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Filozofická fakulta
Katedra anglistiky a amerikanistiky

Discrimination and Civil Rights in British Columbia

(Master Thesis)

Iveta Mikysková

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Supervisor: Mgr. Jiří Flajšar, Ph.D.

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Autor: Iveta Mikysková

Studijní obor: Anglická filologie

Vedoucí práce: **Mgr. Jiří Flajšar, Ph.D.**

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Iveta Mikysková

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ABSTRACT

The aim of this thesis is to analyze the discrimination and civil rights issue in British Columbia. The thesis tries to discover the main problems and solutions to this issue, as well as the historical background. The main focus is put on the population with Asian origin.

The first part comprises a brief introduction to the topic. The second part characterizes the history of immigration and multiculturalism in British Columbia from the first settlement to recent times. The third part concerns discrimination in British Columbia and concentrates mainly on racism and social inequality. The fourth part is focused on policy and civil rights in the province. It contains the main reformations, limitations and statutes of British Columbia which deal with discrimination. The fifth part analyses history, discrimination, ethnic problems and integration of Asian community. Also some examples of discrimination cases are presented. The sixth part brings summary and conclusion.

Key words: British Columbia, Vancouver, immigration, multiculturalism, discrimination, racism, Asians

ANOTACE

Tato práce se zabývá analýzou diskriminace a lidských práv v Britské Kolumbii. Snaží se nalézt hlavní problémy, řešení a také historické pozadí. Pozornost je z velké části zaměřena na obyvatele, kteří jsou asijského původu.

První část práce utváří stručný úvod do dané tematiky. Druhá část charakterizuje historii imigrace a multikulturalismu v Britské Kolumbii od prvního osídlení až po současnost. Třetí část se zabývá otázkou diskriminace v Britské Kolumbii a zaměřuje se zejména na rasismus a sociální nerovnosti. Čtvrtá část se soustřeďuje na politiku a občanská práva provincie. Obsahuje hlavní reformy, omezení a zákony Britské Kolumbie, které se zabývají diskriminací. V páté části je rozebrána historie, diskriminace, etnické problémy a integrace asijské komunity a jsou také předloženy případy spojené s diskriminací. Šestá část práci shrnuje a uzavírá.

Klíčová slova: Britská Kolumbie, Vancouver, imigrace, multikulturalismus, rasismus, Asiaté

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1 INTRODUCTION

The aim of this thesis is to analyze discrimination and civil rights in British Columbia in the past as well as in recent times. It will try to discover if discrimination is still persistent in the society of the province. The main focus will be put on Asian population because it is the largest non-white community which is living in British Columbia. The most mentioned will be Chinese because there is large proportion of them in the province and the city of Richmond, which belongs to the Greater Vancouver Area, is considered to be the most Chinese city in North America. Therefore, the whole fifth chapter will be devoted to Asians.

The thesis will start with a brief history of immigration in British Columbia. As a matter of fact, apart from aboriginal people, the province of British Columbia consists of immigrants or descendants of immigrants. Immigrants who established the province were white English-speaking Europeans and they have been always the dominant group there. People who were non-European, non-white or non-English-speaking became disadvantaged and also discriminated. The third chapter of the thesis will focus on the problems of discrimination and racism in the province. It will concentrate on discrimination of native people, gender discrimination, discrimination in education and at workplace, and on discrimination of visible minority groups. All parts will be mainly focused on non-white population as these people are often affected by discrimination and inequality. The end of the chapter will also mention reversed racism and the importance of media.

The fourth chapter will be concerned with policy and civil rights in British Columbia. Modern governments of the province have tried to be multicultural and anti-discriminatory. However, it was not like this always in the past. The chapter will show the development of the policy which tends to fight against inequalities in the province. The development of the welfare system will be outlined and issues of immigration and refugee policy, multiculturalism policy, social benefits and statutes and bodies which deal with these issues as well as with discrimination will be examined.

As has been already mentioned above, the fifth part will be focused on Asian people and discrimination against them. The last part will show the results of the analysis

of discrimination and civil rights in British Columbia and it will also summarize and conclude the thesis.

2 THE HISTORY OF IMMIGRATION IN BRITISH COLUMBIA

2.1 Early discoveries

It is believed that first people who came to the place which is now known as British Columbia appeared probably twenty thousand years ago. The number of people who came there rapidly increased in about 12,000 B.C. when the ice age faded. People spread across the region and it is estimated that till the late eighteenth century almost half of all the aboriginal people in Canada lived there. In the course of time, they built their own culture which was very developed and sophisticated. Significant elements in everyday life were respect and rituals. People also put considerable emphasis on education. However, later contact with other nations changed indigenous peoples' lives considerably. It is believed that contact with European people stimulated materialistic culture among the native people living in British Columbia.¹

First contacts between indigenous peoples and Europeans appeared in the late fifteenth century. It is possible that an Englishman Francis Drake was the first European who reached the British Columbia's coast. However, Europeans did not intend to colonize British Columbia. They rather wanted to capitalize the land economically because they were searching for routes to Asia. Portuguese, Spaniards, French and British had all this aim. Spaniards even proclaimed that whole Pacific is under the Spanish Crown. However, with the exception of finding the routes, these nations did not see any economic potential in British Columbia.²

In the early seventeenth century, Russians commenced expeditions to British Columbia too. They were organized under the command of a man named Bering who at his first expedition discovered that America is a separate continent. The second expedition was aimed at colonization opportunities. Bering initiated contact with native people and he brought a vast amount of pelts of sea otters to Russia. This act can be considered as a beginning of fur trade on the Pacific Northwest. Russians wanted to keep their action in secret, however, it was impossible. Soon, the information of fur trade began to spread.

¹ Jean Barman. *The West Beyond the West: A History of British Columbia* (Toronto: University of Toronto Press, 2007), 13-15.

² Barman, *The West Beyond the West*, 17-18.

Russians, as well as other Europeans realized that British Columbia might have finally some economic wealth.³

2.2 Fur trading

In the eighteenth century, fur trade became highly developed in British Columbia. Native people were very willing to cooperate with other nations. They were exchanging pelts of sea otters for other goods. Many ships arrived to British Columbia because fur was highly appreciated and relations with native people were favorable. “Over 170 separate ships from several nations traded in the Pacific Northwest during the peak years of exploitation between 1785 and 1825.”⁴ The biggest competitiveness was among Britain, France, Russia, the United States and Spain.

Britain had the biggest advantage over the other nations regarding fur trade. “Its mercantilist policies of granting a monopoly to companies capable of exploring the trade under the umbrella of the state were already in place.”⁵ Britain also received almost all the fur from British Columbia. This advantage of Britain did not appeal to other nations, especially to Spaniards, who were afraid of permanent settlement of other nations in the area over which they declared sovereignty. However, later on, Spain made an agreement with Britain that both nations could trade in the areas of Northwest Pacific and few years later Spaniards even turned their attention to other places than to British Columbia. In the late eighteenth century, also Britain and other nations receded from British Columbia because the trade became more expensive and sea otter was on the edge of extinction.⁶

Overall, it can be said, that almost whole eighteenth century in British Columbia was a century of maritime exploitation which brought fortune from fur trades and many scientific knowledge of the Pacific Northwest. However, this century had a little effect on forming the future British Columbia and its colonization.⁷ Who was affected the most, were undoubtedly native people. Their way of life was completely changed. Many changes were caused by the contact with Europeans. They spread epidemic diseases, stimulated

³ Barman, *The West Beyond the West*, 18-19.

⁴ Barman, *The West Beyond the West*, 23.

⁵ Barman, *The West Beyond the West*, 24.

⁶ Barman, *The West Beyond the West*, 23-29.

⁷ Barman, *The West Beyond the West*, 30-31.

migration and introduced iron-age to British Columbia. Native people also came into contact with weapons and alcohol which had devastating effects on them.⁸

2.3 Overland exploration

In the late eighteenth century, overland exploration in British Columbia started to develop. Gradually, also inland of British Columbia was recognized as a main source of fur. Not only otter pelt but also beaver pelt became lucrative for European people. Two competitive trading companies, the North West Company and Hudson's Bay Company, were trading with fur in British Columbia. The North West Company was dominated by Scots and was held between 1779 and 1821. The strategy of this company was to have good relationships with native people. The North West Company also contributed to the exploration of the north-west and they built many forts there.⁹

Hudson's Bay Company was dominated by Englishmen and was established in 1670. This company supported more aggressive and mercantilist strategy. In 1821, Hudson's Bay Company received a monopoly right by British Parliament in the Pacific and the north-west and the North West Company was merged with it. "The new monopoly thus extended west from Hudson Bay to the Pacific Ocean, even though Britain possessed little or no political sovereignty over much of this immense territory."¹⁰ Hudson's Bay Company made many negotiations with native people and they penetrated to the interior Northwest Pacific. They also built many trading posts and forts in the north-west, for an instance fort Vancouver and fort Victoria, and several hundred people settled there.¹¹

In the 1830s, the United States started to claim the Oregon Territory and the Pacific Northwest and many expeditions were held to these areas by them. There were many disputes between Britain and the United States, however, both countries arrived at a compromise and in 1846 the Treaty of Washington was signed. This treaty delimited the boundary between the two nations and all of the Vancouver Island was declared to be British.¹² After the Treaty of Washington in 1846, Britain withdrew from the Pacific

⁸ Craig Brown. *The Illustrated History of Canada* (Toronto: Key Porter Books, 2002), 7.

⁹ Brown, *The Illustrated History of Canada*, 229-230.

¹⁰ Barman, *The West Beyond the West*, 39.

¹¹ Alexander Begg. *History of British Columbia* (Toronto: University of Toronto, 1894) 122-129.

¹² Barman, *The West Beyond the West*, 48-50.

Northwest because Britons still did not consider this area to have a significant economic and strategic potential. They handed the territory over to Hudson's Bay Company. "The Hudson's Bay Company, now headquartered in Victoria, oversaw not only the fur trade but also economic diversification and non-native settlement."¹³ Without Hudson's Bay Company and its trade, lead and negotiations, the province of British Columbia would have never been established

2.4 Gold rush era

In the half of the nineteenth century, new resources were explored in British Columbia. Coal attracted several people to move to the area and to work there as miners, among these people were for an instance Chinese. It did not attract many Britons because it was complicated to get to British Columbia from their country.

New explored resource was also gold. The great gold rush at the Fraser River burst in 1858 and appealed many gold miners from different countries, for an instance Americans, Europeans, Chinese and blacks.¹⁴ "At the beginning of the British Columbia gold rush the population of the principal supply centre of Victoria was under three hundred, and although it reached perhaps six thousand at the height of the rush, it only retained at most three thousand over the long term."¹⁵ Despite the fact that the gold rush did not bring any population boom, it fairly increased the population of British Columbia in the nineteenth century. The great minority formed Chinese who arrived directly from China or from the USA.

Victoria grew bigger, it was transformed and British government took responsibility over the whole territory of British Columbia. Victoria also became the capital of this territory. The state of British Columbia was established in 1866 by merging two colonies, British Columbia and Vancouver Island. By this merge, British government saved much money because for both colonies, the same stamps and officials were designated.¹⁶ Later, in 1871, British Columbia also joined Canadian Confederation and

¹³ Barman, *The West Beyond the West*, 52.

¹⁴ Barman, *The West Beyond the West*, 54-66.

¹⁵ Barman, *The West Beyond the West*, 62.

¹⁶ Brown, *The Illustrated History of Canada*, 331.

became the province of Canada. The accession particularly encouraged depressed economic conditions of the area.

2.5 Railway system

British Columbia desperately needed an efficient transportation system for its economic development thus many projects were devised. Empress ships were very important for province's transportation and development of Vancouver, because they established services to Asia, especially to Japan and China.¹⁷ In the 1860s also large road-building project started. However, this project was very expensive and not much efficient. Thus it was decided to construct a transcontinental railway system in British Columbia which became a part of the new Canadian Pacific Railway.

The construction of the Canadian Pacific Railway system was very complicated and costly project. For an instance, only to find an ideal railway route was very expensive and time-consuming. The other issue was the fact that several thousand workers had to work on the construction of this railway line. Among the workers were many Chinese people because they were very hard-working, sober and they were content with low salary. In the 1880s, around fifteen thousand Chinese workers were imported to Canada.

In 1885, the great trans-continental line was finally opened. After this opening, travelling became easier, faster and more comfortable. This railway line considerably helped to mine transportation and also British Columbia's capital, Victoria, benefited from it. The city gained a great position, "being directly in the way of the north and south Pacific coast lines, both rail and water, as well as of the lines from Orient and Australia."¹⁸ The Pacific Railway was also connected with the steamships *the Empress of India*, *the Empress of China* and *the Empress of Japan*. The opening of the railway line had also good impact on the city of Vancouver which rose dramatically and almost fourteen thousand people lived there by the 1890s. The Canadian Pacific Railway brought new job vacancies to the city and employed more than five hundred people by 1891.¹⁹ Overall, the Canadian Pacific Railway energized the economic situation in British Columbia.

¹⁷ Brown, *The Illustrated History of Canada*, 359-360.

¹⁸ Begg, *History of British Columbia*, 449.

¹⁹ Barman, *The West Beyond the West*, 108-110.

2.6 Population boom (1886-1914)

British Columbia's population started to grow rapidly during the late nineteenth century and the beginning of the twentieth century. In other words, the immigration boom began with the construction of the Canadian Pacific Railway and continued until the First World War. One of the aspects which attracted new immigrants was employment. "Employment possibilities other than gold mining ranged from other forms of resource exploitation to administration, trade and entrepreneurship, the service sector, and agriculture."²⁰ The invention of telegraph in 1861 also brought new job vacancies to Canada. In British Columbia, there were more employment opportunities than ever before. People, who moved to this province at that time, were mostly Europeans and Chinese. Some of them were only seasonal workers, some stayed longer and some became settlers of British Columbia. After American Civil War, also some black people were deported to British Columbia. Other people who were coming to the province were for example Mexicans who were arriving mostly from California. However, almost all of the people who arrived there were men and there was a lack of female. Among the population in the 1870s there were approximately three men for one woman. Many of them were single or they arrived without their families. One of the reasons might have been the fact that there were more job opportunities suitable for men than for women.²¹

What contributed to the population growth in British Columbia next, were federal government's campaigns which promoted the country. Canada was presented as a country of promise and was introduced to Europe and the USA. The campaigns attracted thousands of people, mostly from Britain.²² British Columbia's economy was also growing in agriculture, fishing and forestry and brought many job vacancies which became attractive to many people. The Chinese population of British Columbia was more than double, the European population more than triple. "In the 1901 census British Columbia had 180,000 people, at least ten times what it had had in 1871."²³ And for the first time in British Columbia's history, the number of people who were born outside of Canada was higher than number of people born there.

²⁰ Barman, *The West Beyond the West*, 83.

²¹ Barman, *The West Beyond the West*, 100-107.

²² Brown, *The Illustrated History of Canada*, 360.

²³ Ibid

Immigration to British Columbia from various countries resulted in the fact that the country became very multicultural. The most visibly different were Chinese and native people which was the reason why they became to be discriminated. Mostly, they could do only the worst jobs and were paid less than other immigrants. Many Chinese wanted to earn enough money and then come back to their country. They did not intend to stay in Canada thus they did not try to assimilate to Canadian way of life much. Very often, they lived in Chinatowns, which started to appear in many British Columbia's communities.²⁴ Chinese population was increasing and anti-Chinese society occurred among Europeans. It resulted in the fact that "a federal Royal Commission on Chinese Immigration was established in 1884, followed a year later by parliamentary disenfranchisement of Chinese and the imposition of a \$50 head tax on new arrivals."²⁵ As a matter of fact, Chinese immigrants were workers who were needed in Canada because they were willing to do the worst jobs for low salaries. However, British Columbians were afraid of a growing number of them.

Also many immigrants from Europe came to British Columbia during the years of the population boom. Many Britons arrived to the province, it is estimated that it was 175,000 during that time. Despite the fact that they did not have much experience with agriculture from their country, they became successful farmers in Canada and many of them settled in Victoria. "While signs reading 'No Englishman Need Apply' occasionally appeared, suggesting that Englishmen had been found wanting—or too arrogant—by some employers, the majority fitted into the new society with relative ease."²⁶ For people from Britain, immigration was less complicated than for other nations and they were welcomed in the new country. Similarly, it was easy for Americans to assimilate in Canada because culture and society there were very similar as in the USA. The dominant group in British Columbia became a group of white English-speaking people. These people occupied the best work positions and had the highest salaries.

A high number of people also arrived from various parts of Europe. Among the immigrants were for an instance Norwegians, who often became successful entrepreneurs; Finns, Greeks and Italians. Also some immigrants from Eastern Europe, such as Ukrainians and Poles, immigrated to British Columbia during the years of the population

²⁴ Barman, *The West Beyond the West*, 133-135.

²⁵ Barman, *The West Beyond the West*, 135.

²⁶ Brown, *The Illustrated History of Canada*, 387.

boom. They intended to work in agriculture, however, some of them were very poor and they had to initiate in non-agricultural activities as were mining or lumbering. Often, they suffered from problems with English and assimilation and they tried to preserve their own culture.²⁷ Also many Irish people arrived to British Columbia. Most of them came earlier in the 1850s because of the Great Famine. However, many Irish immigrated also during the beginning of the twentieth century. They were appealed by new job opportunities.

Not only Chinese, but also other Asians were interested in British Columbia, particularly Japanese and East Indians. British Columbia became the province with the greatest number of Asians in Canada. Due to the Asians, the province's racism increased. Many riots appeared in the streets of big cities and new discriminatory acts were issued.²⁸

Britain's declaration on war against Germany during World War One resulted in stagnating economy and immigration to British Columbia was for some time suspended.

2.7 Immigration between WWI and WWII

After WWI, particularly during the second half of the 1920s, British Columbia's economy was flourishing again. The economy had also an impact on population increase and Vancouver belonged to the fastest growing cities in Canada. The 1921 census recorded that its population increased by 48 per cent.²⁹ Not only Vancouver, but also other cities of British Columbia were flourishing, for an instance Victoria and New Westminster.

In 1923, Chinese immigration to Canada became prohibited as the dominant Canadian society started to be afraid of the high number of Chinese people. Over more than twenty years, only around forty Chinese entered Canada. The character of Chinatown remained the same only in Victoria and Vancouver, in other towns, they withered away. Racism also became visible on Japanese immigrants as their number was rising too and they became competitors to Europeans in employment.³⁰

²⁷ Brown, *The Illustrated History of Canada*, 387-390.

²⁸ Barman, *The West Beyond the West*, 138-146.

²⁹ Brown, *The Illustrated History of Canada*, 430.

³⁰ Barman, *The West Beyond the West*, 233.

In the 1930s, worldwide economic depression lowered immigration to British Columbia again and time of high unemployment began. This crisis continued till 1945 when World War Second ended.

2.8 Post-war immigration

After WWII, British Columbia experienced an economic expansion and it demanded new skilled as well as unskilled workers. Therefore, the Chinese Exclusion Act was cancelled. Who were discriminated after the war, were mostly Japanese. Many of them were evacuated from the country. Canadians preferred immigrants from Europe or from Commonwealth countries. In the post-war years, many Europeans came to British Columbia, mostly Italians and Germans but also Czechs, Ukrainians, Hungarians and Dutch. The Canadian population increased to 24 million by 1981, in British Columbia to 2.7 million and this province became one of the most populated provinces of Canada.³¹ British comprised 55.5 %, Continental Europeans 32.2 % and Asians 7.5 %. In 1981, the total population of British Columbia became 3.3 million.³²

Other immigrants were still coming from Asia; Chinese and East Indian population dramatically grew and there was also a great increase in arrivals from Hong-Kong, Korea, Vietnam and Pakistan. The proportion of Asian immigrants rose to 34 per cent, while proportion of Europeans fell only to 30 per cent. The most of Asians lived in the Greater Vancouver area.³³

2.9 Immigration of the twenty-first century

British Columbia of the twenty-first century has become connected with multiculturalism. It is a country of various nations and immigration is probably a process which will never finish there. Immigrants comprise more than a fourth of the total population. “The Canada 2006 Census enumerated 1,119,200 foreign-born individuals in British Columbia. They accounted for 27.5 % of the province’s population, up from 26.1 %

³¹ Barman, *The West Beyond the West*, 312-313.

³² Barman, *The West Beyond the West*, 379.

³³ Barman, *The West Beyond the West*, 342.

in 2001 and 22.3 % in 1991.”³⁴ Regarding ethnic origin, the most of the population formed English (25.58 %), Canadians (24.28 %), Scottish (19.36 %), Irish (14.55 %) and Germans (12.94 %). Other ethnicities were Chinese, French, East Indians, Dutch and Ukrainians.³⁵ Besides other things, the Census of 2006 showed that the highest number of foreign-born persons of British Columbia lived in Vancouver. More than half of the immigrants came from Asia, around one third from Europe and the other immigrants came predominantly from Africa.³⁶

British Columbia, as well as the whole Canada, has experienced another population boom since the beginning of the twenty-first century. There was a positive population growth in every province between 2006 and 2011. The most of the people live in the Canadian large metropolitan areas, among them is also Vancouver.³⁷ The Census of 2011 discovered that almost 4.5 million people lived in British Columbia and that between 2006 and 2011 the country gained 66 % of its population from immigration.³⁸ It is presumable, that immigration will increase in the next years in British Columbia too, as there are many job opportunities and decent immigration policy.

³⁴ “Living in Canada: British Columbia,” AK CANADA, http://www.akcanada.com/lic_bc.cfm (accessed October 10, 2013).

³⁵ Ibid

³⁶ “Immigration Population of British Columbia,” BC Stats, <http://www.bcstats.gov.bc.ca/StatisticsBySubject/Census/2006Census.aspx> (accessed October 14, 2013).

³⁷ “Census Highlights,” www.canada.com, <http://www.canada.com/technology/Census+highlights/6119661/story.html> (accessed October 14, 2013).

³⁸ “2011 Census of Canada,” BC Stats, <http://www.bcstats.gov.bc.ca/StatisticsBySubject/Census/2011Census.aspx> (accessed October 14, 2013).

3 DISCRIMINATION AND RACISM IN BRITISH COLUMBIA

“Some Canadians are more equal than others.”

This allusion to George Orwell’s *Animal Farm* might be pertinent to Canadian society throughout the history. Despite the fact that Canadian society of the twenty-first century is considered to be tolerant to immigrants and ethnic minorities, discrimination and racism are still pervasive there. One of the evidence might be the fact that racist organizations such as Ku Klux Klan still exist in British Columbia. White people seem to remain a dominant group in this province as well as in the whole Canada. However, many British Columbians deny that ethnic and social minorities suffer from racial discrimination and many of those who admit it claim that people are responsible themselves for being discriminated. They predominantly think that members of ethnic minorities should make efforts to learn English and to assimilate into Canadian society.

Among the most significant aspects regarding discrimination and disadvantage in British Columbia’s society belongs not only race and skin color; but also gender, class, place of birth, number of years a person lives and works in Canada and many other factors. Immigrants often experience economic disadvantage after their arrival to Canada. However, after the adaptation at work, this disadvantage usually decreases.³⁹

Racism and discrimination in British Columbia probably initiated with the arrival of Europeans. The first who started to be exploited became apparently native people. They were followed by Chinese and other nations in the next years as discrimination is undoubtedly bound to immigration. Until the 1960s, racism was visible almost everywhere in Canadian society. “Racism played a role in shaping individual attitudes, state policies and institutional arrangements in the economy, the political system and civil society.”⁴⁰ Since the 1960s, Canadian government has started to struggle against racism and it has also

³⁹ Sean P. Hier, B. Singh Bolaria. *Race and Racism in 21st-Century Canada: Continuity, Complexity, and Change* (Toronto: University of Toronto Press, 2007), 89.

⁴⁰ Vic Satzewich. *Racism & Social Inequality in Canada: Concepts, Controversies & Strategies of Resistance* (Toronto: Thompson Educational Pub., 1998), 13.

tried to help people who are affected by it. However, certain kinds of discrimination are still visible nowadays, for an instance at immigration selection.

Nevertheless, it is believed that a large part of the contemporary Canadian society tries to avoid racism completely and supports the concept of melting pot which is based on the assimilation of immigrants. This chapter will show how different groups of Canadians and British Columbians deal with discrimination and it will also focus on various aspects of racism and discrimination in British Columbia. Exploitation of native people, gender discrimination, discrimination at workplace and discrimination of visible minority groups will be discussed. Then, also issues of reverse racism and the influence of media will be analyzed.

3.1 Forms of racism

It is evident that systemic as well as cultural racism are noticeable in British Columbia's society. Systemic racism can be explained as a racism which is "entrenched in the laws, customs, and practices of the society or organization"⁴¹ and is mainly visible in employment. Cultural racism refers to the formulation that "the hegemony (dominance) of the dominant group's culture is expressed through various acts of omission or commission that redound to the detriment of those of other culture."⁴² This kind of racism is visible for an instance in education and mass media.

Generally, it is believed that a new form of racism which is called "new racism" is contained in contemporary society of British Columbia. New racism is often depicted as an indirect or covert form of racism. This kind of racism is mainly not visible on the surface but it is deeply rooted in the way of thinking of some people. It is usually depicted as a hidden attack on ethnic minorities. Then, also a term democratic racism is often used to describe racism of contemporary society of British Columbia. This kind of racism is based on contradiction; on the one hand, there appears an acceptance of democratic and equality principles in society, but on the other hand there are some traces of discrimination and negative feelings and behavior towards visible minority groups.⁴³

⁴¹ Satzewich, *Racism & Social Inequality in Canada*, 1998), 274.

⁴² Ibid

⁴³ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 123.

3.2 Exploitation of native people

The aboriginal people of British Columbia have been always considered to be a social group which is the most affected by racism and discrimination in the province. Soon after the arrival of Europeans, aboriginal people lost their culture and they had to accommodate to a different way of life. However, they did not struggle nor defense against Europeans much. During the periods of fur-trade and gold rush, they had very good relations with Europeans and they cooperated with each other. There were no big disputes and wars between them as in other parts of North America because Indians of British Columbia were generally very generous and hospitable to European people.

However, the contact with Europeans had harmful effects on Indians. First of all, they lost a considerable part of their land, many of them were marginalized and since the end of the nineteenth century they were put into Indian reservations. White people intended to assimilate them into white society and to replace their traditional religious beliefs by Christianity. Europeans separated many aboriginal children from their families and sent them to mission schools since the system of church-operated Native residential schools was established. Further, Indian men were forced to do farming, even though they considered it to be a womanish work and they felt humiliated by it. Native people were also obliged to speak only English; they should not have spoken by their native languages because Europeans were trying to civilize and Christianize them. They even prohibited a traditional Indian's gift-giving festival called *potlatch* because they considered it as an obstacle during this process.⁴⁴

After 1871, when British Columbia became a part of Canadian Confederation, legal position of native people was transformed. "Section 91 of the British North America Act made Indian peoples the responsibility of the federal government. Control was exercised through laws and regulations known collectively as the Indian Act."⁴⁵ The aim of the act was particularly to prevent native people from challenging the dominant society as white people wanted to sustain their dominance. Despite the fact that there was no obligation to constitute any rights to Indians in the Constitution Act, there appeared constant demands from the natives to extend their reserves. Several tribal nations joined together and they

⁴⁴ Brown, *The Illustrated History of Canada*, 439.

⁴⁵ Barman, *The West Beyond the West*, 154.

arranged a protest in Victoria in the 1880s.⁴⁶ “The chiefs requested larger reserves, treaties, and self-government under British law.”⁴⁷ The demands of native people were unsuccessful and dismissed by British premier though.

Overall, the contact with Europeans caused that number of native people in British Columbia was decreasing. At the beginning of the twentieth century, there were only around twenty thousand native people in British Columbia as many of them died from various diseases. They became infected by Europeans, for an instance, many of them died of tuberculosis. Indians also predominantly lived in poverty and started to consume alcohol in huge amounts. Many of them drank themselves to death. Nonetheless, Indians still have problem with alcohol nowadays as many of them are alcoholics. Other serious problems are gambling and obesity.

The fate of Indians and their decreasing number after the arrival of Europeans is appositely depicted in the play *The Damnation of Vancouver* written by Canadian poet and novelist Earle Birney:

“When the strangers came to build in our village
I had two sons.
One died black and gasping with smallpox.
To the other a trader sold a flintlock.
My son gave the gun’s height in otter skins.
He could shoot deer now my arrows fainted to reach.
One day he walked into the new whiskey-house
Your father built for us.
He drank its madness, he had the gun,
He killed his cousin, my brother’s firstborn...
The strangers choked my son with a rope.
From that day there was no growing in my nation.”⁴⁸

⁴⁶ Ibid

⁴⁷ R. K. Carty. *Politics, Policy and Government in British Columbia* (Vancouver: UBC Press, 1996) 50.

⁴⁸ Brown, *The Illustrated History of Canada*, 442.

The play might allude to several smallpox epidemics in the second half of the nineteenth century (the worst one killed about twenty thousand Indians who were living in British Columbia), then also to guns which Europeans brought to the province as Indians did not know firearms before. The other allusion is made on alcohol.

The efforts of Europeans to civilize Indians resulted in the fact that at the beginning of the twentieth century, there was a number of Indians who were educated and they professed Christianity. Consequently, many of them wanted to be embodied in the dominant society. However, Europeans did not like the idea that Indians would be taken as “equal.” Many Indians were applying for a job but they were very often refused. They experienced racism and they were pushing to go back to reserves. Despite the fact that native people wanted to adapt into the white society and by this they often lost their own identity, racism became an essential part of their everyday lives.⁴⁹

Nevertheless, native people started to struggle for their rights and in 1915 they established the first native organization in British Columbia called the Allied Indian Tribes of BC. This organization consisted of smaller interior and coastal groups of Indians.⁵⁰ “The Allied Tribes lobbied politicians in Victoria and Ottawa, seeking larger reserves and treaties, but now threatening the new tactics of going to court.”⁵¹ This tactics was successful; the highest court supported the rights of native people to their land and in 1927 an amendment to the Indian act was issued. This amendment stated that anyone who wanted to proceed with any native claim must have had consent from the government.⁵²

In 1969, the Prime Minister Trudeau and minister of Indian affairs Jean Chrétien issued the statute called White Paper which was very controversial because it ended the special status for Indians and their assimilation into society. This act caused that Indians were infuriated and they responded by the establishment of the Union of British Columbia Indian Chiefs which demanded to gain the land claims. The efforts of this union finally concluded to the fact that the White Paper was abandoned by the federal government.

The next two decades of the history of native people were connected with many judicial proceedings because native people still wanted to negotiate about the land claims

⁴⁹ Barman, *The West Beyond the West*, 172-173.

⁵⁰ Carty, *Politics, Policy and Government*, 50-51.

⁵¹ Carty, *Politics, Policy and Government*, 51.

⁵² Ibid

and to gain the aboriginal title. However, the treaties were not negotiated until 1994.⁵³ In 1997, the Supreme Court finally declared that aboriginal title is existent in British Columbia and that aboriginal treaties must be negotiated. Nowadays, the treaties still continue to be discussed. The province claimed approximately 80 percent of the land as being of its possession and had never formally ended the negotiations with native people.⁵⁴

At the end of the twentieth century, the most serious problems and issues of aboriginal people who were living in British Columbia were discrimination and racism, education, land claims, self-government and integration into society.⁵⁵ These problems persist up to the present time. One of the reasons is the fact that native people lack the positive identity which is a consequence of racism at schools and jobs. They also have a feeling that they do not belong to Canadian society. However, contemporary Canadian government and policy incline to support aboriginal people. For an instance, aboriginal people have their special rights and self-government. However, there were many disputes between Victoria and Ottawa when they were creating the native self-government and this issue became very problematic. The Indian Self Government Enabling Act was not established until 1996.

3.3 Gender discrimination

Also discrimination based on gender has appeared in British Columbia. The proof of it might be the fact that women became enfranchised not before 1917. Gender discrimination is also often intersected with race. A large number of women who immigrated to British Columbia from Asia, Africa and Caribbean have an experience with gender as well as racial discrimination.⁵⁶ Generally, British Columbia's women who belong to some ethnic minority are one of the most disadvantaged groups in the country's labor market. However, many of these women, especially East Indian women, do not try to find any job. They are very traditional and they hold the opinion that a woman should stay at home, look after a household and raise children. In addition, many of these women lack

⁵³ Carty, *Politics, Policy and Government*, 52-63.

⁵⁴ Carty, *Politics, Policy and Government*, 39.

⁵⁵ Satzewich, *Racism & Social Inequality in Canada*, 293.

⁵⁶ Satzewich, *Racism & Social Inequality in Canada*, 42.

higher education.⁵⁷ Many other women have problems with assimilation and English. Some of them find it very difficult to integrate into British Columbia's society. However, there are also women who do not want to assimilate at all.

3.3.1 Japanese women

A classic example of the gender and race discrimination might be women who came to British Columbia from Japan. Many of them who immigrated to the province before WWII experienced discrimination and difficulties in their lives and they were considered to be a part of the lowest social class. The hardest situation for these women came after the attack on Pearl Harbor in 1941 when they had to evacuate. "Some signed the repatriation paper and were deported, some went to the self-support camps, some went to the relocation camps in the B.C. interior."⁵⁸ A theme of Japanese evacuation was a serious issue after WWII and Japanese women became the most affected of it.

Japanese women who came to British Columbia in post-war years were still having problems with assimilation into Canadian society. Above all, they had serious problems with English; other problems were self-expression and they also missed Japanese customs. Nowadays, there are many Japanese widows who receive a pension in British Columbia; they mostly live in Chinatowns because they do not speak English.⁵⁹

3.3.2 Native women

Other example of gender discrimination in British Columbia might be Indian women. They have been always discriminated and excluded from their rights in British Columbia's society. For an instance, in the past, the Indian Act was saying that when an Indian woman marries a non-Indian man, becomes a widow or is abandoned by her husband, she loses her Indian status and therefore her aboriginal rights and franchise. However, the same did not stand for a man; Indian women were totally bound on their husbands. This gender discriminatory provision was abolished not until 1985 when

⁵⁷ K. Victor Ujimoto, Gordon Hirabayashi. *Visible Minorities and Multiculturalism: Asians in Canada* (Vancouver: Butterworths, 1980) 200.

⁵⁸ Ujimoto, Hirabayashi, *Visible Minorities and Multiculturalism*, 263.

⁵⁹ Ujimoto, Hirabayashi, *Visible Minorities and Multiculturalism*, 263-271.

Bill C-31 was issued.⁶⁰ Indian women were also not allowed to vote until 1951 which means that they could vote later than Indian men.

Generally, women who are non-white and non-European are the most affected group, regarding racism and sexism in British Columbia. “Racially oppressed women are more likely to confront racism and employment-related discrimination; increased vulnerability to poverty, domestic violence, and sexual assault; and decreased access to social and community services.”⁶¹ For an instance, there is number of domestic female workers from Philippines and West Indies in British Columbia. Many of them work as maids and nannies, however, they work for very low wages and they are often abused.⁶²

Since the 1990s, the government of British Columbia has tried more and more to avoid women’s inequality in the province. For an instance, the government created a Ministry of Women’s Equality “to ensure that issues relating to women’s equality are reflected in policy, legislation, and services in the government.”⁶³ Who fights for women rights intensively is also New Democratic Party which has already provided many actions which led to a better position of women in British Columbia’s society.

3.4 Discrimination in education

Equal opportunities for education were not the same for everyone in the past in British Columbia. For an instance, racial segregation of Indians, Chinese and black people existed in schools. On the contrary, it is believed that contemporary Canadian educational system tries to treat all the ethnic minorities equally. However, it seems to be still rather Eurocentric, male and white focused.⁶⁴ Nevertheless, the censuses from the second half of the twentieth century show that most immigrants, native people, ethnic and racial minorities accomplished higher education than is the national average. The best results

⁶⁰ “The Indian Act,” indigenousfoundations.arts.ubc.ca, <http://indigenousfoundations.arts.ubc.ca/?id=1053> (accessed October 26, 2013).

⁶¹ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 191.

⁶² Satzewich, *Racism & Social Inequality in Canada*, 88.

⁶³ Carty, *Politics, Policy and Government*, 266.

⁶⁴ Satzewich 132.

were among Asians, especially Chinese. Nowadays, there are also tendencies to transform schooling and education to become anti-racist.

3.5 Discrimination at workplace

It has been recognized that social position and ethnic origin are related in British Columbia's labor market. Various non-white minorities of British Columbia have been always discriminated regarding getting a job. They have had also lower salaries than white inhabitants. "Despite having higher rates of labour force participation, working more hours, and having higher levels of educational attainment, racially oppressed men and women earn less than their white counterparts."⁶⁵ Immigrants and non-white workers are often hired to works with bad working conditions and low salaries because of their ethnicity; employers often do not take their ability into consideration.

In 1995, the Employment Equity Act came into force in Canada. This act tries to support Canadian visible minorities, native people, women and people with disabilities at work. This act has already brought some positive results, for an instance higher wages for Chinese immigrants.⁶⁶ However, many immigrants of British Columbia are still disadvantaged at workplace and they still struggle for equality.

3.5.1 Asians

In the past, mostly Chinese people were hired to labor-intensive projects because white Europeans did not have much interest to do it as this kind of jobs was very demanding. Employers also knew that Chinese people would be content with low wages since they were considered to be a cheap labor. Overall, a large number of Chinese people in British Columbia still earn less money than is the national average. Racism is still stronger than the fact that many Asians and particularly Chinese who live in contemporary British Columbia are highly educated. One of the obstacles in getting a job is often their

⁶⁵ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 178.

⁶⁶ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 103-104.

English as Asians have frequently strong accent, their speech deviates from the Standard English and they lack fluency.⁶⁷

In the past, white workers thought that Asian workers steal labor to them; that is the reason why they excluded Asians from labor unions. “White union members included demands such as replacing Chinese workers with White workers, ending ‘oriental’ employment in mines and excluding Japanese workers from the fisheries by restricting and eventually eliminating their licences.”⁶⁸ Therefore, Asian immigrants established their own organizations and they resisted against their working conditions which were often different than those of white people. For an instance, they demanded higher salaries and shortening of working hours. These organizations contributed to formation of the labor committee for human rights in Vancouver which endeavored to avoid discrimination among Asian and additionally also among black workers.

In the 1940s, many openly-racist labor movements appeared in Canada. Participants of these movements wanted to exclude women and non-white people from Canadian labor market. Many of these movements were especially anti-Asian. In British Columbia, there existed movements called the Vancouver Trades and Labor Council or the British Columbia Fishermen’s Association. These labor movements were generally parts of bigger racist organizations, for an instance of Anti-Chinese Union. The main purpose of these organizations was to assail immigrants from Asia.⁶⁹

3.5.2 Aboriginal people

Other group which is highly disadvantaged regarding employment in British Columbia is a group of aboriginal people. The rate of their unemployment is very high, it is almost twice higher than is the national average and many of them are dependent on state support and welfare programs. This case relates predominantly to aboriginal people who live on reserves where barriers to employment as well as to education emerge. Both dependency on government and exclusion from work are crucial problems of aboriginal people in British Columbia.⁷⁰

⁶⁷ Satzewich, *Racism & Social Inequality in Canada*, 120-127.

⁶⁸ Satzewich, *Racism & Social Inequality in Canada*, 318.

⁶⁹ Satzewich, *Racism & Social Inequality in Canada*, 316-317.

⁷⁰ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 134.

Many aboriginal people work in primary and resource-based industries because they are often discriminated in the private sector where racism and discriminatory hiring appears. “Discriminatory practices or policies, for instance, may both contribute to and reflect negative stereotypes and damaging cultural representations such as images that suggest an incompatibility between Aboriginal people and works.”⁷¹ Aboriginal people are often considered to be those who do not want to work and rather receive unemployment benefits. However, aboriginal people tend to be excluded from work or employed in such positions which are associated with low wages and limited job security benefits.⁷²

3.5.3 Guest workers

Since 1981, many foreign guest workers have arrived to British Columbia. In the past, “the Canadian capitalist class preferred non-white or less-white guest workers for agricultural and industrial work, infrastructure and railway construction, and domestic work.”⁷³ This allocation partly appears also nowadays as many non-white guest workers are hired in agriculture or as domestic workers. However, a high number of hi-tech guest workers predominantly from Asia come annually to British Columbia too. Generally, Canadian foreign guest workers come predominantly from Asia and Pacific as more than 85,000 of them came to Canada in 2005. Then, there are also many workers from the USA, Latin America, Europe, Africa and Middle-East.⁷⁴

Regarding agricultural workers, most of them come from Mexico, Caribbean or Guatemala. In 2002, there were almost eleven thousand seasonal agricultural workers who came from Mexico since there is an agreement between Canadian and Mexican governments. These governments arrange working conditions and they screen the workers. Nevertheless, Mexican workers have to maintain strict discipline and many of them are exploited by Mexican government. Mexican government makes sure that workers are very poor and that they cannot resist against working conditions. Workers can neither bring their families into Canada.⁷⁵

⁷¹ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 136.

⁷² Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 141.

⁷³ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 152.

⁷⁴ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 155.

⁷⁵ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 161.

3.5 Discrimination of visible minority groups

According to Canadian Employment Equity Act, visible minorities are defined as “...persons, other than aboriginal peoples, who are non-Caucasian in race or non-white in colour.”⁷⁶ Visible minority groups have been for a long time one of the most discriminated and disadvantaged groups in British Columbia and nowadays two of every three immigrants who come to Canada belong to a visible minority group.⁷⁷ This part will concentrate on discrimination of Latin Americans as other visible minority groups are contained in other parts of the thesis.

3.5.1 Latin Americans

Recently, the most disadvantaged visible minority group of British Columbia became Latin Americans. They are the fastest growing minority in Canada; they comprise more than 1% of the whole Canadian population. In 2001, it was discovered that around 23,000 Latin Americans live in Vancouver. Most of them are foreign-born and come from Mexico or Chile. For the most part, they have Spanish as a mother tongue, however, almost all of them can speak English as well. Many of them are highly educated, nevertheless, they mostly work in manufacturing.⁷⁸ They also have lower incomes than is the national average as they receive approximately twelve percent less than non-visible minority Canadians.

Latin Americans are willing to assimilate into Canadian society since most of them feel that they belong to Canada.⁷⁹ “At the same time, though, many people of Latin American origin report they have experienced discrimination. In 2002, 26 per cent of Canadians of Latin American origin reported they have experienced discrimination or unfair treatment based on their ethnicity, race, religion, language or accent in the past five years, or since they had arrived in Canada.”⁸⁰ Discrimination of Latin Americans became serious problem in Canada as well as in British Columbia.

⁷⁶ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 89.

⁷⁷ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 105.

⁷⁸ “The Latin American Community in Canada,” Statistics Canada, <http://www.statcan.gc.ca/pub/89-621-x/89-621-x2007008-eng.htm> (accessed October 22, 2013).

⁷⁹ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 95.

⁸⁰ Ibid

An example of discrimination of Latin Americans in British Columbia might be the incident at the Pre-Olympic Games Construction in 2010 in Vancouver. This incident led to the legal proceedings because workers from Latin America felt that they were treated differently than other workers because of color of their skin and place of origin. They complained that employer's treatment, as well as terms and conditions of their employment, were contrary to British Columbia's Human Rights Code.⁸¹

3.6 Reverse discrimination

It is also interesting to look at different approach to discrimination as some British Columbians have a feeling that the government is so favorable to visible minority groups that it does not notice that there are also cases of reverse discrimination in British Columbia's society. Some people think that Canada accepts too many immigrants and tries to meet their requirements. Many do not agree with Canadian refugee system because country's access for refugees is almost unlimited and many of these refugees are false. Moreover, subsequent forced removal is very difficult and expensive.

Some examples of reverse discrimination or handicap of white English-speaking Canadians have been visible in the Greater Vancouver Area. In the 1980s and the 1990s there appeared a disapproval of the rebuilding of the city by Hong Kong immigrants. In this connection, local people also became affected by increased housing prices and by local property taxes. Then, many Asian shopping malls were built in the region. Some of these shopping malls, for an instance the Aberdeen Centre in Richmond, discriminated English-speaking Canadians from integration into services in the city center because there were no English signs in the shopping malls. There were also many misunderstandings and disputes between Chinese immigrants and long-standing residents in the Greater Vancouver Area and white inhabitants had a feeling that government was always more favorable to Chinese people than to them.⁸²

⁸¹ Jeffrey Shantz, "Discrimination Against Latin American Workers During Pre-Olympic Games Construction in Vancouver," Springer Link, <http://link.springer.com/article/10.1007/s10672-010-9166-7> (accessed October 20, 2013).

⁸² Kristin R. Good. *Municipalities and Multiculturalism: The Politics of Immigration in Toronto and Vancouver* (Toronto and Vancouver: University of Toronto Press, 2011), 185.

3.7 The influence of media

Media have always played a crucial role in the perception of multiculturalism, immigration and racism in British Columbia's society. There are many provincial, local, as well as non-English media in the province. For an instance, there are four multilingual television stations in Vancouver and many ethnic media outlets. The most of these outlets are Korean. There are also many Chinese, Punjabi or Korean newspapers as these are the most usual mother tongues in Vancouver, if English is not taken into consideration.⁸³

British Columbia's government is aware of the influence of media and tries to prevent it from launching false information. For an instance, in the Greater Vancouver Area, there exists a watch program which controls Chinese-language media. This program was founded after the affair when "civil servants attributed misinformation disseminated by the Chinese-language media to the Chinese community as a significant trigger to the explosive 'group homes controversy.'"⁸⁴ The government wants to protect Chinese people from misunderstanding information, however, the watch program is often considered to be controversial as it can imperil freedom of speech. Some people also consider it as discriminatory against Chinese people.

It is believed that newspapers *Vancouver Sun* influenced transformation of the city of Vancouver in the 1990s. For an instance, it had a negative impact on the perception of racism. It published articles which were saying that the immigration from Hong Kong is implicated in increasing housing prices. It is possible that these articles increased the racism against people from Hong Kong in Vancouver. However, the newspapers also published articles where academic experts explained that the population growth is inevitable and logical which could have more positive results regarding racism in the city.⁸⁵

Media have also created a very bad picture of people who profess Indian religion Sikh in Vancouver. In media, Sikhs have been often depicted as violent and troubled people who cause disputes and problems. According to G. S. Basran, "media coverage of

⁸³ Sherry S. Yu, Catherine A. Murray, "Ethnic Media under a Multicultural Policy: the Case of the Korean Media in British Columbia," Project Muse, <http://muse.jhu.edu/journals/ces/summary/v039/39.3.yu.html> (accessed October 24, 2013).

⁸⁴ Good, *Municipalities and Multiculturalism*, 164.

⁸⁵ Good, *Municipalities and Multiculturalism*, 165.

conflicts within the community has ‘shaped public opinion and the perception of a community.’⁸⁶ However, media were often sensationalist, exaggerating and generalizing.

⁸⁶ Good, *Municipalities and Multiculturalism*, 171.

4 POLICY AND CIVIL RIGHTS

Throughout the history; many policies, civil rights and laws relating to multiculturalism, discrimination and equality were established in Canada. Many of them were also established in British Columbia as the province owns a vast number of its own laws. British Columbia generally tends to encourage multiculturalism as it is believed that the province's "diversity is a source of economic development and contributes to its international profile."⁸⁷ This chapter will initially focus on welfare system of British Columbia and will continue with the policies and laws which deal with discrimination, racism, immigration, multiculturalism, human rights and equality. The last part will also introduce two political parties which concentrate on these issues.

4.1 British Columbia as a welfare state

At first, it is necessary to explicate a term welfare state. Generally, a welfare state is a state which is responsible for providing social support and securing a national minimum standard to certain groups in the society, such as to poor, disabled and elderly people. "The history of the welfare state in industrialized countries has been in part about modifying economic market forces and softening the hard edges of capitalism."⁸⁸ Canada, as well as British Columbia, is often called a welfare state because it has strong and highly developed welfare system. British Columbia developed itself into the welfare state predominantly during the 1960s and then in the 1990s almost three-quarters of national budget were used on social spending. Nowadays, the province still spends about 75 % on welfare which concludes mainly social spending, healthcare and education.

The welfare system primarily aims at improving the quality of life of British Columbians. The other purpose of this system is to eliminate the inequalities among population. However, not all British Columbians are agreeable with all the programs of the welfare policy. They tend to support welfare programs for children, disabled and elderly people, whereas they tend to support less those who are immigrants or unemployed.

⁸⁷ Carty, *Politics, Policy and Government*, 178.

⁸⁸ Carty, *Politics, Policy and Government*, 236.

British Columbia's welfare system is very wide and does not include only social spending, healthcare and education. "It also encompasses matters of aboriginal affairs, human rights, justice, corrections and policing, recreation, sports, tourism and leisure, the arts, multiculturalism, consumer protection, income maintenance, immigration, women's equality, employment and labour market, and housing."⁸⁹ British Columbia's welfare system consists of five sectors: the state sector (public sector), the informal sector (for example support for families and ethnic groups), the voluntary sector (non-profit agencies), the aboriginal sector and the private sector (for example individual enterprises).⁹⁰

The welfare system and social policy of British Columbia were evolving primarily in four periods according to Michael J. Prince. The first period ranks from 1871 to the 1940s. This period is important for forming many programs, departments and associations. In 1917, Labor department was established and three years later also Education department was formed. In the 1920s, other programs such as minimum wage laws, worker's compensation program, public assistance program, mother's pension plan and program of old age pensions were established in the province. Furthermore, in 1931, a program of medical care for the poor was formed in British Columbia. This program was very important and beneficial and was followed by other programs, especially by the unemployment aid programs in the 1930s.⁹¹ In 1936, British Columbia also became the first province in Canada with state health insurance.⁹²

The second period of forming the welfare system in British Columbia was running during the 1940s and 1982. These years saw the creation of a modern health care system, the postsecondary education system, the income security system, the social services network, and the social housing stock. In 1949, also the Hospital Insurance Service was established in the province.⁹³ This period is also considered to be a time of flourishing economy, as well as welfare system, in British Columbia. In the second half of the period, many other programs and plans were launched, for an instance the Canada Pension Plan, medical insurance, Canada Student Loan program and the Guaranteed Available Income for Need (GAIN).⁹⁴

⁸⁹ Carty, *Politics, Policy and Government*, 240.

⁹⁰ Carty, *Politics, Policy and Government*, 243.

⁹¹ Carty, *Politics, Policy and Government*, 248-249.

⁹² Barman, *The West Beyond the West*, 298.

⁹³ Barman, *The West Beyond the West*, 297-298.

⁹⁴ Carty, *Politics, Policy and Government*, 248-252.

The period between 1983 and 1991 is considered to be the third period of creating the welfare system in British Columbia. These years were typical for a curtailment of some social programs in the province. “The benefits of some specific groups were reduced: for young people aged twenty-five or under, for single parents with young children, for individuals with a physical or mental disability, and for persons awaiting unemployment insurance benefits.”⁹⁵ There was also a visible staff reduction in social services, such as in Family Support Worker Program or in Ministry of Human Resources. Some programs were even abolished, for an instance the Human Rights Commission.

The cuts of the government dismayed many inhabitants of British Columbia; they considered it as a lack of emphasis on equality in province’s policy. Government executed big cuts also in healthcare programs and some programs as Planned Parenthood and the Vancouver Women’s Health Collective were even revoked.⁹⁶ The major part of these cuts was performed during the government of the Prime Minister William Richard Bennett, who finally resigned from his office in 1986.⁹⁷

During the reign of the government of the next Prime Minister Vander Zalm from 1986 to 1991, the economy of British Columbia emerged from recession and was rising again. Vander Zalm was considered to be a populist politician, however, a favorable change in social policy and welfare appeared during his office.⁹⁸ “Funding for legal aid, student assistance, and services for persons with disabilities increased significantly.”⁹⁹ In the 1990s also a Premier’s Advisory Council for Persons with Disabilities, a Ministry of Native Affairs and a Child and Youth Secretariat were established in British Columbia.¹⁰⁰

The fourth period, between 1991 and 1996, is considered to be a time of maintenance and revise of a vast number of social programs in British Columbia. New Democratic Party, which was in power at that time, was enforcing a strong social security system. The government goals were predominantly to stabilize the health care system, to invest into education, to gain equality for women, to negotiate with aboriginal people and to help victims of discrimination. The government also authorized a new Medical and Health Services Act as well as a Ministry of Women’s Equality. In addition, they expanded

⁹⁵ Carty, *Politics, Policy and Government*, 255.

⁹⁶ Carty, *Politics, Policy and Government*, 256.

⁹⁷ Barman, *The West Beyond the West*, 372.

⁹⁸ Barman, *The West Beyond the West*, 328.

⁹⁹ Carty, *Politics, Policy and Government*, 257.

¹⁰⁰ Carty, *Politics, Policy and Government*, 259.

the Ombudsman Office's jurisdiction and Human Rights Act and Commission. The government was also fighting against unemployment and poverty because there appeared a visible increase in poverty and unemployment rate in the 1990s. However, the government was also trying to prevent new immigrants from coming to the country as it enforced requirements for residency. This decision was contradictory; it was supported by some people while criticized by others, especially by non-white people.

British Columbia's social system of the twenty-first century is specific, for an instance, for a creation of child welfares. The child welfare in the country is provided through the Ministry of Children and Family Development and is legislated under the Child, Family and Community Act. In 2008, also the First nation welfare was established because there has been high percentage of aboriginal children in care as they comprise almost half of all the children in care in British Columbia. The aid has been also needed by aboriginal people who are unemployed and poor.¹⁰¹ In 2012, some other new welfare rules were issued by the government of British Columbia. These rules were issued in particular to help vulnerable families and to assist people with disabilities.¹⁰²

4.2 Immigration and refugee policy

At first, it would be useful to define basic classes of immigrants which are distinguished in British Columbia. "Under current policy, there are three basic classes of immigrants. They include: *independent class* who enter under a point system on the basis of their skills and education; *family class* who come into a country under the family reunification program; and thirdly, *refugees*."¹⁰³ Refugees are generally people who are afraid to return to their country because they have fear from persecution.

There are certain legislative statutes and bodies which administrate immigration policy in Canada. The most significant statute used to be the Immigration Act of Canada which was issued in 1976. The role of this act was to regulate immigration to Canada and it was based on the points system; applicants had to fulfill the requirements and then they

¹⁰¹ Pamela Gough, "British Columbia's child welfare system," Canadian Child Welfare Research Portal, <http://cwrp.ca/sites/default/files/publications/en/BCchildwelfaresystem54E.pdf> (accessed October 30, 2013).

¹⁰² "Common Sense Changes Encourage Work, Protect Vulnerable Families," Newsroom, <http://www.newsroom.gov.bc.ca/2012/06/common-sense-changes-encourage-work-protect-vulnerable-families.html> (accessed October 30, 2013).

¹⁰³ Satzewich, *Racism & Social Inequality in Canada*, 248.

were accepted as immigrants. Points were given “for occupational skills, ability to speak English or French, being an adult under a certain age and so on.”¹⁰⁴ The point system became reserved but the Immigration Act was replaced by Immigration and Refugee Protection Act in 2002. This act is described as “an act respecting immigration to Canada and the granting of refugee protection to persons who are displaced, persecuted or in danger.”¹⁰⁵ The body which also deals with immigration, as well as with citizenship in Canada, is the Department of Citizenship and Immigration which was formed in 1994.

Contemporary, there exist several economic immigration programs in Canada, among them the B.C. Provincial Nominee Program. “The PNP is operated by the Province of B.C. in partnership with the federal government through Citizenship and Immigration Canada (CIC).”¹⁰⁶ Provincial Nominee Program tries to contribute to British Columbia’s economy. It nominates candidates for permanent resident visas, tries to retain qualified foreign workers in the country and creates jobs for citizens of the province. Almost five thousand immigrants arrived to British Columbia through the PNP in 2010.

4.2.1 Immigration policy and racism

First of all, it is useful to depict kinds of immigration policies in British Columbia. According to Allan Simmons, there exist four kinds of immigration policies there: “racist, non-racist, anti-racist, and neo-racist.”¹⁰⁷ Racist policy says that a state can on one hand institutionalize racism and discrimination in society, but on the other hand, it can determine conditions for immigration, citizenship and even marriage. Non-racist policy tries to eliminate all features of racial discrimination from laws and state actions. Anti-racist policy additionally tries to eliminate the features of racial discrimination and it even tries to solve problems bound to immigration and racism.¹⁰⁸ In neo-racist policy, “both racist and non-racist elements co-exist, despite tensions.”¹⁰⁹ The neo-racist policy is the most visible policy in contemporary Canadian, as well as British Columbia’s society.

¹⁰⁴ Satzewich, *Racism & Social Inequality in Canada*, 101.

¹⁰⁵ “Immigration and Refugee Protection Act,” Justice Laws Website, <http://laws-lois.justice.gc.ca/eng/acts/I-2.5/page-1.html> (accessed October 31, 2013).

¹⁰⁶ “BC Provincial Nominee Program,” www.welcomebc.ca, <http://www.welcomebc.ca/Immigrate/About-the-BC-PNP.aspx> (accessed October 23, 2013).

¹⁰⁷ Satzewich, *Racism & Social Inequality in Canada*, 89.

¹⁰⁸ Satzewich, *Racism & Social Inequality in Canada*, 89-91.

¹⁰⁹ Satzewich, *Racism & Social Inequality in Canada*, 91.

However, some aspects can be also seen as non-racist and overall it can be said that the society of British Columbia consists of all of these four kinds of immigration policy.

The current immigration policy of British Columbia is based on higher salaries for immigrants, the increasing number of skilled workers and investors, better proficiency in English, higher education of immigrants and higher payment for processing immigrants' applications. However, this policy is often called to be racist because it might disadvantage non-white immigrants.¹¹⁰ Racism can also affect some parts of immigration policy, such as the integration of immigrants, their access to services or selection of applicants to immigration. Canadian immigrants are also seen as those who affect Canadian economy and employment. On one hand, they can improve Canadian economy, but on the other hand they can increase unemployment among non-immigrants.

4.3 A municipal role in multiculturalism policy

This chapter will concentrate on the municipal role in multiculturalism policy in British Columbia, more precisely in the Greater Vancouver Area because it is the most multicultural part of the province. The Greater Vancouver Area is a metropolitan area which consists of the Vancouver city as a centre of the region and its contiguous suburbs. The most multicultural suburb of this area is undoubtedly Richmond which is the most popular destination for immigrants in British Columbia; but also Surrey, Burnaby and Coquitlam are not insignificant.

The province of British Columbia hardly supports the municipalities in the issue of multiculturalism policy. Despite the fact that municipalities do not have any formal role in the integration of immigrants, they often feel responsible for it as well as for multiculturalism development. Thus, the municipalities of the Greater Vancouver Area play an important role in the integration of immigrants, in their access to city services and also in public education.¹¹¹

Since there are many wealthy immigrants who come especially from Asia and who invest money into the region, many political leaders of the Greater Vancouver Area

¹¹⁰ Satzewich, *Racism & Social Inequality in Canada*, 96.

¹¹¹ Good, *Municipalities and Multiculturalism*, 144-145.

consider immigration as a significant element of the economic development of the region. Many Chinese and Hong Kong immigrants have also invested into integration processes, for an instance, they provided Chinese-language books into libraries. There are also many developers who come from South Asia, particularly in Surrey. Municipalities encourage immigration and integration of Asians because they see an opportunity in establishing economic relationships with their home countries. They also see the potential of wealthy Asians to invest into the Greater Vancouver Area.

4.3.1 Multiculturalism organizations

In the Greater Vancouver Area; many organizations, associations and agencies which deal with multiculturalism have been established. Among them is, for an instance, Equal Employment Opportunities Office, the Social Planning Department or the Hastings Institute. Regarding the Hastings Institute, “this institute is a not-for-profit arm’s-length corporation of the City of Vancouver that provides diversity training to public- and private-sector organizations.”¹¹² This institute has also contributed to the employment equality in Vancouver and to creation of partnerships with many important Vancouver organizations. In Richmond, city agencies as the Richmond Intercultural Advisory Committee and Richmond Library were formed.

There is large number of significant settlement organizations in Vancouver. These settlement organizations provide help for immigrants to integrate into new society. For an instance, they perform cultural programs and services in many languages which are available for everyone.¹¹³ Among the most successful Vancouver settlement organizations belong Immigrant Services Society, the Multilingual Orientation Service Association for Immigrant Communities (MOSAIC) and the United Chinese Community Enrichment Services Society (S.U.C.C.E.S.S). S.U.C.C.E.S.S. was formed in 1973 and was intended as an organization which provides help to Chinese immigrants. However, in the course of time, it developed itself into the multicultural agency which provides assistance not only to Chinese but also to other immigrants. Then, there is also a socially progressive credit union

¹¹² Good, *Municipalities and Multiculturalism*, 149.

¹¹³ “Settlement Service Organizations in Peel,” www.immigrationpeel.ca, <http://www.immigrationpeel.ca/contact/gateways/settlement-service.asp> (accessed November 5, 2013).

called VanCity in Vancouver. This organization primarily provides loans for immigrants.¹¹⁴

Other organizations which play a pivotal role in the Greater Vancouver's multiculturalism are the Vancouver Foundation and the Laurier Institution. The Laurier Institution is a private non-profit organization which focuses on research, public education and awareness of social and economic diversity. Furthermore, also the Hong Kong and Shanghai Bank of Canada is considered to be an important player in multiculturalism policy in Vancouver.¹¹⁵

4.4 Retirement pensions and benefits

There exist two main pension programs in Canada; the Canada Pension Plan (CPP) and the Old Age Security (OAS). Almost everyone in Canada who is 65 or older receives benefits from these programs. Canadian Pension Plan provides not only retirement pensions, but also post-retirement benefits, disability benefits, survivor benefits, pension sharing and credit splitting for divorced or separated couples.¹¹⁶ Benefits from CPP receive people who worked in Canada and contributed to the system (they have to make at least one valid payment to CPP to receive the pension). "In March 2013, the average monthly amount for new retirement pension (taken at age 65) was \$656.66."¹¹⁷ The amount of the retirement pension also rises if inflation increases. The CPP is considered to be a munificent program and it is believed that it might be one of the reasons why foreigners choose Canada as their immigration destination.

Regarding Old Age Security, there are no direct payments into this system as it is financed by Canadian government. As a matter of fact, it is financed from general revenues of the government. This pension consists not only of Old Age Security Pension, but also of Guaranteed Income Supplement (GIS). GIS is a benefit which is paid to Canadian

¹¹⁴ Good, *Municipalities and Multiculturalism*, 154-156.

¹¹⁵ Good, *Municipalities and Multiculturalism*, 156-158.

¹¹⁶ "Canada Pension Plan," Service Canada,

<http://www.servicecanada.gc.ca/eng/services/pensions/cpp/index.shtml> (accessed November 3, 2013).

¹¹⁷ "Retirement Pension," Service Canada,

<http://www.servicecanada.gc.ca/eng/services/pensions/cpp/retirement/index.shtml> (accessed November 3, 2013).

inhabitants who are 65 and older and to those who have very low incomes. It might be also paid as an allowance and allowance for the survivor.¹¹⁸

4.5 Unemployment benefits

The unemployment benefits in Canada are overall called the Employment Insurance. People who lost their job not by their own mistake, pregnant women or sick people can receive the Employment Insurance. These groups of people can receive the benefits if they have paid money into the Employment Insurance system and they are unemployed. There exist more types of the Employment Insurance in Canada: Employment Insurance Regular Benefits, Employment Insurance Maternity and Parental Benefits, Employment Insurance Sickness Benefits, Employment Insurance Compassionate Benefits which are paid to people who cannot work temporarily because they have to care for some family member, Employment Insurance Benefits for Parents of Critically Ill Children and Employment Insurance Fishing Benefits which were established for people who work in fishing industry.¹¹⁹

4.6 Family support services

There is vast number of family support services and programs in British Columbia, among them are, for an instance; Professional Support Services, Parent Support program and Child and Youth Care Worker Program, which is a program providing assistance and help for children.¹²⁰ These services are plentifully used by non-white immigrant families. After WWII, also family allowances were formed. “In 1945 the federal government began paying a family allowance for every child under the age of sixteen, the age limit extended to eighteen for young people still in school in 1964.”¹²¹

¹¹⁸ “Old Age Security,” Service Canada, <http://www.servicecanada.gc.ca/eng/services/pensions/oas/index.shtml> (accessed November 3, 2013).

¹¹⁹ “Employment Insurance,” Service Canada, <http://www.servicecanada.gc.ca/eng/sc/ei/index.shtml> (accessed November 3, 2013).

¹²⁰ “Family Support Services,” Ministry of Children and Family Development, http://www.mcf.gov.bc.ca/spec_needs/family_support_services.htm (accessed November 3, 2012).

¹²¹ Barman, *The West Beyond the West*, 299.

4.7 Statutes and bodies

This part will shortly introduce the most significant Canadian, as well as British Columbia's statutes and bodies which deal with discrimination, immigration, multiculturalism and human rights.

4.7.1 Constitution Act

The Constitution Act of Canada was issued in 1867 and it was altered in 1982. The first part of the act forms Canadian Charter of Rights and Freedoms which guarantees fundamental freedoms, democratic rights, legal rights, equality rights or minority language educational rights for Canadian inhabitants. The Constitution Act also includes parts which deal with First Nations and immigration.¹²² British Columbia, as the only Canadian province, has also its own Constitution Act which was issued in 1996.

4.7.2 Human Rights Commission

“The Human Rights Commission, established by legislation passed in 1995, replaces the Human Rights Council established in 1984, which itself was a new structure replacing the Human Rights Branch, a semi-autonomous public service entity established by the Barrett NDP government.”¹²³ The Human Rights Commission serves as a judicial body which is empowered under the Canadian Human Rights Act and Employment Equity Act. The commission cooperates with Human Rights Advisory Council and Human Rights Tribunal. It can also take an advice from the ombudsman, who is a person who tries to protect people against discrimination. Generally, the Human Rights Commission is responsible for investigating cases and complaints based on discrimination, racism and inequality.¹²⁴

¹²² “Constitution Act, 1982,” Justice Laws Website, <http://laws-lois.justice.gc.ca/eng/const/page-15.html> (accessed October 31, 2013).

¹²³ Carty, *Politics, Policy and Government*, 195-196.

¹²⁴ *Ibid*

4.7.3 Canadian Human Rights Act

The Canadian Human Rights Act can be shortly described as “an act to extend the laws in Canada that proscribe discrimination.”¹²⁵ This statute was passed in 1977 and it is based on ensuring the same equality for everyone. It protects people from discrimination based on “race, national or ethnic origin, colour, religion, age, sex, sexual orientation, marital status, family status, disability, or conviction for an offence which a pardon has been granted or in respect of which a record suspension has been ordered.”¹²⁶ This act also describes practices which are considered to be discriminatory.

4.7.4 Canadian Bill of Rights

The Canadian Bill of Rights was passed in 1960. It is shortly described as “an Act for the Recognition and Protection of Human Rights and Fundamental Freedoms.”¹²⁷ This act was the first Canadian statute to deal with human rights at the federal level. Nevertheless, after the issue of the Canadian Charter of Rights and Freedoms, the Canadian Bill of Rights has been often considered to be ineffective and redundant. However, it still stays in effect.

4.7.5 The Employment Equity Act

Canadian Employment Equity Act was issued in 1986 and then amended in 1995. The purpose of this act is to respect equality in employment. It tries “to correct the conditions of disadvantage in employment experienced by women, aboriginal peoples, persons with disabilities and members of visible minorities by giving effect to the principle that employment equity means more than treating persons in the same way but also requires special measures and the accommodation of differences.”¹²⁸ The act consists of four parts which deal with employment equity, compliance, assessment of monetary

¹²⁵ “Canadian Human Rights Act,” Justice Laws Website, <http://laws-lois.justice.gc.ca/eng/acts/H-6/page-1.html> (accessed October 31, 2013).

¹²⁶ Ibid

¹²⁷ “Canadian Bill of Rights,” Justice Laws Website, <http://laws-lois.justice.gc.ca/eng/acts/c-12.3/page-1.html> (accessed November 3, 2013).

¹²⁸ “Employment Equity Act,” Justice Laws Website, <http://laws-lois.justice.gc.ca/eng/acts/E-5.401/page-1.html> (accessed November 3, 2013).

penalties and with general provision.¹²⁹ In British Columbia, also Equal Employment Opportunities Office was established which has a similar purpose as the Employment Equity Act.

4.7.6 The Multiculturalism Act

The current Multiculturalism Act of British Columbia was issued in 1996. Its purposes are for an instance to recognize diversity as an enriching part of the population of British Columbia and “to promote racial harmony, cross cultural understanding and respect and the development of a community that is united and at peace with itself.”¹³⁰ The main bodies which administrate the Multicultural Act are the Minister of State for Multiculturalism and the Multicultural Advisory Council which consists of British Columbians who have qualification in multiculturalism and anti-racism. The important body in British Columbia’s multicultural policy is also British Columbia Human Rights Tribunal.

4.7.7 The Indian Act

The Indian Act is a Canadian law which deals predominantly with the issues of Indian status, reserves and rights. The act was enacted in 1871 and is still in existence. However, it went through many transformations throughout the history and it has been often considered to be a very controversial act. At first, the relationship between Europeans and Indians was considered to be very paternalistic. Europeans were ignoring Indians’ needs and rights; Indians were oppressed and they were under the control of Europeans. Very contentious action was also the prohibition of *potlatch* in 1884. This ceremony was considered to be very primitive by European people; they did not respect Indian’s culture. Then, in the 1920s, Section 141 was added to the Indian Act. This section banned Indians to take any legal action. In 1951, the Indian Act was revisited, for an instance, Indians could organize legal counsel and the ceremony of *potlatch* was allowed again, as well as

¹²⁹ Ibid

¹³⁰ “Multiculturalism Act,” BC Laws,

http://www.bclaws.ca/EPLibraries/bclaws_new/document/ID/freeside/00_96321_01 (accessed October 24, 2013).

gambling. As was already mentioned above, the White Paper of 1969 was also very unpopular among Indians.¹³¹

The Indian Act is often criticized, for an instance, by Amnesty International and the United Nations as being against human rights because Canadian government can still legally control Indians through their status. Nevertheless, the Indian Act is also very important for Indians because it recognizes and confirms their historical and constitutional relationship with Canada.¹³²

Very controversial became also the creation of an aboriginal justice system. It underwent many changes, some communities have even their own policy and various forms of punishment for aboriginal people are discussed. What motivated the government to do these changes was the fact that almost 18 % of all prisoners in British Columbia are aboriginal people. The reason might be the fact that the justice system, which was created by white people, is not convenient for them because they have always had their own culture and logical perception which is different than that of white people.

4.8 Political Parties in British Columbia

Despite the fact that Liberals and Conservatives have been the only parties which ruled in Canada, they have not been always a part of British Columbia's provincial government. Apart from Liberals and Conservatives, there appeared parties such as Social Credit Party and New Democratic Party which ruled in the province. British Columbia's political parties are generally more diverse than Canadian ones and therefore it matters which party controls the province, for an instance, for the multicultural, immigration or welfare policy. Regarding these policies, it is believed that it makes a big difference if the New Democratic Party is in power or not. There have been also some controversial parties which were focused against immigration in Canada, among them the Reform Party which was the most distinctive one.

¹³¹ "The Indian Act," indigenousfoundations.arts.ubc.ca, <http://indigenousfoundations.arts.ubc.ca/?id=1053> (accessed October 26, 2013).

¹³² Ibid

4.8.1 The Reform Party of Canada

The Reform Party of Canada was a Western-based political party which existed in Canada between the years 1987 and 2000. This party was often depicted as populist and racist. The party's program was saying that "immigration policy must be focused primarily on the economic needs of Canada"¹³³ and that it is necessary to avoid illegal immigration. Despite the fact that the party refused that its policy might be racially oriented; others, especially opposite politicians and mass media, asserted contrary.

The party also wanted to alter immigration and multiculturalism policy in Canada. They wanted to limit the number of Family Class immigrants. In fact, this kind of immigrants was coming predominantly from Asia during the 1980s and the 1990s thus party's policy might have had racial subtext. The members of the party also demanded illegal immigrants to be deported from Canada immediately since they were mostly non-whites.¹³⁴

4.8.2 New Democratic Party (NDP)

British Columbia's New Democratic Party was formed in 1961 and it is a part of the Canadian social democracy. New Democratic Party intensely concentrates on the issues of organized labor, environment, women and ethnic and racial social equality, human rights, aboriginal rights and multiculturalism. It is often criticized that it is more focused on minor issues rather than on public policy. "When in power, New Democrats generally attempt to redistribute wealth through such measures as progressive taxation or more generous social programs."¹³⁵ New Democratic Party is also a party which invested the largest amount of money into social welfare programs. New Democrats contributed to the fact that these programs became highly developed.

The New Democratic Party have also encouraged many women's groups and established a Women's Committee in 1962 and Women's Rights Committee in 1971. "There is a natural fit between the principles of social democracy and feminism, especially in their shared commitments to a communitarian ethos emphasizing social justice, equality,

¹³³ Ibid

¹³⁴ Satzewich, *Racism & Social Inequality in Canada*, 248-252.

¹³⁵ Carty, *Politics, Policy and Government*, 315.

universal health care, and adequate income support for women and families.”¹³⁶ The New Democratic Party has also many supporters who are part of women and feminist movements and organizations. The party has relatively high number of women in cabinet and there was general effort to put more women to top levels at public services too.¹³⁷

The New Democratic Party transformed British Columbia into one of the most multicultural and pluralistic countries in the world. They have fought against discrimination and they have encouraged gay rights. They extended the Human Rights Act and they formed the first Multiculturalism Act in the country. The party also improved the conditions for negotiations with aboriginal people.¹³⁸ “The NDP government expanded the role and importance of the Ministry of Aboriginal Affairs, recognized aboriginal title, and advocated self-government.” The New Democratic Party helped Indians more than any other government, however, many people considered it inappropriate.

¹³⁶ Carty, *Politics, Policy and Government*, 317.

¹³⁷ Carty, *Politics, Policy and Government*, 330-331.

¹³⁸ Carty, *Politics, Policy and Government*, 331.

5 ASIANS IN BRITISH COLUMBIA

This chapter will focus on Asian population in British Columbia. The first part will shortly concentrate on Asian visible minorities in British Columbia, particularly on their history, integration and discrimination. The second part will present selected cases of discrimination of Asian population in the province.

5.1 Asian population

5.1.1 Chinese

The first Chinese immigrants came to British Columbia with the intent to stay there only for a short time. They were often called sojourners. Their aim was to earn much money and to return to China as wealthy men. That is the reason why they often arrived without their families and why they did not want to assimilate into Canadian way of life. Many Chinese men were considered to be a cheap labor; they worked on the Canadian Pacific Railway, in agriculture, coal mining or in salmon canning companies.¹³⁹

The beginning of Chinese immigration to British Columbia was accompanied with almost no restrictions. However, in 1884, a federal Royal Commission on Chinese Immigration was established and after 1885, every Chinese person had to pay a \$50 head-tax upon arrival to British Columbia. The amount of the head-tax was amended in 1887, 1892, 1900 and 1903 when it reached \$500.¹⁴⁰ There was also an attempt to exclude Chinese from some occupations and generally from the whole Canadian society.

Most of the Chinese could not afford to pay the head-tax. Some of them secured a loan from their relatives, however it took them very long time to pay it off, sometimes even more than ten years as their monthly wage was only around \$25. They neither could afford to bring their families to the country. However, the situation was different for wealthy clergymen and merchants. If their business was favored by the government of British Columbia, they did not have to pay the head tax and they could come to British Columbia

¹³⁹ Ujimoto, Hirabayashi, *Visible Minorities and Multiculturalism*, 35.

¹⁴⁰ Barman, *The West Beyond the West*, 135.

also with their wives and children.¹⁴¹ At that time, there were only few Chinese families in British Columbia and most of these families were families of wealthy merchants. This fact had a catastrophic effect on the development of Chinese communities in the province.

Despite the head-tax payment, there was still high number of Chinese people in British Columbia therefore the government banned Chinese immigration totally in 1923 and on those Chinese who were already living in the province were put severe restrictions. The Exclusion Act (The Chinese Immigration Act) was issued and stayed in an effect for twenty-five years.

Institutional racism caused that Chinese were living predominantly in Chinatowns and after 1923 many Chinese associations emerged in Canada. There have existed many types of them: community-wide associations which have often official status (for an instance Chinese Benevolent Association), clan associations which contain people who have the same surname, the district associations which contain people who come from the same district, the fraternal-political associations which focus on politics and welfare (for an instance Chinese Freemasons), trade associations, youth associations, theatrical associations, churches associations and newspapers associations.¹⁴² All of these types of associations can be found in Vancouver because there live the largest Chinese community in British Columbia.

An important milestone for Chinese immigrants became year 1947. The Chinese Immigration Act was repealed, Chinese could vote in federal elections and they could also work as lawyers, accountants and pharmacists for the first time. Subsequently, Chinese were given the same rights as other immigrants upon the issue of the Immigration Act in 1967.¹⁴³ Since that year, many people from China started to immigrate to British Columbia again.

After the protest movement in China in 1989, Canadian government established a special immigration program for Chinese students. "The policy allowed thousands of Chinese students, visiting scholars, and their family members to obtain landed immigrant status on compassionate grounds."¹⁴⁴ This program brought almost 45,000 Chinese to

¹⁴¹ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 239.

¹⁴² Ujimato, Hirabayashi, *Visible Minorities and Multiculturalism*, 25.

¹⁴³ "Moments of Chinese Canadian History," www.ccnc.ca, <http://www.ccnc.ca/toronto/history/timeline.html> (accessed October 23, 2013).

¹⁴⁴ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 112.

Canada between 1990 and 1994. And the numbers were still increasing, as between 1994 and 2004 almost 300,000 Chinese immigrated to Canada.¹⁴⁵ Nowadays, Chinese community is one of the most numerous visible minority groups in British Columbia and definitely the most numerous one among Asian groups.

Since the 1990s, many economic immigrants, in other words immigrants who come to country because they want to find employment there, have come to British Columbia. “The economic class of immigrants includes entrepreneurs, investors, self-employed people, and skilled workers and professionals.”¹⁴⁶ However, shortly after immigration, a large number of these immigrants have become disappointed because they experienced downward occupational placement. Many of those who worked as professionals in China do not work as professionals in British Columbia. Many of these immigrants complain that their work is not corresponding to their qualifications.

In British Columbia, there often appear individual, as well as structural barriers which impede the immigrants to work in a profession in which they are qualified. Among the individual barriers belong for an instance “the inability to meet occupational entry requirement, a lack of Canadian work experience, and an inadequate command of English.”¹⁴⁷ Especially a lack of work experience in Canada is very problematic as immigrants usually do not get an opportunity to obtain any experience like this because no one wants to employ them. Among structural barriers belong for an instance “unequal opportunity, devaluation of foreign credentials, and racism.”¹⁴⁸

5.1.2 Immigrants from Hong Kong

At the beginning of the twenty-first century, Vancouver, as the largest city in British Columbia, was often nicknamed “Hongcouver.” As a matter of fact, in the 1980s and the 1990s, the city experienced a big wave of immigration from Hong Kong. One of the reasons was the fact that Hong Kong, as a former British colony, was returned to

¹⁴⁵ Ibid

¹⁴⁶ Ibid

¹⁴⁷ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 115.

¹⁴⁸ Hier, Bolaria, *Race and Racism in 21st-Century Canada*, 120.

Chinese rule in 1997. Many people from Hong Kong came to Vancouver because they felt that it is a safe place for living.

These new immigrants from Hong Kong were often educated, English-speaking and wealthy. They changed the city of Vancouver considerably which brought also a wave of dissatisfaction by local people. Since people from Hong Kong built many large houses (often called “monster homes”) and Asian stores and restaurants, local people opposed that those buildings were so large and diverse from the traditional architectural style. Other issue was the increasing number of Chinese students on universities of British Columbia. Since these students were very diligent and had good study results, it was more difficult for other students to gain entry to universities. There also appeared a change in real estate market caused by people from Hong Kong. Many of them put their money into real estate properties because prices were much lower in Canada than in Hong Kong. Therefore, real estate prices increased dramatically in Vancouver and other cities of British Columbia.

However, immigrants from Hong Kong, especially wealthy investors, brought much money to Vancouver and this city started to be called “Asian Pacific.” Furthermore, Vancouver has become the most integrated Asian city in Canada because in almost every neighborhood have lived significant number of Asian people. It is believed by many people that Hong Kong immigrants have had a good impact on Vancouver. They transformed the city and its society, particularly they contributed to desegregation. Also higher education and professional labor have been transformed because of them. Additionally, there have been more foreign students at universities and clerical jobs are available not only for white people but also for Chinese.¹⁴⁹

5.1.3 Japanese

According to the Census of 2006, more than 37,000 Japanese were living in British Columbia; 20,000 of them in Vancouver. Many Japanese who live in British Columbia have university education; the most usually in mathematics, engineering or computer science. However,

¹⁴⁹ The Vancouver Sun, “Chinese Vancouver: A decade of change,” [www.canada.com, http://www.canada.com/vancouverstory.html?id=011b7438-172c-4126-ba42-2c85828bd6ce&k=44011](http://www.canada.com/vancouverstory.html?id=011b7438-172c-4126-ba42-2c85828bd6ce&k=44011) (accessed October 23, 2013).

there is a high unemployment rate of Japanese population in the province. Many Japanese have also very low incomes, predominantly unattached women.¹⁵⁰

As was already mentioned in one of the previous parts of the thesis, Japanese people of British Columbia were discriminated the most after the attack on Pearl Harbor in 1941. Many Japanese workers were dismissed, for an instance, all of those who were building Canadian Pacific Railway.¹⁵¹ British Columbians considered Japanese people as saboteurs and wanted them to leave the country. The cabinet minister Ian MacKenzie proclaimed: “It is the government’s plan to get these people out of B.C. as fast as possible. It is my personal intention, as long as I remain in public life, to see they never come back here. Let our slogan be for British Columbia: No Japs from the Rockies to the seas.”¹⁵² In 1942, a so called “protected area” was created in British Columbia and all the Japanese had to be moved from it. Furthermore, they were separated from their families; men were sent to road camps and women with children lived in poverty. As a matter of fact, most Japanese lived in poor shacks.

After WWII, approximately 23,000 Japanese were deported and 4,000 left Canada. There were many public protests held by Japanese and since 1949, they could finally live anywhere in British Columbia, as well as in the whole Canada. In the late 1980s, they eventually received an excuse and compensation from the Prime minister for difficulties that were caused to them.¹⁵³

5.1.4 Koreans

Also people of Korean origin make one of the largest visible minority groups of British Columbia. 55,000 Koreans were living in this province in 2001; 30,000 of them in Vancouver. Moreover, this community also grows very fast, faster than the overall population. The majority of Koreans in British Columbia are foreign-born since they are considered to be relatively recent immigrants. They started to settle no sooner than in the late 1960s.¹⁵⁴ Since the 1990s, also many Korean students came do British Columbia; they

¹⁵⁰ “The Japanese Community in Canada,” Statistics Canada, <http://www.statcan.gc.ca/pub/89-621-x/89-621-x2007013-eng.htm> (accessed November 13, 2013).

¹⁵¹ “Japanese internment,” CBC learning, <http://www.cbc.ca/history/EPISCONTENTSE1EP14CH3PA3LE.html> (accessed November 13, 2013).

¹⁵² Ibid

¹⁵³ Ibid

¹⁵⁴ “The Korean Community in Canada,” Statistics Canada, <http://www.statcan.gc.ca/pub/89-621-x/89-621-x2007014-eng.htm> (accessed November 10, 2013).

create the largest community of international students in British Columbia. In Coquitlam and Vancouver, there also appear Koreatowns. However, they are not officially designated as Koreatowns and they are not as highly-developed as Chinatowns. They are rather districts where a large number of Korean businesses, restaurants and stores appear.

Regarding assimilation, the first generation of Korean immigrants has, as other Asians, serious problems with adaptation into British Columbia's society. The main obstacles are usually different traditions and language. These problems often result in discrimination in society as well as at work. However, the assimilation of the second generation of Koreans is relatively good. Since they are born in British Columbia, the province's way of life is closer to them, their English is often very good and many of them are highly educated. These facts result in a decrease in discrimination against them.¹⁵⁵

5.1.5 East Indian people

The first East Indian people came to British Columbia at the end of the nineteenth century, probably in 1899. According to the Census of 1904, there were 258 East Indian immigrants in British Columbia.¹⁵⁶ The number of East Indians who immigrated to British Columbia from 1904 to 1966 was relatively small since the government was trying to avoid Asians from coming to the country and East Indian people were discriminated from immigration to British Columbia. However, after new and more favorable immigration conditions, the number of East Indians was rapidly increasing. In 2006, people from India accounted for 10.7 percent of foreign-born population of British Columbia.¹⁵⁷

Nowadays, many East Indians in British Columbia are educated and a high proportion of them have a degree in technical fields. Many of them are therefore employed in technical occupations. However, most of them work in manufacturing. Regarding unemployment of East Indian population in British Columbia, it is slightly higher than is

¹⁵⁵ Ujimato, Hirabayashi, *Visible Minorities and Multiculturalism*, 237.

¹⁵⁶ Ujimato, Hirabayashi, *Visible Minorities and Multiculturalism*, 65.

¹⁵⁷ "Immigration Population of British Columbia," BC Stats, <http://www.bcstats.gov.bc.ca/StatisticsBySubject/Census/2006Census.aspx> (accessed November 10, 2013).

the national average. Many East Indians also experienced some kind of discrimination, mostly based on their race and skin color.¹⁵⁸

5.1.6 Filipinos

Since 1967, also many immigrants from Philippines have come to British Columbia. In 2001, about 69,000 Filipinos lived in British Columbia and almost all of them in Vancouver. There are more women than men and most of the Filipino population of British Columbia lack university education. However, they do not have any serious problems with unemployment. The most often, they are employed in health care and manufacturing. However, they are underrepresented at management and government positions as well as in education. They have also lower incomes than is the national average.¹⁵⁹

The first Filipino immigrants came to British Columbia in the 1930s. It was mainly women who worked as nurses or teachers. Many Filipinos were also recruited in the 1960s. They worked predominantly in health care or as technicians. However, the number of Filipino nurses was the most striking; almost one third of all Filipino immigrants worked as nurses. However, as has been already mentioned above, Filipino nurses were often exploited because they had to work very hard for low wages and they were often abused as well.¹⁶⁰

Contemporary British Columbia is still a favorite destination of Filipino immigrants and the province still needs immigrants from their country. For an instance, in 2008, an agreement between British Columbia and Philippines was signed. British Columbia wanted to attract new Filipino workers because there was a labor shortage at some positions in the province. British Columbia's aim was to attract approximately 30,000 new Filipino

¹⁵⁸ "The East Indian community in Canada," Statistics Canada, <http://www.statcan.gc.ca/pub/89-621-x/89-621-x2007004-eng.htm> (accessed November 20, 2013).

¹⁵⁹ "The Filipino Community in Canada," Statistics Canada, <http://www.statcan.gc.ca/pub/89-621-x/89-621-x2007005-eng.htm> (accessed November 14, 2013).

¹⁶⁰ Ujimato, Hirabayashi, *Visible Minorities and Multiculturalism*, 311-313.

workers per year. Filipino government promised to protect the workers from discrimination and low wages.¹⁶¹

5.1.7 Pakistani

Over the last quarter-century, Pakistani people have become one of the fastest growing communities in British Columbia. In 2006, the number of Pakistani who lived in British Columbia was almost 8,000. “Pakistani immigrants have come to Canada for numerous reasons: to search for better educational facilities for their children, to obtain better housing, and to better themselves economically. They have come because of war scares, the population explosion, the rising cost of living, the lack of assurance about their future, and the high poverty levels in their home country.”¹⁶² Most Pakistani who came to British Columbia is educated and they do not have any serious problems with integration into society mainly because of their command of English. Usually, they come to the province to stay there permanently. However, they are often disappointed from the province’s society, mostly because it does not support their religion and customs.¹⁶³

Many Pakistani immigrants of British Columbia, as well as the whole Canada, live in poverty. In 2012, 44 % of them lived in poverty. Despite the fact that there is a high number of Pakistanis who work as professionals in British Columbia, many of them are also unemployed or work as taxi drivers. Pakistani people live usually in big families, however, they are rarely home-owners. Unemployment, low incomes, home-ownership and self-identity crises are nowadays the most serious problems of Pakistani population of British Columbia.¹⁶⁴

¹⁶¹ “B.C. signs deal with Philippines to attract more workers,” [www.canada.com, http://www.canada.com/vancouver/news/business/story.html?id=18c781d5-582b-4dab-a2a6-21ed9ad5449c](http://www.canada.com/vancouver/news/business/story.html?id=18c781d5-582b-4dab-a2a6-21ed9ad5449c) (accessed November 14, 2013).

¹⁶² Ujimato, Hirabayashi, *Visible Minorities and Multiculturalism*, 243-244.

¹⁶³ Ibid

¹⁶⁴ Murtaza Haider, “Pakistani-Canadians: Falling below the poverty line,” [dawn.com, http://dawn.com/news/718842/pakistani-canadians-falling-below-the-poverty-line](http://dawn.com/news/718842/pakistani-canadians-falling-below-the-poverty-line) (accessed November 15, 2013).

5.1.8 Vietnamese

After the end of the Vietnam War in 1975, approximately 6,000 Vietnamese landed in Canada. “Resettlement in a new land has brought a host of problems, especially for this group of refugees who hurriedly left their homeland under extremely difficult circumstances.”¹⁶⁵ The problem brought also the fact that there was no established Vietnamese community in Canada before.

Since 1975, the number of Vietnamese has been increasing dramatically. Nowadays, many Vietnamese live in British Columbia as 27,000 of them lived there in 2001. The majority of them are foreign-born and there are more women than men. Education attainment and unemployment rate of Vietnamese people is similar to national standards. A large number of Vietnamese work in manufacturing and there is also number of those who work in science or as technicians. Many Vietnamese are also self-employed. However, almost one fourth of the Vietnamese population has lower income than is the national standard.¹⁶⁶ “In general, as far as employment for Vietnamese immigrants is concerned, three primary problem areas may be cited: (1) the language barrier; (2) the lack of job skills applicable in the current labour market; and (3) the tightness of the job market as a whole.”¹⁶⁷ However, Vietnamese do economically relatively well at British Columbia’s labor market. Regarding discrimination, Vietnamese often experience disadvantage because of their ethnic origin and the command of English. They also experience problems with different culture and weather.¹⁶⁸

5.2 Cases of Asian discrimination

Throughout the history, there have appeared many cases of Asian discrimination in British Columbia. This chapter will display few of these cases from the past, as well as from recent times. The source for most of these cases was Canadian press.

¹⁶⁵ Ujjimato, Hirabayashi, *Visible Minorities and Multiculturalism*, 247.

¹⁶⁶ “The Vietnamese Community in Canada,” Statistics Canada, <http://www.statcan.gc.ca/pub/89-621-x/89-621-x2006002-eng.htm> (accessed November 15, 2013).

¹⁶⁷ Ujjimato, Hirabayashi, *Visible Minorities and Multiculturalism*, 252.

¹⁶⁸ Ujjimato, Hirabayashi, *Visible Minorities and Multiculturalism*, 254-255.

5.2.1 Anti-Chinese riots of 1887

The society of British Columbia was typical for being very racist against Chinese population at the end of the nineteenth century. There were many anti-Asian and anti-Chinese organizations in the province. This racial hatred culminated in the anti-Chinese riots in February 1887. The riots started with the meeting of Anti-Chinese Leagues in Vancouver which was calm at first, however “after the meeting was formally adjourned, someone called for ‘Those in favor of running out the Chinese tonight.’”¹⁶⁹ The participants of the meeting responded by shouting and a mob consisting of approximately four hundred people invaded Chinese camp at the Coal Harbor Bridge. The riots were violent and Chinese people were rough-handled. Furthermore, the participants of the riot set Chinese houses at another part of Vancouver afire. They demanded Chinese people to leave Vancouver. These riots are a good example of racial intolerance in British Columbia. It seems that Chinese people started to settle into Chinatowns because they felt more secure there.¹⁷⁰

5.2.3 The Vancouver riots of 1907

The racial hatred of Asians was proceeding also to the twentieth century; the proof of it might be the riots in Vancouver which burst out in September 1907. “An Asiatic Exclusion League, which had been formed as a working man’s association to protest what were perceived as unfair labour practices, scheduled a mass meeting on hearing rumours that another boatload of Asians was about to arrive.”¹⁷¹ Approximately ten thousand people participated in this meeting. They started with singing “Rule Britannia” and anti-Asian tirades in Chinese and Japanese parts of Vancouver. Eventually, they burst into Chinatown and the Japanese quarter “Little Tokyo.” The rioting lasted for about four hours and the mob was implicated in window-breaking and assaulting. Chinese people did not resist the mob, however, Japanese fought back.¹⁷² After the riots, the federal government declared: “This is at once a cause for rejoicing and for anxiety; rejoicing because the

¹⁶⁹ Woodson, “Chinatown Riot of 1887,” Siyi Genealogy, <http://legacy1.net/chinatown-riot-of-1887/> (accessed November 13, 2013).

¹⁷⁰ Ibid

¹⁷¹ Barman, *The West Beyond the West*, 146.

¹⁷² “1907: Anti-Asian Riots in Vancouver,” [www.bclearningnetwork.com](http://www.bclearningnetwork.com/LOR/media/SS10/Media/Immigration/anti_asian_riots.pdf), http://www.bclearningnetwork.com/LOR/media/SS10/Media/Immigration/anti_asian_riots.pdf (accessed November 13, 2013).

rowdies got a well deserved licking; anxiety because this may make the Japs very saucy, and render an adjustment of the trouble more difficult.”¹⁷³ The government also responded by creating limitations for Asian immigrants to come to Canada. For an instance, only four hundred Japanese could annually immigrate to the country.

5.2.4 Chinese exploitation in mining

In the past, there was a problem with exploitation of Chinese workers in mining industry. However, another controversy related to mining has appeared recently. The government of British Columbia issued visas for 2,000 temporary workers from China to work in mining in the province. However, the workers will be disadvantaged again as in the past, they will be paid less than Canadian miners are and they “will live in isolated camps at the underground mines in northeast B.C., just as in previous centuries.”¹⁷⁴ Furthermore, work in mines is a very dangerous job which British Columbia’s people do not want to do. On one hand it seems that the past repeats and that Chinese are discriminated again, but on the other hand the government of British Columbia provides new job vacancies for Chinese. However, this case was depicted as ambiguous and controversial and it was often called to be discriminatory.¹⁷⁵

5.2.5 Language discrimination

Many cases which were related to language discrimination have recently appeared in British Columbia. For an instance, at the beginning of 2013, a case of language discrimination at Richmond’s McDonald’s was a big deal in Canadian press. A woman of Chinese origin accused McDonald’s that its staff refused to serve her because they could not understand her English. The woman felt that she became a victim of discrimination only because of her bad command of English. Finally, she received an apology from the company. Nevertheless, some other Chinese consider this act as very common in

¹⁷³ Barman, *The West Beyond the West*, 147.

¹⁷⁴ Bill Tieleman, “Chinese Temp Miners, Pawns of Racism,” *the Tyee*, <http://thetyee.ca/Opinion/2012/10/16/Chinese-Temp-Miners/print.html> (accessed November 18, 2013).

¹⁷⁵ *Ibid*

Richmond and they demand service staffs to speak Mandarin as well because there are so many people of Chinese origin in the city.

Recently, there also appeared some cases of reversed discrimination in British Columbia which were related to language discrimination. For an instance, in March 2013, there were 1,000 people who signed a petition to limit Chinese language signs in Richmond. As there live almost 50 per cent people who are of Chinese descent in the city, there are some commercial districts where only Chinese signs can be found. People were asking Richmond City Council for “rules that would require ‘a minimum amount of English on any signage, shops or advertising.’”¹⁷⁶ As a response to this petition, Richmond City Council issued a document called Richmond Social Development Strategy which requires signs at commercial districts to be predominantly in English as it is the official language of the province.¹⁷⁷

5.2.6 Unequal treatment

Then, there are also cases of unequal treatment in British Columbia. For an instance, some people cannot enter a club, a restaurant or some building because of their ethnicity. In summer 2013, a group of people of East Indian descent was denied to enter to a bar in Langley in British Columbia. The East Indians appealed to the Human Rights Tribunal because they were convinced that they were not allowed to enter the bar only because of their skin color. Eventually, the Human Rights Tribunal admitted this case as being discriminatory and the group of East Indians was compensated.¹⁷⁸

In Canadian press, there also appeared a story of a Vancouver physician of East Indian origin who was complaining on an unequal treatment at Vancouver Airport in 2010. He had to undergo more thorough control than other passengers and when he started to speak Punjabi to an officer, who was of East Indian origin, other officer said to him that he

¹⁷⁶ Andy Radia, “Delegation set to lobby city council to limit Chinese language signs in Richmond, B.C.,” Yahoo! News, <http://news.yahoo.com/blogs/canada-politics/delegation-set-lobby-city-council-limit-chinese-language-072220279.html> (accessed November 16, 2013).

¹⁷⁷ Matthew Hoekstra, “New sign from Richmond council on language debate,” Richmond Review, <http://www.richmondreview.com/news/225993531.html> (accessed November 16, 2013).

¹⁷⁸ “B.C. bar accused of racism ordered to pay \$30K,” CBC News, <http://www.cbc.ca/news/canada/british-columbia/b-c-bar-accused-of-racism-ordered-to-pay-30k-1.1358939> (accessed November 19, 2013).

has no right to speak other language than English. The physician was outraged by this treatment and complained for being discriminated because of his origin.¹⁷⁹

5.2.7 Racially motivated attacks

There are also many examples of racially motivated violent attacks in British Columbia. In 2010, there were 179 police-reported hate crimes in the province and almost half of them were violent. Most of these crimes happened in the Vancouver Metropolitan Area as the total number of police-reported hate crimes in this region was 117. Many of these crimes were motivated against people with Asian ethnicity.¹⁸⁰ Some of these crimes will be presented below.

In 2009, a delivery man of Asian origin experienced racial abuse in Vancouver. He was assaulted and beaten by three police officers in the city's downtown. The man believes that the attack was racially motivated because the police officers were telling him that they do not like brown people. After the attack, the man was traumatized and scared. The police officers were found guilty and arrested.¹⁸¹

In 2007, an Indo-Canadian Sikh couple was attacked by four teenage boys in the Fraser Valley city in British Columbia. The boys were insulting the couple and then they started to throw stones on them. The woman had an injured ankle and the couple was shaken up after the attack. Two of the boys were arrested since their attack was considered to be a crime against ethnicity, religion and color.¹⁸²

Another racially oriented attack appeared in 2009 in the city of Courtenay. A man of an Asian origin was kicked and punched by two young men who also made a video of the attack and posted it on server Youtube. However, the victim of the attack did not consider the attack as an isolated case, he was a witness of many incidents when white

¹⁷⁹ Yolande Cole, "Racism alleged at Vancouver International Airport," www.straight.com, <http://www.straight.com/news/racism-alleged-vancouver-international-airport> (accessed November 19, 2013).

¹⁸⁰ "Police-reported hate crime in Canada, 2010," Statistics Canada, <http://www.statcan.gc.ca/pub/85-002-x/2012001/article/11635-eng.htm> (accessed November 20, 2013).

¹⁸¹ "Victim of alleged cop beating claims racial abuse," CTV News, <http://bc.ctvnews.ca/victim-of-alleged-cop-beating-claims-racial-abuse-1.363358> (accessed November 20, 2013).

¹⁸² "Racial attack on Indo-Canadian couple: 2 held," Rediff India Abroad, <http://www.rediff.com/news/2007/jun/02canada.htm> (accessed November 20, 2013).

people verbally abused other members of Asian minorities in the city and he was convinced that other assaults must have happened there.¹⁸³

Furthermore, another alleged racial attack happened in East Vancouver in 2009. Two men who were probably members of a supremacist group “Blood and Honour” set on fire on a Filipino man who was sleeping on a sofa which was discarded outside one of the buildings on the street. They poured kerosene on the man and set him on fire. They were also shouted racial offences on him. The man suffered severe burns on his body.¹⁸⁴

5.2.8 Other recent cases of Asian discrimination

An affair of Chinese drivers’ stickers is considered by some people as an example of Chinese racism in British Columbia too. Recently, yellow stickers with “C” signs were noticed on some vehicles in Vancouver. “They’re a close replica of the official signs issued by the Insurance Corporation of B.C. to designate novice drivers.”¹⁸⁵ It is possible that these stickers were intended to serve as a joke, however, they can be also considered as racist and offensive. They might be seen as a caution of Chinese drivers and Chinese population might be discriminated by this.¹⁸⁶ There have been also cases of Asian racism expressed through graffiti. For an instance, anti-Asian slogans were discovered on houses, schools and other buildings in Richmond.¹⁸⁷

¹⁸³ “Apparent B.C. hate crime leads to 3 arrests,” CBC News, <http://www.cbc.ca/news/canada/british-columbia/apparent-b-c-hate-crime-leads-to-3-arrests-1.804962> (accessed November 20, 2013).

¹⁸⁴ “Man set on fire in alleged racial attack,” CBC News, <http://www.cbc.ca/news/canada/british-columbia/man-set-on-fire-in-alleged-racial-attack-1.1157097> (accessed November 20, 2013).

¹⁸⁵ Todd Wong, “Are Chinese Drivers Stickers Parody Or Racist Stereotype?,” [www.huffingtonpost.ca, http://www.huffingtonpost.ca/todd-wong/chinese-driver-stickers-signs-vancouver-stereotype-racist_b_2928635.html](http://www.huffingtonpost.ca/todd-wong/chinese-driver-stickers-signs-vancouver-stereotype-racist_b_2928635.html) (accessed November 18, 2013).

¹⁸⁶ Ibid

¹⁸⁷ “Racist graffiti found on Richmond school,” CBC News, <http://www.cbc.ca/news/canada/british-columbia/racist-graffiti-found-on-richmond-school-1.1016543> (accessed November 18, 2013).

6 CONCLUSION

The core objective of the thesis was to analyze discrimination and civil rights in British Columbia and to discover if discrimination still persists there. The special focus was put on Asian population.

The first chapter introduced the thesis and the second chapter showed that British Columbia is “a country of immigrants.” It consists mainly of the population with European and Asian origin. The native people have never had a dominant position in British Columbia; the dominant group has been always a group of white English-speaking people. Superiority and inequality started to emerge very soon.

In the eighteenth century, British Columbia experienced the development of fur trading and maritime exploration and in the late eighteenth century, also overland exploration started to develop. New recourses were explored, especially gold, which led to the gold rush era in the half of the nineteenth century. The gold rush appealed many people to come to British Columbia, for an instance, Europeans and Chinese. Many people also came to the country to work on the construction of the Canadian Pacific Railway. There appeared a population boom in British Columbia which lasted until WWI began. Many Chinese were coming to the province and anti-Chinese society appeared among Europeans. Therefore, the government imposed a head tax on new Chinese arrivals and later prohibited their immigration to British Columbia totally.

Another population boom appeared after WWII. British Columbia’s society comprised mainly of Britons, continental Europeans and Asians. The third wave of population boom has British Columbia experienced since the beginning of the twenty-first century. Among the fastest growing group belong Asians.

The third chapter of the thesis concentrated on the issue of discrimination and racism in British Columbia and it was connected with the fourth chapter which is focused on policy and civil rights in the province and shows how government intervenes into problems of discrimination and racism.

The first people who became to be discriminated in British Columbia were native people because they had to adapt a new way of life, were marginalized and a vast amount of their land was confiscated. Nowadays, the native people still belong to the most

disadvantaged people in the province. However, the government of British Columbia tries to help them; a part of their land was given back to them and they have their own self-government and rights.

There also exists gender discrimination in the province; the most disadvantaged are women who belong to some ethnic minority and native women. The thesis concentrated on Japanese and Indian women. Another problem is discrimination in education and at workplace. Various non-white minorities and aboriginal people have been always discriminated regarding getting a job and many of them have had lower salaries and worse working conditions than white inhabitants. The thesis concentrated on Asians, Indians, guest workers, especially Mexicans; and Latin Americans.

The government of British Columbia tries to avoid discriminatory problems in the country as it issued many statutes relating to these problems, for an instance, the Employment Equity Act, the Multiculturalism Act and the Indian Act. Also the Human Rights Commission, which is a body which deals with cases and complaints based on discrimination, was established. The government also tries to reduce inequalities in the society, as there is an elaborate welfare system and various benefits for socially weak groups, for an instance, retirement benefits and unemployment benefits, which are very munificent. However, some people also experience reverse racism and they often blame government for it. The third chapter also showed that it is not only government who can influence people's perception of racism, multiculturalism and immigration; but also media are very influential in British Columbia's society.

The fourth chapter demonstrated that the government of British Columbia tries to take its diversity as an advantage and it supports multiculturalism and tries to avoid discrimination and racism in the country. The chapter also focused on immigration and refugee policy. The current immigration policy of British Columbia concentrates on the improvement of assimilation of immigrants. The government encourages them in education and employment but it is also often called to be racist. The thesis also depicted a municipal role in multiculturalism policy. It came to the conclusion that municipalities should be more encouraged in this issue because their role in multiculturalism and integration of immigrants is crucial for British Columbia's society. It is also pivotal which political party is in power in connection with multiculturalism policy in the province. For

an instance, New Democratic Party transformed British Columbia into one of the most multicultural and pluralistic countries in the world.

The fifth chapter of the thesis concentrated on Asian population of British Columbia. The first part demonstrated that there are many Asian minorities in the province and that they all have some problems with assimilation and discrimination there. However, their contribution to the country was demonstrated as well. The chapter concentrated on the immigrants from China, Hong Kong, Japan, Korea, East India, Philippines, Pakistan and Vietnam.

The second part presented some of the cases which are based on discrimination and racism of Asians in the province. At the beginning, the Anti-Chinese riots from the end of the eighteenth and the beginning of the nineteenth centuries were presented. Then, also some cases from the twenty-first century were introduced; among them Chinese exploitation in mining, language discrimination, unequal treatment and racially motivated attacks. These recent cases demonstrate that discrimination against Asian population still persists in British Columbia.

The thesis denotes that discrimination and racism are still present in contemporary society of British Columbia. However, they have different form than in the past as there are rather covert forms of racism and discrimination there. Despite the fact that there appears an acceptance of democratic and equality principles in the society, there are also traces of discrimination, negative feelings and behavior towards members of visible minority groups in British Columbia.

7 RESUMÉ

Hlavním cílem této diplomové práce bylo rozebrat diskriminaci a lidská práva v Britské Kolumbii a zjistit, zda zde diskriminace stále přetrvává. Práce se z velké části soustředila na asijské obyvatelstvo. Analyzovány byly zejména knihy a výzkumy od kanadských profesorů a odborníků, ale také velké množství zdrojů zveřejněných na internetu. Mezi tyto zdroje patří například články, které byly uvedeny v kanadských médiích. K tvorbě této práce přispěly i oficiální statistiky a zákony Britské Kolumbie.

První kapitola diplomovou práci uvedla. Druhá kapitola se zabývala historií imigrace v Britské Kolumbii. Tato kapitola je důležitá pro pochopení vývoje diskriminace a rasismu v provincii, protože tyto problémy jsou zakořeněny v historii. Kapitola popsala nárůst populace a ukázala, že Britská Kolumbie je „zemí imigrantů.“ Sestává totiž zejména z obyvatelstva s evropským a asijským původem. Původní obyvatelé Britské Kolumbie neměli nikdy převahu, dominantní skupinou byli vždy bílí a anglicky-mluvící lidé. Nadřazenost a nerovnosti se začaly projevat brzy.

První lidé se v Britské Kolumbii začali usazovat v osmnáctém století, a to zejména kvůli obchodu s kožešinami. Mnoho lidí přilákala také zlatá horečka a stavba transkontinentální železniční tratě v polovině devatenáctého století. Do země přijelo velké množství Evropanů, Číňanů a Američanů. Britská Kolumbie zažila tři hlavní vlny nárůstu populace. První vlna se objevila koncem devatenáctého století a pokračovala až do první světové války. Vysoký nárůst zaznamenala čínská komunita, což se vládě Britské Kolumbie nelíbilo, protože v zemi existovalo velké množství proti-čínských organizací. Vláda se proto snažila počet Číňanů omezit a zavedla daň, kterou musel zaplatit každý Číňan, který chtěl imigrovat do Britské Kolumbie. Čínská populace však stále narůstala, a tak vláda imigraci Číňanů do provincie na dlouhou dobu zakázala.

Druhá vlna imigrace do Britské Kolumbie se objevila po druhé světové válce. Největší část obyvatelstva provincie tvořili Britové, Evropané a Asiaté. Třetí vlna imigrace započala začátkem 21. století a probíhá doposud. Mezi nejrychleji rostoucí skupiny patří Asiaté, kteří se od dominantního obyvatelstva výrazně liší, a to například vzhledem, způsobem života a jazykem. Tyto odlišnosti vedou k problémům spojeným s asimilací a také diskriminací.

Třetí kapitola diplomové práce se zabývala diskriminací a rasismem v Britské Kolumbii. Navazovala na ni čtvrtá kapitola, která se zaměřila na politiku a občanská práva v provincii a demonstrovala, jak vláda zasahuje do problémů diskriminace a rasismu.

Třetí kapitola začala obecným popisem diskriminace a rasismu v Britské Kolumbii. Mezi nejvýraznější aspekty, které ovlivňují diskriminaci a rasismus v provincii, patří rasa, barva kůže, pohlaví, společenské postavení, místo narození, pracovní zkušenosti a také doba strávená v Kanadě. Kapitola se dále zabývala formami rasismu.

Další část se zaměřila na vykořisťování domorodých lidí. Původní obyvatelé začali být v Britské Kolumbii diskriminováni jako první; museli se totiž přizpůsobit novému životnímu stylu, byli odsunuti a byla jim odebrána značná část země. Také v současnosti patří původní obyvatelé mezi nejvíce znevýhodněnou skupinu provincie. Vláda Britské Kolumbie se jim však snaží pomoci. Byla jim navrácena část země a mají svá vlastní práva a samosprávu.

V provincii se objevuje i genderová diskriminace, což naznačila další část třetí kapitoly. Nejvíce jsou znevýhodněny ženy, které patří do nějaké etnické menšiny, a domorodé ženy. Diplomová práce se zaměřila zejména na japonské a domorodé ženy. Dalším problémem Britské Kolumbie je diskriminace ve vzdělání a na pracovišti. Různé menšiny, které nemají bílou barvu kůže, a původní obyvatelé byli vždy diskriminováni při získávání pracovního místa. Mnoho z nich má také nižší plat a horší pracovní podmínky než bílé obyvatelstvo. Diplomová práce rozebrala diskriminaci Asiatů, Indiánů, zahraničních dočasných pracovníků a také Latinoameričanů.

Vláda Britské Kolumbie se problémům spojeným s diskriminací snaží vyhnout, a proto vydala mnoho zákonů týkajících se této problematiky, mezi ně patří například the Employment Equity Act, the Multiculturalism Act a the Indian Act. Vláda vytvořila i the Human Rights Commission, což je státní orgán, který řeší případy a stížnosti spojené s diskriminací. Vláda se také snaží snížit nerovnosti ve společnosti. V Britské Kolumbii existuje propracovaný sociální systém a dávky pro sociálně slabé skupiny. Někteří obyvatelé provincie však mají zkušenost i s obráceným rasismem a často za to viní právě vládu, což ukázala další část kapitoly. Poslední část třetí kapitoly naznačila, že velkou roli ve vnímání multikulturalismu a diskriminace ve společnosti hrají média.

Čtvrtá kapitola se dále zaměřila na imigrační politiku a také rasismus spojený s ní. Zdůraznila také, že velkou roli v otázkách multikulturalismu a asimilace imigrantů hraje místní samospráva. Britská Kolumbie však místní samosprávy v těchto problémech příliš nepodporuje. Dále byly zmíněny multikulturní organizace, které se objevují v metropolitní oblasti Vancouveru. Další část čtvrté kapitoly se zaměřila na sociální programy, jako jsou penzijní dávky a podpora v nezaměstnanosti. Tyto dávky jsou totiž v Britské Kolumbii velmi vysoké a využívá je velká řada přistěhovalců. Dále pak byly uvedeny zákony a orgány, které mají spojitost s diskriminací, imigrací, multikulturalismem a lidskými právy. Bylo zmíněno i to, že vládnoucí politická strana má velký vliv na politiku spojenou s problémy diskriminace a multikulturalismu. Politická strana New Democratic Party například změnila Britskou Kolumbii v jednu z nejvíce pluralitních a multikulturních zemí na světě.

Pátá kapitola se zaměřila na asijské obyvatelstvo Britské Kolumbie. První část demonstrovala, že v provincii žije velké množství asijských menšin a všechny tyto menšiny se potýkají s problémy spojenými s asimilací a diskriminací. Je však uveden i jejich přínos pro Britskou Kolumbii. Zmíněni byli imigranti z Číny, Hongkongu, Japonska, Koreje, Indie, Filipín, Pákistánu a Vietnamu. Nejčastěji se s danými problémy potýkají imigranti z Číny, stejně jako tomu bylo v minulosti.

Druhá část páté kapitoly uvedla několik případů, které jsou založeny na diskriminaci a rasismu Asiatů v provincii. Nejprve byly zmíněny pouliční bouře z konce devatenáctého a začátku dvacátého století. Tyto nepokoje byly zaměřeny zejména proti čínskému obyvatelstvu ve Vancouveru, a snažily se je z města vyhnat. Tyto rasistické případy mají částečně za následek i to, že Číňané žijí často odděleně od ostatního obyvatelstva a uchylují se do Chinatownů.

Další část uvedených případů, které jsou spojeny s diskriminací asijského obyvatelstva v Britské Kolumbii, se udála v 21. století. Byly uvedeny případy spojené s diskriminací čínských dělníků v dolech, jazykovou diskriminací, nerovným zacházením a zmíněny byly i rasově motivované útoky. Tyto nedávné případy dokazují, že diskriminace vůči asijskému obyvatelstvu v Britské Kolumbii stále přetrvává.

Tato diplomová práce ukazuje, že v současné Britské Kolumbii se stále objevuje diskriminace a rasismus, a to zejména vůči viditelným menšinám. Objevuje se však v jiné formě než v minulosti, a to jako skrytá forma rasismu a diskriminace. Situace v současné

Britské Kolumbii je také velmi protichůdná. Přestože ve společnosti provincie existují formy přijetí demokratických a rovnoprávných principů, objevují se zde i náznaky diskriminace, negativních pocitů a chování vůči členům viditelných menšinových skupin.

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