫上名字的顏色紙離開攤位時，我感到有一點畏縮。若沒有那位

女士糾正我朋友的執筆手勢的話，恐怕我也會用錯手勢來寫毛筆字。想到這兒，我感到有點不安：因為我在中國出生和長大，卻對毛筆的正確用法一無所知，這份不安亦隨著我的參觀行程不斷加強。當天晚上，我與父母交談後，才知道毛筆在中國已有逾千年的歷史。中國古人都會使用毛筆，把文字寫在薄薄的宣紙上。在古時，人們更會用墨條和清水，在硯台上磨出書寫用的墨汁。毛筆、宣紙、墨條及硯台被合稱為中國的「文房四寶」。

此外，嘉年華亦有許多吸引人之處，包括算命、麵粉玩偶（泥人像）及剪紙等攤位。我看見兩位藝術家使用染色的麵粉捏造小玩偶，再把製成品刺在竹籤上。我不禁細想，麵粉玩偶也是中華文化的一部份嗎？嘉年華後，基於未滿足的好奇心，我就自行做了一些有關麵粉玩偶的研究，才發現這門傳統手藝起源於中國第二大的城市——天津，早於十九世紀起已在民間廣泛流傳。中國政府更於二零零六年把麵粉玩偶列為一級國家遺產。麵粉玩偶通常都是以小動物或人像為題，包括了熊貓、猴子、古代婢女及孩童等；這些逼真的麵粉玩偶，不禁令我回想起家鄉北京市與及朝氣蓬勃的街道。

由於剪紙是一門需要絕對集中力去完成的藝術，因此沒有人會在攤位現場作示範。即使如此，當日展示的剪紙作品亦漂亮得令人驚歎不已。中國剪紙藝術的起源，可追溯

到公元六世紀。當時，剪紙作品常於重要節日或場合出現，如春節、婚禮及葬禮等。不過，這門藝術在民間越來越流行，全因剪紙的材料既常見又便宜。在藝術家的精心剪裁下，老虎和青龍的圖樣都變得栩栩如生；可想而知，即使剪紙材料簡單，藝術家卻能妙手生花。

看完剪紙展品後，我們就走到了圍棋攤位。圍棋是一種中國傳統的策略性遊戲，使用格狀棋盤（通常是19 x 19）及黑白二色棋子進行對弈。此遊戲的目標是以自己的棋子，佔領對手棋子的範圍而取勝。

當我再走近一點，就發現了攤位放了幾個棋盤。有些人在下棋，有些人在旁邊觀看；這些人包括了不同年紀的洋人、亞裔人。我和朋友也感到興奮而留下觀看，之後就有一位圍棋導師問我是否懂得下棋，我就說懂。他又問我和朋友想不想一起下棋，朋友就看著我，搖搖頭說不會。此時，我才留意到那位圍棋導師並非一名想像中的年長中國人；相反地，對著我們微笑的是一個金頭髮、藍眼睛的外籍年青人。我們婉拒了那位導師的邀請後，就在沿著桌子走一圈，看著在其他棋盤前對弈的參賽者。當時我意識到，圍棋不只是一種包圍對手的遊戲，箇中有很多「不明文」的規則要遵守，單是下棋的禮儀已經夠複雜的了。說到這兒，如果我答應了下棋的話，或許我會醜態畢現。

隨著所見的東西增多，我心中的疑慮就更大了：還有什麼事情是我不知道的呢？我曾在中國生活了八年之久，理應對當天的所見所聞並不陌生。然而，我們所參觀過的攤位、展覽和活動，若非看到攤位上的標題，或是聽到別人的解說，我可能都對這一切都一無所知。我肯定自己是中國人，我亦是在中國渡過了愈半的青春歲月……既然如此，為什麼我仍對中華文化感到陌生，這到底是怎麼回事？

我相信你已了解我的煩惱；然而，我仍然未有具體的答案，去解答我心中的疑慮。時下有很多的年青人，在中國土生土長，但卻失去了對中華文化的觸覺。在這北美文化盛行的時代，我們不禁擔心，自己的根是否得以保存下去。然而，這個現象只會由上一代延伸至下一代，正如滾雪球效應一樣，直至第五代的人，即使父母雙方都有純正的中國血統，恐怕他們所有自己民族的文化價值都會蕩然無存。那麼，到底有什麼方法，可以避免中華文化趨向沒落？其實解決的方法十分簡單，關鍵在於良好的溝通。當我們樂於與父母、祖父母或其他長輩談天時（一般青年人都抗拒如此），自然會從他們的口中，得知更多我國的文化精萃。閒話家常總是傳遞訊息的最好方法，這是鐵一般的事實。要透過長輩的口述，才可以把我們的文化、我們的根，一代傳一代地保存下來。我們小時候最懷緬的，不就是細聽祖父母對我們說的故事嗎？每個人都有一些有趣的故事，尤其是有機會向自己的孩子講述時，更把這些故事顯得珍貴。既然如此，何必放棄呢？

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.

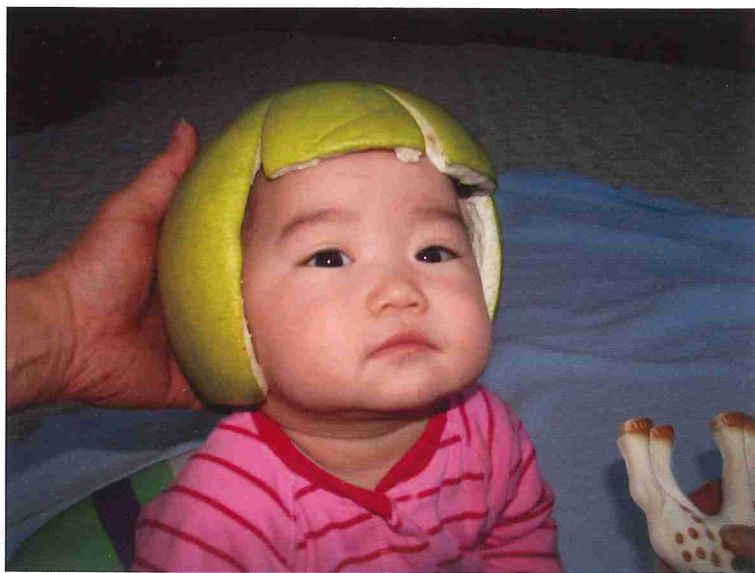
My family decided to move to Calgary in 1988 to be closer to my dad's side of the family. I enrolled in the Calgary Chinese Public School located in Chinatown. During that time, I had weekly opportunities to visit and explore the area. I still remember going to the bookstore during recess and looking 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

become busy with other things, I would find myself going back to Chinatown just to walk around. It is a feeling that never leaves you. As an adult I still feel that comfort and familiarity when I walk through Chinatown. It is like being with family. It wasn't until I travelled to China to discover my roots that I knew where that feeling came from. It was at that time, that I realize Chinatown, as small as it may be, is more than just shops and restaurants; it represents where we come from and all the rich culture that comes with it.

Home is the one place where we can be immersed in our family's culture and yet every time we step out of the house, we enter a world of the larger Canadian culture. For those of us who were born in Canada or came to Canada before the age of 5, we do not know of or remember the country where our family is from

unless we go to visit that country. The culture of our roots is the gift our parents give us in our family home. For me, Chinatown is that same gift only all around me on these streets of downtown Calgary. I see Chinatown as representing the place of my roots. Reflecting upon my teenage youth, I find it not surprising that as I spent less time with my family, I also spent less time in Chinatown. Although during those times I sometimes felt integrated into mainstream society, I could never forget Chinatown. It has become a part of me, just like my family and my culture, it will never be forgotten. Now with a family of my own, I will continue with the tradition that my parents have started. I take my family to Chinatown, so that my daughter will know there is a place she can go to within the city that represents her home, her culture and her family.



Michael's daughter Sierra celebrating her first Mid Autumn festival

結緣唐人街

作者: Michael Ha

作為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，我不敢說自己見證過唐人街很多的發展和頻頻面臨的危機，但我可以與大家分享自己在唐人街的各種經歷和對她的感覺。我的故事在所有加國華裔中，僅僅是滄海一粟。每個人都有自己獨一無二的經歷；與大家分享我自己的經歷，目的在於拋磚引玉，希望大家看完之後，也能與周圍的人分享自己的故事，透過這個方式來共賀唐人街百年慶典。

我童年的一半時間是在沙省的里載拿市 (Regina) 度過的，這個中小型城市只有極少數移民和其他族裔。擁有十六萬人口的里載拿已經算不上是小城鎮，但對於我們這個華人移民家庭來說，屈指可數的華人人口就讓我們覺得這裡只是一個小鎮。由於華人稀少，這裡幾乎買不到中國商品。我們只能從城市周邊幾個分散的地方才能找到一些國貨。當我們一家在1985年來卡城探訪祖父母的時候，我第一次來到卡城唐人街，當時的我立即沉浸在濃厚的中華文化中。有別於那些從小在亞洲長大或居住在加國大城市的朋友，我在里載拿市從未有機會聽別人說過關於中國的事物。在卡城，我聽到一連串關於中國人和中華文化的故事，這個地方讓我感覺熟悉而又陌生。當時，我巴不得把卡城唐人街的一切看遍、嘗遍，才返回里載拿去。

1988年，我們舉家遷來卡城，與祖父母一家團聚，我因此開始在位於唐人街的卡城華僑公立學校學習中文。在那段日子，我每週都有機會參觀和探索這個地方。還記得小息的時候，我會走去書店看《老夫子》漫畫，而姐姐看錄音帶和明星雜誌。中文學校只有每週六上午上課，父母來接我們放學時，我們經常留在唐人街吃點心，然後買叉燒和燒豬肉回家做晚飯。唐人街是我們一家

人共享天倫的地方，也是我接觸中華文化的

地方。
當我讀初中的時候，跟大部份青少年一樣，我越來越少跟家人共聚，有很多時候都和三五好友一起玩。那個時候，我可以走出離家五條街的地方，這是長大的標誌，因為小時候根本不可能在沒有大人的陪伴下，獨自走那麼遠的路。作為一個青少年，我開始走出社區，探索本市的其它區域和唐人街。但隨著年齡增長，我的生活也甚為忙碌，只是偶然才有空到唐人街逛逛。時至今日，每當走在唐人街裡，我仍然覺得舒服和親切，就像回到家中一樣。除了前幾年到中國作尋根旅行以外，世上從來沒有任何地方像卡城唐人街一樣，給予我這種親切的感覺。就在那時，我意識到唐人街不僅是買中國貨和吃中餐的地方，她還代表著我們的根源和文化。

在加拿大，我們只有留在家裡，才能完全沉浸在中華文化中，只要踏出家門，就進入一個完全不同的環境。對於我們這些五歲前就移民到來加拿大的人來說，祖國的記憶已經很朦朧，除非我們有機會重遊故鄉。幸而我們的父母一直努力營造著充滿中華文化氣氛的家，我們仍然可以學到中華文化。卡城唐人街與我的家庭文化甚為相似，所以我將這地方視為自己的根。當我漸漸長大，越來越少時間在家的時候，也更少來到唐人街，這也是沒法子的事。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——因為她和我的家庭文化一樣。如今我已成家立室，我會延續父母經常帶我們來唐人街的傳統，也帶我的女兒來唐人街，讓她知道這是一個代表著她的家庭、文化和根源的地方。

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My Home in Calgary

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Executive Director: Lily Kwok

Project Coordinator: Michael Ha

Graphic Design: Annie Lam

Chinese Translation: Sing Tao Daily (The Epiphany of a Chinese Born Canadian Teenager),
Gwenneth Li (Al Duerr Interview), Sisi Lu (Introduction, Calgary Chinese Cultural Centre, My
Chinatown Story)

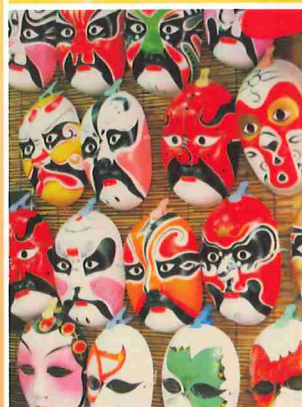
Chinese Proofreading: Sing Tao Daily, Lily Kwok, Sisi Lu

English Proofreading: Andrew Clapperton

Interviewer (Interviewee): Patti Wang (Ray Lee), Jack Xu (Ray Lee), Valerie Ho (Victor Mah),
Nicolle Amyotte (Victor Mah), LinLin Chen (Lyn Chow), Sherry Cui (Ralph Klein), Donovan
Gu (Ralph Klein), Tammy Yiu (Al Duerr), Valerie Ho (Sabrina Tong).

Timeline: Derrick Yick

Photos: Teddy Kwok (Sing Tao Daily), Sherry Cui, Michael Ha (CCCSA)



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