

east

entertainment

娛

education

學

family

家

meets

匯

根 identity

How does one weigh a culture?

Don't know. But I know how one can weigh an avocado. You put the avocado on one end of the balance, and weigh it against something else on the other.

However, complications arise when you start comparing the two. One might argue that certain qualities exist only in avocados, and an obstinate pursuit could only bring injustice. On the other hand, if one refrains from making such comparisons, one would never realize the uniqueness of the fruit, nor the uniqueness of any other fruits.

It gets even more intricate when one attempts to apply this method to two cultures. The tip of the balance is a puppet of its era, and representatives of one or both groups may consider themselves unfairly presented. Subsequently, one often faces the charges of nationalism or racism.

But that cannot stop us from attempting:

Our Chinese-Canadian culture is an avocado tree planted in a wild, blossoming orchard. It has its distinct characters, as do other fruits, all of which contribute to the overall variety and flavor of the orchard's offerings. To be able to appreciate a certain fruit, it is

承接上月·本期《瞻》繼續有五週年紀念專題——「匯」的下篇：

華裔移民離鄉別井，在加國展開新生活，究竟西方文化對他們既有的價值觀和傳統思想有何衝擊？於本土出生的華人植根加拿大，自幼受西方思想的薰陶，卻又時刻覺察到「身份危機」的存在，他們又應如何自處？另外，我們亦會探討東西人士對追求娛樂的差異。

謹此鳴謝各位踴躍參與和支持。

•陳珮珊•

important to understand its uniqueness, as well as its relation to others.

As a promoter of multiculturalism and racial harmony, *Perspectives* has invited various writers and readers to present their views on the distinction of the Chinese-Canadian culture, as compared to the westernized Canadian norm. As a continuum to our last issue's presentation, we resume our focus on the Chinese-Canadian culture through the vision of ten post-secondary students.

Ready to compare avocados with oranges?

Welcome to our perspectives.

•Paul Lam•

west

星島日報

贊助印行

Our Printing Sponsor

SING TAO DAILY

根

IDENTITY

在我們之中，有人從小在加拿大長大，有人在幾年前從亞洲移民過來。前者希望被加拿大文化所認同所以厭惡被冠以「加拿華裔」的帽子。但後者對西方文化並未完全了解，亦無法相信加拿大是他們的歸宿。雖然兩者出生地及成長環境不同，但血脈相同的事實卻迫我們去思考自己的真正身份。我們能接受同時是「加拿大人」和「中國人」的雙重身份並且為此感到驕傲嗎？《瞻》今期收集了一些來自不同環境的心聲，為的是了解這一代加國華裔青年對於身份認同的掙扎。

根 identity



Being born here in Canada, with both my parents fluent in English and Cantonese, and myself knowing but a little Chinese (besides ordering a variety of about three dishes at a restaurant or a polite "daw jac" (thank you) to someone who gives me something) puts me in some strange in-between place: stuck at the border of two cultures. Because of differences in interests, language, lifestyle, I

feel alienated from people who originate from Hong Kong and China. At the same time, I feel removed from the "Canadian" community; after all, I'm still a visible minority and for all of my schooling and socialization in Canada, I still feel very different, very detached from the "majority." Of course, my parents tried to persuade me to be "more Chinese," but like every Canadian-born Chinese I know,

there was a phase in my life when I was adamantly against anything Chinese. I absolutely hated going to Chinatown and eventually even refused to take part in any trip that carried the slightest hint at stopping by that "smelly, jaywalkers-paradise." I dismissed Chinese movies as stupid, and got angry and embarrassed if I accidentally took my lunch in a bag that had (invariably large, red) Chinese writing on it.

"We're in Canada! We're Canadian! I'd say. It seems so ridiculous now, especially considering how Canadianized my parents are, but I was very serious about this denial of the Chinese heritage. Of course I grew out of all of that, but I still feel caught between two cultures.

About the Author: Maurice Tong is the alias of a UFO that drops by Perspectives once in a while...

He. All through his life, he has been in Canada. This is his home. He grew up singing the Canadian anthem, shouting support to the Canadian hockey team. His values were all Canadian. He grew up here playing with his friends who are of different origins. He knew they were different, but he never questioned. He was never aware that such a difference in ethnicity would, one day, come to haunt him, forcing him to go on a quest for his own identity.

She. She came from a place vastly different from Canada. She had experienced times of frustration, loneliness and anxiety struggling to adjust to the new environment. But she finally made it. To blend in with the new friends she had, she tried to deny the identity within herself. She felt uneasy being labeled as a member of her own race, and she wanted to have nothing to do with this ethnicity. But little did she know, this difference did not vaporize to nothing -- guilt slowly started to creep up to the surface. She too, started to rediscover her root, searching for a balance and peace within her.

To many Chinese people, the above scenarios are not unfamiliar at all. In this issue, *Perspectives* wishes to explore this identity crisis that many Chinese Canadians face. Here are some of their voices...

Chinese/Canadian? 加籍華人自白書 (I)

Written by Maurice Tong
Simon Hwang 譯

雖然我身為一個於加拿大土生土長的華人，父母亦會說流利的英語及粵語，但我卻只懂得少許的中文，例如，最多能在中菜館點大約三道菜式，或者在接受禮物時，禮貌地說聲「多謝」。這一切均將我置於一個極端尷尬的處境，讓我深深感到夾於兩種文化間之苦。我曾對來自中國或香港的華僑存有抗拒感，原因不

外乎是興趣、語言、及生活習慣上的不同，與及他們和「加拿大社會」間的隔閡。

在求學和交際方面，我覺得自己仍然是主流社會眼中的「少數民族」。我的父母當然曾經嘗試讓我更「中國化」一些，但就像我認識的其他土生華裔般，我曾一度抗拒一切跟中國有關的事物。我討厭去唐人街，甚至不願經過那「充滿異臭，行人恣意橫越馬路的天堂」。

我曾覺得華語電影十分荒誕；當我由印有大紅中文字的袋中取出午餐時，我只感到生氣和羞恥。

我曾說過：「我們生在加拿大，我們便是加拿大人」。現在回頭一看，覺得這一切都好荒唐，特別是想到我父母是如何地「加拿大化」，而我卻曾堅決拒絕這些屬於加拿大的民族特色。當然，我已經從這一切掙扎過來，但仍不免有困在兩種文化之間的感覺。

TOEFL ESSAYS TUTORING

Essay Help!

Planning - Proof-reading - Editing

Larry Low BA
Certificate ESL Linguistics

10420 Conerbrook Crescent, Richmond, BC V7E 4H4
Tel: 274-4913 Fax: 448-8529 email: <tutor@netcom.ca>
web: www.netcom.ca/~tutor/tutor.html

EDITOR-IN-CHIEF

Elson Kung
ekung@unixg.ubc.ca

EDITORS, Chinese Content

Bruno Yiu, Vicky Kwan
brunoyiu@unixg.ubc.ca, vkwan@unixg.ubc.ca

EDITORS, English Content

Amy Yang, Gloria Lau
hsiuwen@unixg.ubc.ca, glau@unixg.ubc.ca

TREASURER

Daisy Chan
dachan@pclub.commerce.ubc.ca

SECRETARY

Minnie Liu
minnie@unixg.ubc.ca

REPORTING

Emily Chen, Paul Lam, Shelly Chan
chchen@unixg.ubc.ca, paullam@unixg.ubc.ca, shellych@unixg.ubc.ca

CONTRIBUTORS

史影拔先生, 陳晶儀, CY Lin, Catherine Chan, Denise Mok, Eugene Cheung, Eugene Wong, Fiona Wong, Florence Woo, Gloria Lau, HKU, Isaac Leung, j12, Kelvin Ng, Lesa Chu, Maurice Tong, Melissa Ma, Petti Leung, Rachel Ng, Richard Chuen-Shuih Chu

TRANSLATION

Vivian Leung
vivleung@unixg.ubc.ca
Angela Cheung, Eugene Wong, Joseph Tsang, Joyce Yeung, Kiwi, Maggie Lam, Peggy Leung, Richard Chu, Sheldon Tse, Simon Huang, Stanley Lin, Suspended Soul

CHINESE PROOFREADING

Chun Man Chiu
cmchiu@unixg.ubc.ca
Amy Lin, Amy Yang, Astley Yeung, Bruno Yiu, Cissy Ho, Eugene Wong, Jacqueline Lam, Jenny Chan, Jenny Wu, Marian Liu, Minnie Liu, Paul Lam, Shelly Chan, Shih-Yi Liang, Sin-Si Lei

ENGLISH PROOFREADING

Melissa Ma
melissak@unixg.ubc.ca
Catherine Chang, Lesa Chu, Melissa Fung, Sheldon Tse

GRAPHIC DESIGN

Teresa Chan
tyuen@unixg.ubc.ca
Minnie Liu, Sean King, Simon Wu, Vicky Choi

LAYOUT

Michael Sy
symic@unixg.ubc.ca
Roxanna Sin
roxanna@aicom.ca
Chun Man Chiu, Elson Kung, Grace Yung, Paul Lam, Winnie Chan

ELECTRONIC PUBLISHING

Milton Lai
milton@unixg.ubc.ca
Esther Law, Ka Wing Hui, Kara Poon

ADVERTISING AND SPONSORSHIP

Carrie Law, Esther Ho
lka@unixg.ubc.ca, esho@unixg.ubc.ca
Anny Kwok, Catherine Leung, Jojo Chan, Julia Wong, Nelly Cheng, Raymond Lam, Rebecca Wong, Richard Tang, Rosanna Lee, Yvonne Chau

PUBLIC RELATIONS

Carmen Lai
elai@unixg.ubc.ca
Bernard Chan, Mimi Wong, Selina Hui
plchan@unixg.ubc.ca, miwong@unixg.ubc.ca, syhui@unixg.ubc.ca
Catherine Chan, Ellen Tsang, Euphemia Chow, Iona Sham, Karene Chu, Kelvin Ng, Patrick Kong, Paul Lam, Raymond Lam, Rebecca Wong, Roger Ng, Vivian Lau

MARKETING AND DISTRIBUTION

Simon Wu
turtle@unixg.ubc.ca
Euphemia Chow
euphemia@unixg.ubc.ca
Danny Liu, Edwin Lee, Irene Se, Ivan Yue, Joyce Leung, Priscilla Hui

CHINESE WORD PROCESSING

Bernard Li, Cissy Ho, Grace Yeung, Jacqueline Lam, Jenny Chan, Jenny Wu, Joey Cheung, Lorida Fung, Marian Liu, Michael Sy, Minnie Liu, Shih-Yi Liang, Vivian Lau, Wu-Chun Yang

Editorial 編者的話

Recently, I read a statement made by the Dalai Lama on the 38th Anniversary of Tibetan National Uprising Day, and I cannot but feel deeply touched by what he said. His speech about interdependence of human beings and resolving differences of views and interests through dialog led me to ponder about the situation that is happening in Canada.

Conflicts are inevitable anywhere in Canada. We see so many discussions about multiculturalism, racism, etc. and sometimes I really wonder about why some people cannot put more effort into knowing more about other cultures (whether it is the mainstream society appreciating the cultures of different minorities or vice versa.) We are living in an affluent and peaceful society where we rarely have to worry about war and violence, yet a lot of us do not appreciate the government's attempt to encourage our recognition and acceptance of each other's differences. While Multiculturalism remains as an ideal, its importance in promoting understanding of different cultures is indisputable.

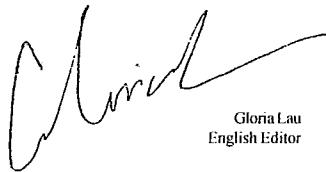
If people living in the same society cannot tolerate each other's existence, how can we expect the coming of an interdependent and global society? The social problems we see now in Canada and are possible to solve, if we can all put down our guards and work together. This may seem too idealistic to say, but the fact is that if we are not hopeful, our goals will never be achieved.

In this term's last issue of *Perspectives*, we are exploring more about Chinese Canadians' struggle for their identity and their views on multiculturalism in our feature "East meets West" and also in our column, "Colors of Maple." As a student paper, we wish to do our part in promoting racial as well as cultural harmony. We urge more readers to write to us and express your opinions and suggestions about what more we can do to achieve that mutual respect among different cultures in Canada, especially that between the Chinese community and the mainstream society.

To end this year, I wish to share with all of you a quote from Dalai Lama,

"... there is the need to cultivate not only the rational mind but also the other remarkable faculties of the human spirit: the power of love, compassion and solidarity... It has always been my belief that the cultivation of human relationship is of great importance in the creation of an atmosphere conducive to human understanding, mutual respect and peace."

Wishing all of you a wonderful summer holiday! Good luck in the coming exam too!



Gloria Lau
English Editor

光陰似箭，日月如梭，一轉眼冬去秋來，一個學年又已無聲無息地消逝。執筆撰寫此文時，心情有如打翻了五味架，百感交雜。自忖任中文編輯一職以來，即視《》如同己出，當有人對它擊節讀賞時，頓感「老懷大慰」；但當聽到有人口誅筆伐時，便立刻急欲探問究竟，然後作出適當的改善。回顧過去一年，《》可謂經歷了不少風雨。有幾次甚至心灰意冷到想掛冠求去，但最後均在一眾同僚齊心協力下將難題迎刃而解。只可惜好景不常，這邊廂剛與這班志同道合的朋友熟絡，那邊廂卻已任期屆滿，不久便駕與他們一一道別。雖說天下無不散之筵席，但當想到瞬間便與一群好友分道揚鑣，心頭頓感惆悵萬分。

幸好《》根基日益深厚，讀者人數亦正穩步上揚，而《》舉辦的「加拿大專聯校中文辯論比賽」又已漸具規模，作為《》眾多「義父」之一，實感與有榮焉。最起碼一年的辛勞並未付諸流水，只要下年再接再厲，《》定可再創高峰！

在此亦想借用此文拜謝各位支持「編輯手記」的讀者。說真的，《》之所以開始連載此小故事，乃流於編者一時的興之所至，想把《》一眾幹事的軼事略記一二，實在並未想到竟會引起一點迴響。可惜，由於時間及篇幅所限，此手記仍有很多未臻完美之處，實為一憾。或許選些略有開暇時，再寫一個「編輯手記」長篇版本公諸於世吧！（如果有出版社對此小品有興趣的話，我的電話是.....）

走筆至此，亦應擲筆，言不盡義，還望各位海涵。希望明年的新幹事，能秉承「銀而不捨，舉難遠矚」的精神，使《》更上一層樓！



姚沛龍
中文編輯

PERSPECTIVES

Perspectives is a non-profit, Chinese-English bilingual student newspaper published monthly during the academic year. We are constantly on the lookout for new talents and support, and as such, we especially welcome materials based on:

1. Discussions of Racial Harmony
2. Comments and Opinions of our articles
3. Discussions of Local and World Issues
4. Creative Writing
5. Campus Life

To be considered for publication, all letters and submissions must not be previously published anywhere, and must include the name and contact number of the writer for verification of authenticity. All items received become the property of *Perspectives* and will not be returned; you are advised to retain a copy for your records. For accuracy and clarity, *Perspectives* may edit the content of items selected for publication. Articles may be submitted in either English or Chinese to our office at SUB 241A. You may also mail them to:

Perspectives
Box 188, 6138 SUB Blvd.,
University of British Columbia
Vancouver, B.C. V6T 2A5

Visit our Internet site:
<http://www.perspectives.vancouver.bc.ca>

Office hours: Monday to Friday
12:30pm- 2:30pm,
Closed on Thursday and holidays.
Office telephone: 822-9253

TABLE OF CONTENTS

East Meets West (II) 匯 (二).....	1
Identity 根.....	2
Entertainment 娛.....	6
Race Towards Multiculturalism, Participate for Cultural Harmony.....	8
Democrat Lee Fears for the Future of Hong Kong People 李柱銘「唱真」香港.....	9
奧斯卡金獎形勢分析.....	9
Equations of Love 戀愛方程式.....	10
Where have you been?	10
玩具 Just Another Toy.....	12
祝她和她的他的幸福.....	12
Cultural of Coersion? 2 1/2 Perspectives on Chinese Schools 還是覺得你最好 - 評中文學校熱潮.....	13
一九九七大專聯辯後記 1997 Canadian Intercollegiate Chinese Debate: A Final Look	15
Love Triumphant in Collette's Gigi 一個淑女的誕生 - 評法國小說《芝芝》.....	16
鄧小平的逝世代表著強人政治的結束嗎? Strong Manned Politics Ends with Deng Xiaoping	17
編輯手記	18
Cyberspectives	19
Atlantis -- The Lost Continent.....	20

加籍華人自白書(II)

Joseph Tsang 譯

To Be Canadian

Written by Richard Chuen-Shiuh Chu

From a Western perspective, the large influx of Asian immigrants is a concern to say the least. Evidence of Asian culture is springing up all over B.C., with the Asian commercial centre shifting from the traditional Chinatown to downtown Richmond. Asian restaurants and stores are popping up in all corners of the Lower Mainland, from Burnaby to Langley. As a Canadian-born Chinese, the change is interesting and even a welcoming sight.

For the most part of my life Chinese culture has always been a home-based way of life that was shared only with the very few Chinese people I came in contact with. A personal dichotomy formed separating my Chinese heritage from my Canadian contacts. Rarely would the two meet; my music was Western; my friends were Caucasians, and my thinking was Western. Canadian ideals were a part of me, and slowly my Chinese half was suffocating under it all.

Only until I came to UBC did I fully realize the radical change that was, and still is, taking place in Canada. Never, except in Chinese restaurants, Chinatown or Richmond did I see so many Oriental faces. It was a bitter-sweet epiphany, one that forced me to really see who I was. I realized that my Chinese-half, which was drastically under-developed, was becoming increasingly important. The need to understand Asian students both in language and in thought would become necessary if I were to become an active part of Canadian society.

To change one culture is one of the most difficult things to do, as I have discovered. Trying to determine the balance between Western and Chinese ideals and traditions will probably be something that will stay with me long after my years at UBC. Nevertheless, as a personal mission for myself, as well as a re-

sponsibility as a Canadian, it is important to try to find this balance and put the effort into learning and experiencing the cultural perspectives that define who I am. This will not only benefit myself, but as a citizen, benefit the country I was born in. The willingness for Canadians to make the effort to explore the diversity and appreciate the complexities of incoming cultures is the critical decision of Canadians. It will be the link that can make each of us feel secure, content and proud to be Canadian.

About the Author: Richard Chu is a second-year Arts student at UBC, with academic interests in Economics, Commerce and Computer Science. He is a Canadian-born Chinese of Taiwanese and Japanese descent.

亞裔移民近年不斷湧現，引起不少西方人的密切關注。亞洲的文化氣息在卑斯省各處不知不覺地濃厚起來。亞洲人聚集的商業購物中心亦由傳統的唐人街逐漸向烈治文市中心遷移，亞式餐廳及商店已遍佈低陸平原的每一個角落。而我身為一個本地出生的華人，當然樂於看到這種微妙的轉變。

正因我是在加國土生土長的關係，我唯一能夠接觸到中國傳統的途徑便是透過與家人相聚的時刻。受到西方文化的薰陶久了，內心不其然地產生一種矛盾的感覺，使我無法融合自己的中西思想。平時我所喜愛收聽的是西方音樂，與我一起成長的朋友和同學都是西人，而我的想法亦與本地西人無異，可能是我太西化吧，漸漸與中國的傳統思想疏遠了。

進入卑斯大學後，我才真正了解亞裔新移民所帶給加拿大的重大改變。除了在中

式餐館，唐人街或烈治文等地方以外，我從來沒有想像過會碰見那麼多的東方面孔。在這種環境下，我終於清楚地認識自己。而那被忽略但卻一直留存在我身上的華裔特質在我的生活中開始扮演了一個越來越重要的角色。我深深體會到若要成為積極的加國社會一份子，便更需要去了解亞裔學生的言語和思想。

話雖如此，我發現到要接受文化的改變絕不容易；要在東方與西方截然不同的思想和生活方式中取得協調不是短時間所能達到。我已決意要在兩種文化中找到平衡，及嘗試體驗各個民族不一樣的觀點與角度。這是作為加拿大公民的責任，不但會令自己獲益良多，更可以對加國有所貢獻。若每個加國人都願意去了解其他民族，尋求多元文化，人與人之間便可以建立起橋樑，令所有在這裏生活的人都感到安心滿足，以加拿大為榮。

從面試要訣看中西文化差異

Written by Petti Leung

曾看過一本講解求職與面試要訣的書，裡面提到：若要到一間華人機構面試時，說話必定要謙虛誠懇，切忌浮誇自大，要把自己本足十分的本事說成九分，來表示你仍肯努力上進，不會目空一切；但若是你到一家外國人辦的機構面試時，便應顯得自信十足，把自己本只得九分的技能說成十分，這樣別人對你的信心也會隨之增加，面試成功的機會自然相對地提高。姑勿論這面試要訣的可靠性，但在某程度上，這也反映著中西文化的差異。

最初來到溫哥華時，要面對的不單是一個完全陌生的居住環境，還有不同的風俗

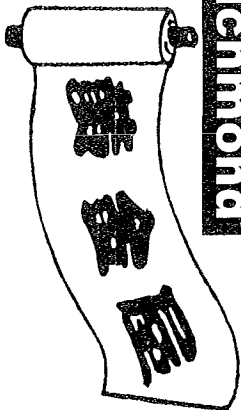
習慣與文化。作為學生的，以往一套學習方法在這裡可能並不適用；作為子女的，更會發現本地人對父母的態度是較為接近朋友而不是長輩。這一切一切，都可能令不了解西方文化的人產生矛盾與迷惘，又或是無所適從。

以我所見，中西文化觀念的主要差異，在於中國人講求的紀律和西方文化崇尚的自由。紀律並不是指一般的秩序，而是凡事都比較嚴謹，要遵守很多既定的規限和道德觀念。反觀西方文化則較主張個人主義，無論在學習或工作方面都講求自動自覺，自發性非常重要。這與中國人「望子成龍」的心態截然不同。

從父母與子女的關係，又可以引申到中西文化家庭觀念的不同。在校內，很多時候大家都可看到青年男女較親密的行為，如擁抱和接吻，大家抱著的是「吾欲愛則愛」的態度。相比之下，東方文化在這方面便較為保守，較為忠於家庭，對於婚姻的態度亦比較執著。

姑勿論大家傾向那一種文化或價值觀，最重要的是如何從中找到自我，而不是盲從附和或隨波逐流。更甚的是對不同見解均需了解和包容，這樣才可使各族裔和諧共處。在互相接納及融和之下，揉合了不同文化的加拿大，定能成為一個更強大的國家。

Richmond



編開係初店

「一蚊租一日，唔使兩頭吸」

— 漫畫、小說、雜誌

170-8291 Alexandra Road, Richmond

Tel: 3030330

Who is it that can tell me who I am?

Written by Florence Woo

Four years ago, still an unknown child of twelve, I was too young to be altogether attached to Hong Kong, yet old enough to know that I had come to a different place. As the school assembly sang the national anthem, I choked with tears, and my voice cracked as I sang the words, "our home and native land." To a new immigrant at a little elementary school in North Vancouver, where the language and the ways were strange, there was nothing home, not to mention native, about this land.

Yet, four years later, I sang the same anthem at the Citizenship Ceremony with a new understanding and pride. Being

now a shareholder of an enormous debt and in a land of approximately the same size, I strive towards true "Canadianness." I speak English with a flawless Canadian accent, I enjoy being with my Canadian friends, I love the "great Canadian outdoors", and I try hard to like the things that "real" Canadians like.

But it seems that I can never be perfectly "Canadian." Hockey is breathtakingly exciting, but somehow I prefer reading Jin Yong novels or *The Romance of the three Kingdoms* for the umpteenth time. When I was studying French in Quebec last summer, I longed day after

day for a voice of a familiar language, and dreamt night after night for a bowl of steaming white rice. And as I read the *Analecets*, I realized that I have inherited a deep-rooted tradition, whether good or bad, that none could alter.

My nationality is undoubtedly Canadian. But truly, what am I? Canada is herself a young country searching constantly for an identity. So upon what kind of identity can a young newcomer settle? This confusion, I guess, I can share it with thousands of other Canadians.

"Who is it that can tell me who I am?"

-- *King Lear, Act I scene iv*

About the author: Florence Woo is currently a first-year Arts student intending to do a Combined Honours in Linguistics and Chinese. She immigrated from HK to Canada in 1992.

Canada: Just an Insurance Policy?

Written by Melissa Ma

The words "Hong Kong" and "July 1, 1997" seem synonymous these days. With the deadline for Hong Kongs return to China drawing closer, the world is focusing closer on this "Pearl of the Orient." Overseas Chinese (especially those from Hong Kong) are also concerned about the post-effects of Hong Kong's return. Of course, some are more concerned than others.

The major reason for most Hong Kong people's immigration to the West lies in the fact that they do not know what will happen after July 1, 1997. Will another Cultural Revolution be conjured up to "clean up the capitalist and Western influences on Hong Kong? Or, will China treat Hong Kong as a distinct country within a country and allow freedom to continue and flourish? Immigration is based on the fear of what the communist government will do.

In recent years, however, this uncertainty seems to be leaning towards the positive side, with reassurances from the Chinese government and the trend towards increased capitalism and economic freedom in China. Individual wealth is now much more acceptable in China, despite the fundamental concepts of equality underlying its communist government. Quite a few prominent Hong Kong business people, politicians, and personalities are stepping forward in their proclamation of confidence in China's treatment of Hong Kong after 1997. Many foreign businesses operating in

Hong Kong are planning on remaining there. Business people focusing on the lucrative Chinese market are using Hong Kong as a stepping stone for future expansion by first setting businesses up in the colony's stable economy.

Despite these outward signs, however, there is still an element of internal uncertainty and concern. While Hong Kong is definitely a major centre for trade and commerce with many economic benefits, many people feel the need for "insurance" or a backup policy. In Canada, the phenomenon of "astronaut" families from Hong Kong is an example of this form of "insurance" being purchased. While the husband remains in Hong Kong to earn a high salary (as opposed to starting over in a new country), the wife and children move to Canada and remain here for the minimum of three years required to earn Canadian citizenship. Once in awhile, the husband will come for a long visit (during Christmas and Chinese New Year) to see his family and put in some time towards obtaining his citizenship. After their Canadian citizenship is earned, they have the option to either return to Hong Kong or remain in Canada. The fact is, this family is exchanging 3 years in Canada for an insurance policy. If they do decide to return to Hong Kong, they are citizens of Canada, so if China were to cause any damage or threat to Hong Kong, they could easily ask for the help of the Canadian

ambassador and receive protection. If something does go wrong, they can simply return to Canada. If, however, they find Hong Kong just as affluent and inviting as before, they will most likely remain. They will possess Canadian citizenship forever – even if they never return to this country.

Am I criticizing this action? -- No. I am merely stating facts. I cannot criticize anyone for seeking protection as they have every right to do so. In this search for protection, however, some party will lose. In this case, that party is my country – Canada. What does it lose? It loses people who could have made this country economically stronger by creating new businesses and jobs, and it loses potential leaders (in science, politics, business, etc.) of the future. There is also a loss in the meaning of citizenship. The question to be asked is "What is Canadian citizenship?" Is it merely a piece of paper to be waved around whenever the need for convenience arises? What is the point of possessing citizenship in a country where one does not live? Citizenship calls for loyalty and responsibility to the country, but if one no longer has ties to that country, what is the point? Is it truly just an insurance policy? For the sake of Canada, I hope it is much more.

About the Author: Melissa Ma is a local-born Chinese studying in her third-year Commerce program at UBC.

四年前，雖然我只是一個天真懵懂的十二歲小孩，仍未體會到何謂「香港情意結」，但已清楚知道自己來到一個和香港截然不同的地方。當在學校集會唱國歌唱到「這是我家和祖國」一句時，我不禁哽咽流淚。對一個剛在北溫小學就讀的新移民而言，語言文化均異常陌生，根本沒有家的感覺，更不要說什麼祖國了。

可是在四年後，當我在入籍典禮唱國歌時，心中卻充滿了新的領悟及驕傲。既已成為國債與疆土一般龐大的加拿大一份子，我願意全心全意做一個「加拿大人」。我能操流利無瑕的加國英語，享受和加拿大朋友們共處的時光，更酷愛醉人的加拿大郊野景色；我非常努力地嘗試融入加拿大的「主流社會」，模仿加國人民的喜好。

可惜我似乎仍與真正的「加拿大人」有所差異。冰上曲棍球固然精彩刺激，但

對我來說，球賽的吸引力萬萬比不上金庸小說或《三國演義》。去年夏天在魁北克省學習法文時，沒有一天不渴望聽到熟悉的語言，沒有一晚不想念香軟的白飯。讀完文學語錄集後，我更意識到中國的傳統文化已牢牢地在心裡生了根，無論是好是壞，亦已難以擺脫。

我是誰？

毫無疑問，在法律上我的國籍是加拿大人，但在我的內心裡，我真的是加拿大人嗎？加拿大這個年輕的國家還在不斷地摸索自己的身份和象徵，那麼新移民應如何定奪自己的身份及定位？這個疑問，相信不少加拿大人亦有此共鳴。

「誰能判決我是誰？」

—「李爾王」，第一幕第四章

Translated by Maggie Lam

皇后美髮美容中心 Suzane's Beauty Studio

美髮部特價：

洗剪 \$12 染髮 \$23 電髮 \$36
《送焗油》

美容部特價：

面部保養10次 \$280

服務項目：

- 電腦美容 • 果酸療膚
- 拉皮 • 老化皮膚還原生機 • 草藥換膚
- 全身繫帶減肥 • 脫肉粒 • 暗瘡清理治療
- 蜜蠟脫毛 • 脫痣 • 雀斑特效漂白
- 腰腹臀腿局部推脂減肥

13年經驗美容師為你服務

領有VIP卡讓你享受全年特價

營業時間：星期一至星期六 9am-6pm

3482 Main Street (夾18街) Tel: 879-9988

娛

ENTERTAINMENT

Eat drink man woman! Need less to say, entertainment is a substantial part of our generation's lifestyle. However, Asian youths and North American youths differ greatly in their choices of entertainment. Is this due to their cultural background.

無論何地，吃喝玩樂都是年青人生活不可或缺的一環。可是，東西方青年的嗜好及消閒方式確實有顯著的不同的。這是否與他們的文化背景有關？

Entertainment Preferences -- Asians vs. North Americans

Written by CY Lin

The entertainment preferences of North Americans and Asians can be traced to the environments in which they grow up. The general perception is that Asian immigrants tend to be less physically inclined and less active outdoors. In contrast, North Americans seem to be more physically active and outdoors-inclined.

Most Asian immigrants come from countries where the metropolitan areas are extremely dense. There are few, if

any, parks, and the landscape is dominated by buildings, development, people, roads, etc. Thus, from childhood, people really have no opportunity to enjoy the outdoors. Furthermore, the climates of the countries from which most immigrants come are quite hot, sunny, and humid. These conditions, when added to the heavy pollution in places like Hong Kong and Taiwan, make the outdoors a very uncomfortable place to

be. Another consideration is that many immigrants come from big cities with populations greater than that of British Columbia. Thus, they are accustomed to the activities of urban life. The result is many Asians spending their spare time at home, watching a lot of TV and playing computer/video games. Leaving the house, the more popular activities are eating out, KTV, clubs, casinos, movies, and shopping.

On the other hand, North Americans grow up in a completely different environment. There is a lot of space around, houses have their own yards, and each neighborhood and school has its own park. The climate is moderate and the pollution is not a major concern. Enjoying the outdoors, therefore, is not a problem. The more suburban and rural environment here also means less of big-city style night life. Thus, sports and out-

door activities such as hiking, skiing, and camping are more common amongst North Americans.

Although there are currently different preferences for entertainment, as time passes we will see more commonality. Immigrants will begin to enjoy the opportunities they seldom had before, and North Americans will try activities with which they have had little experience.

About the author: CY is a second-year Commerce student who came to Canada from Taiwan when he was one year old.

東西娛樂大比拼

Translated by Joyce Leung

亞裔及北美人士的成長環境對他們的娛樂嗜好均有極大影響。亞裔給外界的感覺是較少做體能或戶外活動。相反地，北美人士則對此較為熱衷。

很多亞裔移民的原居地均是人口稠密的大都市。那裏公園數目較少，而大部份的地方都被人流、交通或新興建築物等所佔據，正因如此，他們從小就沒有機會去享受身處戶外的樂趣。此外，亞裔移民大多數是來自天氣酷熱潮濕而陽光又猛烈的國家，再加上如香港或台灣般的嚴重環境污染，使戶外成爲一個令人侷促不安的地方，故此，很多均沒有機會參與戶外活動。而另一個令亞裔較少運動的因素則是很多移民均來自比溫哥華更絢爛的城市，所以他們很快便適應大都市生活。結果，

年青的新移民便將空餘的時間都放在家裏玩電子遊戲機、看電視或看錄影帶；而戶外最普遍的活動就是上館子、去舞會、賭場或戲院、唱卡拉OK及逛公司。

另一方面，北美人士則在一個截然不同的環境成長。他們有廣闊的生活空間，每間獨立房子均擁有自己的庭院，而學校又有運動場。再加上天氣和暖及空氣清新，享受戶外活動對他們來說絕對不成問題。此外，市郊和郊區都沒有太多大都市的夜生活，所以步行、滑雪、露營等戶外活動都很受北美人士歡迎。

雖然相對來說，現在亞裔及北美人士均有很多不同的娛樂消遣，但相信他們漸漸都會對自己不太熟悉的活動產生興趣。



Grand Pattaya
Thai Cuisine

泰皇

有辣有唔辣

一開位於溫哥華假溪旁，盡覽市中心美景。由泰籍名廚 Yuthana (曾任泰國名餐館 L'Amour Thai 及香港黃珍珍、蘭花園等) 主理，精心炮製超過百多款地道美食。

10% OFF
For Post-Secondary Students with Student Card
(cannot combine with other special)
(cannot combine with Saturday and Sunday Brunch)

皇室御用之 泰國海鮮食府



Free Home Delivery

Saturday & Sunday Brunch
增設星期六、日自助午餐
Adult \$11.95 Children under 12 \$6.95

訂座電話: 876-0676
地址: 656 Leg-in-Boot Sq.
西6街夾 Moberley 街入口

娛 entertainment

信

1. Out of the ten best selling albums of the year, at least one of them is by one of Jacky Cheung, Aaron Kwok, Leon Lai and Andy Lau.
2. Burger King is going to serve its new Wonton Burger.
3. McDonald's fight back with McSiuMai in the breakfast hours.
4. Caucasians starts to be able to tell a Chinese from a Japanese, Japanese from a Korean, a Korean from a Vietnamese, and the combinations of all of the above.
5. Pavel Bure is going to say "Gung Hay Fat Choy" after one of his games.
6. Three new malls are going to open: Garden Street, Women's Street and East 188.
7. The word "Chinatown" becomes obsolete.
8. Last names "Leung" and "Cheung" are finally pronounced as "Lurn" and "Jurn" -- as they are meant to be.
9. Hollywood uses the intersection of Alderbridge and Cambie to pose as Causeway Bay for their movies to save the expense of actually flying there to shoot on location.
10. No extras are going to be needed--just point and shoot--employment rate not boosted there.
11. Long distance calls to Toronto: 10 cents/minute; Hong Kong: 8 cents.
12. Yum Yum transforms into Yum Yum Seafood Restaurant.
- 12+1. Omitted because of stupid superstition on the part of the prophet.
- 15-1. See 12+1.
15. August 1, 1997 's a month after July 1, 1997, and the summer sun still shines.

一、雖然「四大天王」年事漸高，而且受歡迎程度每況愈下，但所謂「爛船仍有三斤釘」，預測九七年最少仍有一位「天王」能打入全年十大唱片銷量榜之中。

二、Burger King 為求在不景氣的飲食業中殺出一條血路，決定破天荒推出全新漢堡口味--「雲吞漢堡」。

之中分辨出誰是中國人，誰是日本人，誰是韓國人，誰是越南人……

五、鑑於華裔觀眾不斷增加，溫哥華加入隊猛將「俄羅斯火箭」Pavel Bure 將會在農曆新年期間在主場賽後以廣府話講出「恭喜發財」向觀眾拜年。

15 PREDICTIONS ABOUT VANCOUVER THAT ARE OF LITTLE OR NO RELEVANCE
大溫市小預言
 由著名預言家史駝拔先生主理
 Written by Stupid Prophet

三、「麥記」(即麥當勞)為保其「老大」地位，將會以其人之道還治其人之身，在早晨時段推出「麥燒賣」還擊。

四、「大東亞共榮圈」這觀念終於在白人的腦海裏消失。他們終能夠在亞洲人

六、繼「繽紛好萊塢」及「維珍音樂城」後，九七年將會有三個全城矚目的消閒新焦點隆重登場：包括花園街中心，女人街廣場，及新東方 188。

ALL YOU CAN EAT!!
HORAI-YA Japanese Restaurant
 2394 W. 4th Avenue, Vancouver
 731-1217 • 731-1803
 Delivery Available

Lunch
 11:30 a.m. - 3:00 p.m.
 Mon - Fri \$10.95
 Sat & Sun \$11.95
 over 40 items to choose from

Dinner
 Mon - Thurs \$16.95
 5 p.m. - 10:00 p.m.
 Fri - Sun & holidays \$17.95
 5 p.m. - 10:30 p.m.
 over 50 items to choose from

RED LEAF RESTAURANT
LUNCH TIME BUFFET
 Unique Traditional Chinese Cooking on Campus
 LICENSED PREMISES
 * 10% DISCOUNT *
 on cash pick-up order
 2142 Western Parkway
 University Village
 ☎ 228-9114
 All Major Credit Cards Accepted

紅葉菜館

七、經過時代的不斷變遷，現在的「唐人街」又豈只是一條「只有唐人的小街」呢？預計「唐人街」會以

九、在一片削減預算的風氣之下，好萊塢各片紛紛認為就算電影不能到香港銅鑼灣實地取景，烈治文的 Alderbridge 夾 Cambie 一帶亦能以假亂真。

十、預計九七年的失業數字會持續高企，而相信臨時演員將會成為失業大軍的新成員，皆因大溫市人口近年不斷上升，所以就算沒有臨時演員，電影隨便在街上取景都能拍出熱熱鬧鬧的效果。

十一、九七長途電話新收費：致電多倫多每分鐘十仙；致電香港每分鐘八仙。

十二、Yum Yum 小廚為答謝卑詩大學學生多年來的支持，決定在九七年擴充業務，並改名為 Yum Yum 海鮮大酒樓。

十二加一、所謂「寧可信其有，不可信其無」，總之就「避之則吉」。(西人版)

十五減一、同上(廣東人版)。

十五、九七年七月一日乃香港回歸大限，但願那時陽光依然燦爛。

一日千里的步伐繼續發展。

八、各位姓梁和姓張的朋友請注意，閣下姓氏的英文拼音終於得到大平反：將會由現在的「Leung」和「Cheung」正式改為「Lurn」和「Jurn」。恭喜恭喜！