

TOPIC: Chinese Miners**EXPLAIN why you chose this topic/why it is worthy of study:**

I have chosen to study this topic because I believe it to be a significant part of New Zealand history and would like to find out more about it. It was a time of major discrimination and yet there is little awareness around the extent to which racist attitudes against Chinese Miners existed during the late 19th century.


IDENTIFYING POSSIBLE SOURCES

Name of source	Type of information that appears to be useful in the source
"The Yellow Peril" published in the "New Zealand Truth" on the 16th of February 1907.	I would want to use this source because it has information that would be useful relating to how the miners faced discrimination. This is a primary source. It shows racial stereotypes that existed against the Chinese.
https://nzhistory.govt.nz/anti-Chinese-hysteria-dunedin	This site contains key information about why the miners came to Otago and also ways they were discriminated against.
https://www.beehive.govt.nz/speech/address-Chinese-new-year-celebrations	This source is the apology to the Chinese miners by Helen Clark. She describes some of the ways they were discriminated.
Dr James Beattie - an article about the environmental impact of the miners ,	This pdf contains information that will be useful when answering my focus question as it is basically as walkthrough of the story of the Chinese miners.
Clutha Leader, Rōrahi XI, Putanga 556, 13 Poutūterangi 1885, Page 5	Shows the way in which European-New Zealanders wrote about the Chinese miners.

FOCUSSING QUESTION

To what extent were the Chinese Miners discriminated against?

1. Source details: "The Yellow Peril" published in the "New Zealand Truth" on the 16th of February 1907.

Evidence - Extracts of text/images/notes etc.	Annotations
 <p style="text-align: center;">THE YELLOW PERIL.</p>	<p>In this source we can see some of the discriminatory attitude shown towards the Chinese. In this image we can see that the Chinese man is perceived as a sort of monster that is here to snatch away New Zealand's women. More specifically in the image we can see that the 'monster' has its tentacles wrapped around a Māori woman and is trying to take her from her homelands. There is racist connotation that can be found in the title as the image is titled "The Yellow Peril", the 'yellow' in the title is made as reference to the skin colour of the Chinese miners which is discriminatory. Also on the creature we can see that its tentacles have traits which the miners were believed by New Zealanders to carry. Things such as 'opium traffic', 'greed' and 'evil habits' can be seen on the tentacles of the creature. These are all negative stereotypes that the Chinese would have had to deal with whilst living in Otago.</p>

Overall comment on source:

This source overall is helpful and useful when it comes to answering my focusing question relating to the how the Chinese miners faced discrimination not only in revealing the discriminatory attitudes, but for this to be published in a newspaper suggests the discrimination was generally widespread and supported. I had to be careful and use caution when using this source as it is likely to contain some bias because it is written from a New Zealanders perspective who was not happy with Chinese coming over. However, this racism was a common theme across my primary sources, and therefore it is likely to be true.

2. Source details: This source is from an article called "Anti-Chinese hysteria in Dunedin". <https://nzhistory.govt.nz/anti-Chinese-hysteria-dunedin>

Evidence - Extracts of text/images/notes etc.	Annotations
<p>A meeting in Dunedin presided over by the mayor unanimously called for a ban on further Chinese immigrants.</p>	<p>This first sentence again helps to show ways that the Chinese miners faced discrimination and helps to answer my second focus question. as it talk about how a meeting in Dunedin were the mayor called for</p>

New Zealand in the 19th century strived to be a 'Britain of the South Seas' and Pākehā saw non-white immigrants as undesirable. The discovery of gold in California, Canada, Australia and later New Zealand attracted many Chinese men wanting to make their fortunes before returning home. In the 1860s the Dunedin Chamber of Commerce sought to replace European miners who had left Otago for the new West Coast fields. Chinese were seen as hard-working and law-abiding, and they were also willing to rework abandoned claims. The first 12 men arrived from Victoria in 1866; 2000 more had followed by late 1869. Chinese women seldom migrated to New Zealand. In 1881 there were only nine women to 4995 men, raising fears that white women were at risk from Chinese men. As work on the goldfields became harder to find, anti-Chinese prejudice resurfaced. Some spoke of a conspiracy to overrun the colony with 'Coolies' who were 'ignorant, slavish, and treacherous'. Canada and Australia had imposed entry taxes on Chinese immigrants and New Zealand followed suit via the Chinese Immigrants Act of 1881. A poll tax of £10 (equivalent to nearly \$1800 today) was introduced, and ships arriving in New Zealand were restricted to one Chinese passenger per 10 tons of cargo. In 1896 this ratio was reduced to one passenger per 200 tons of cargo, and the poll tax was raised to £100 (\$20,000). In the late 19th and early 20th centuries organisations such as the Anti-Chinese Association, the Anti-Chinese League, the Anti-Asiatic League and the White New Zealand League emerged to oppose Chinese immigration. From 1907 all arriving Chinese were required to sit an English reading test, and from 1908 Chinese who wished to leave the country temporarily needed re-entry permits, which were thumb-printed. Permanent residency was denied from 1926 and Chinese did not become eligible for the old-age pension until 1936. Although other changes made the poll tax largely irrelevant from the 1920s, the legislation enabling it was not repealed until 1944.

a ban on Chinese immigrants.

This yellow section here tells us more information that would be helpful in answering focus question 2 as it talks about how there were fears that white women were in danger being around Chinese men.

Here is more information regarding question 2 as it tells us that as the work on the gold fields became hard to find Chinese prejudice resurfaced.

The poll tax was one of the most notorious forms of discrimination imposed on the Chinese from the Europeans. This tax was a payment the Chinese had to make to come to New Zealand. There was also a limit as it would be one Chinese man to a certain number of tonnes of cargo. This again helps to answer the second focusing question.

This information here tells us about some forms of discrimination the Chinese faced but it also tells us how they were rectified and therefore this also shows some significance.

Overall comment on source:

Overall I believe this source to be useful as it has high reliability. It is on the nzhistory site which is run by the Ministry of Culture and heritage and is contributed to by experts and historians. I do have to have some caution as it might be careful not to portray the government in too bad a light, but I don't believe this has occurred as it has included reference to the racist Acts introduced and the impact of them.

3. Source details: Clutha Leader, Rōrahi XI, Putanga 556, 13 Poutūterangi 1885, Page 5

Evidence - Extracts of text/images/notes etc.	Annotations
<p>The Lake County Press thus tells the state of affairs at the Chinese Camp, Arrowtown :—For the past week, Arrowtown has been the centre of attraction for about 200 Chinese, who have made night hideous with their exploding crackers, and their disgusting presence felt in more ways than one. On Sunday night last, even Europeans, and we believe females at that, were to be seen playing “fantan,” while every night for a week, the Chinese stores have been scenes of indescribable vice, and repulsive practices. The opium pipe, too we hear, was passed between more than Chinese lips, while drink, we know, has been freely dispensed even to little boys. Several people were seen under the influence of brandy, and altogether the Chinese Camp has been a sink of iniquity for days and nights past. It seems strange that Europeans should so far forget themselves as to mingle freely with these almond-eyed, leperosy-tainted, filthy Chinamen ; but there the fact is, disgusting and lamentable as it may appear.</p>	<p>In this source we can find even more evidence of discrimination against the Chinese miners in Otago. In the extract the miners presence is described as 'disgusting'. The fact that the Chinese were also celebrating with fireworks as well as playing 'fantail' with the European women also displeases the author of the extract. About halfway through the extract we can also see some stereotypes of the Chinese. As the author states that 'the opium pipe was passed between more than Chinese lips'. Opium usage and distribution was a common stereotype that the Chinese had to put up with due to opium being a very large export from China. The author then goes on to talk about how it is weird for Europeans to forget themselves and that they should stop mingling with these "Almond-eyed, leprosy-tainted, filthy Chinamen". In that quoted sentence the author mentions the Chinese being almond-eyed which is a stab at their facial appearance.</p>

Overall comment on source:

In conclusion this source was very useful when it came to showing the forms of discrimination the Chinese faced. This source was good as it was a primary source. When using this source I had to take into account that it was written by a European New Zealander, is their perspective, and therefore contained a lot of biases towards the Chinese. I believe this along with my other two image sources are the most reliable for answering my focus question. It would be interesting to know how widely these attitudes are held but when used with my other sources, it seems reasonable to conclude this was not a unique perspective among New Zealanders at the time.

4. Source details: This is an extract of an apology issued to the Chinese miners and their ancestors by New Zealand Prime Minister at the time Helen Clark. This was published on the 12th of February 2002.

Evidence - Extracts of text/images/notes etc.	Annotations
<p>There was of course a time when New Zealand was fearful of cultural diversity and distinctly unwelcoming to migrants of Chinese descent in particular. That was so despite Chinese people being among the earliest migrants to New Zealand. Chinese came to the goldfields in the 1860s, around the same time as my great, great grandparents did. The open air museum at Arrowtown today tells us something of the lives they lived and the hardships they endured.</p> <p>In the late nineteenth century, the New Zealand Parliament passed discriminatory laws against Chinese seeking to enter New Zealand. The Chinese Immigrants Act of 1881 imposed a poll tax of ten pounds per Chinese person and restricted the numbers able to enter the country to one person per ten tonnes of ship cargo. In 1896 the tax was lifted to one hundred pounds per person and there were further restrictions on the numbers of Chinese able to enter New Zealand.</p> <p>No other ethnic group was subjected to such restrictions or to a poll tax. Other legislative initiatives also singled out the Chinese.</p> <p>·In 1908, Chinese people had to put a thumbprint on their Certificates of Registration before leaving the country – no other ethnic group had to leave thumbprints.</p> <p>·Chinese people were deprived of their right to naturalisation in 1908 and this was not rescinded until 1951. No other ethnic group was deprived of this right.</p> <p>·A reading test in English was introduced – other immigrants had only a writing test in their own language.</p> <p>·Even in 1935 when entry permits were introduced after a suspension of 15 years for reunification of family and partners of Chinese people, they were severely restricted.</p> <p>There were those who spoke against the passing of the poll tax legislation. They included journalists, members of the House of Representatives, and members of the Legislative Council. Quotes from</p>	<p>This is another example of discrimination that helps me answer question 2 as it talks about how New Zealanders were fearful of Chinese culture.</p> <p>In this section we continue to see a lot of useful information about the many forms and the extent of discrimination faced by the Chinese miners. Helen Clark mentions discriminatory acts that were introduced in the late nineteenth century such as the poll tax, and no other ethnic groups received the same treatment. She also talks about how in 1908 it was made that all Chinese would have to leave a thumbprint on a certificate of registration before leaving the country, again no other groups were subjected to this.</p> <p>Also in 1908 Chinese people were also deprived of the right to naturalisation and this was not abolished until 1951. Possibly one of the most notable forms of discrimination faced by the Chinese was the fact that they had to take an English reading test whereas other groups only had to do a writing test and in their own native language.</p> <p>In this sentence we are told that entry permits were introduced for visits to reunify with family and partners of the Chinese people; however, these permits</p>

these people are on the displays here tonight. Chinese people organised petitions against the poll tax, and one backed by the great majority of Chinese residents was sent to the King via the Governor-General.

Many Chinese suffered the indignity of the poll tax and the other restrictions. Arrivals in the port of Wellington between 1888 to 1930 numbered around 2100 people. In total, the estimated number who paid the poll tax between 1882 and 1930 was 4,500. The tax was not abolished until 1944. At that time, the Minister of Finance, Walter Nash referred to the “removing of the blot on our legislation” and affirmed that the government would not in future countenance any discrimination against Chinese people in New Zealand.

were heavily restricted.

In this final paragraph we are told that discriminatory acts such as the poll tax were paid by around 4,500 people and that it wasn't abolished until 1944.

All of the examples above are useful in providing information to answer my focus question.

Overall comment on source:

Overall I would say that this source was very useful as it contained information on the way Chinese were discriminated which is being openly acknowledged by the Government in the 21st century. I believe this source to be reliable as a government apology is highly significant and a team of researchers and writers would have contributed to the Prime Ministers address, with accuracy being of key concern. It comes from the perspective of the NZ government, is made on behalf of the Crown, and aims to address the wrongs that occurred in the 19th century.

[The student provided 8 sources. These were similar in nature, quality and engagement as the ones provided in this partial exemplar]

Evaluation

Throughout the process of my research I had a few difficulties and some successes. Throughout my research process I struggled with finding a good amount of primary sources to use as evidence. As a result I ended up with more secondary sources than primary as 3 out of my 8 total sources were secondary. I would say that this had a negative impact on my research as I was not able to gather that much reliable information on the topics from the time and had to rely more on evidence that had been written or depicted years after that actual events had taken place. Even though there were some difficulties throughout the research process there were also some success that came with my research. I managed to find three good primary sources that helped me answer my focusing question relating to the extent the Chinese miners faced discrimination. These strongly corroborated with each other

helping to paint a picture of the prejudice that Chinese miners faced. Overall this improved the quality and validity of my answer to the focus question.

I think my most useful source that I used for this research was my source titled “Yellow Peril”, this was a useful source because it contained a lot of information on how the Chinese miners were depicted in the minds of New Zealanders. This source helped show how the Chinese were being portrayed and the several reasons why New Zealanders formed negative opinions on them. Including their perceived drug habits, lawlessness and threat to women.

I think another source that was useful to my research was the source <https://nzhistory.govt.nz/anti-Chinese-hysteria-dunedin>. This was a good source because it contained a lot of useful information in more detail and was collated by Historians that would have thoroughly researched the topic and chosen the information. They supported their points with statistics and specific historical evidence.

However whilst some of my sources were very helpful and useful there was my source that was an article written by Dr James Battie. The reason why I found this source not as useful as my other sources is because I found it hard to follow and the academic language made it difficult for me to comprehend. In comparison many of the visual sources I could easily interpret.

Overall there were a few things that I had to consider when I was choosing and evaluating my sources. One of these things was taking into account if there was bias or not when looking at the source. For example when I was using both of my main image sources they were both written from the point of view of a non-Chinese person. This obviously had resulted in bias as it would have been the racist and stereotypical representation of the Chinese miners. Therefore this made this source useful in answering my focus question but also slightly difficult to trust as it was written from a biased perspective on the issue. I also had to be careful that this bias was representative of the “majority” and therefore that I could draw some clear conclusions about how Chinese people were discriminated. I did this by looking to see if the same general ideas were captured across my sources including those written long after the event. I also believe that some sources did not have these issues. For example my source which is Helen Clarks apology to the Chinese miners. I believe that this source was trustworthy and reliable and didn't cause bias as she wasn't reporting on the event but merely addressing it.

If I was to do this research process again some sources I would like to include things such as more primary sources such as book extracts and newspaper articles from the time. I would like to include these sources because I think it would give me more insight as to what was happening at the time of the event and from multiple perspectives. I would also spend more time looking for something like videos in a documentary format that good help explain to what happened from the perspective of the Chinese miners family told through the form of potential ancestors.