

# *The Origin of Education Exchange between China and Canada*

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**Abstract:** Political mutual trust, economic and trade cooperation and people-to-people exchanges are the three pillars of promoting contemporary international relations. Among them, cultural exchanges, as a bridge between people to communicate emotion and soul, and a bond of deepening understanding and identification between countries, play a fundamental, guiding, extensive and lasting role. As an important carrier of people-to-people exchanges, education is a traditional and basic form of cultural and people exchanges and an important medium for cultural exchanges between China and Canada. At the same time, the educational exchanges between Chinese and Canadian universities are closely related to the political, economic and trade relations between China and Canada, as well as the domestic decision-makers and political and cultural relations.

## **1. Introduction**

China and Canada have a long history of communication, and university education exchange is an important component of China Canada relations. The form, scale, and path of educational exchange between Chinese and Canadian universities are constantly changing with the development of China Canada relations and global economic integration, but the process is not smooth sailing and there are also many obstacles. How to scientifically summarize and utilize the experience and heritage left by China Canada educational exchanges, and correctly guide the smooth development of contemporary China Canada educational exchanges; How to absorb the essence of Canadian ethnic cultures in the educational exchanges between China and Canada, and at the same time, spread our own cultural values; How to summarize the general explanation of educational exchange and interaction between China and Canada is a question that needs to be examined. Therefore, it is necessary to actively explore the origin of the cultural exchanges between Chinese and Canadian universities, review the development of cultural exchanges between the two universities, tracing the prerequisites for cultural exchanges between the two universities, and promote cultural exchanges between China and other medium-sized countries.

## 2. In Canada, why

### 2.1 Pierre Trudeau (Pierre Trudeau)'s own love for China

Prime Minister Trudeau was born in 1919 to a family of successful businessmen. He was well educated in his early years, loved to travel, had a distinct personality and open-minded. In 1948, he put his bags on his back and spent nearly two years traveling across many countries in Europe and Asia, and China was the last stop of this tour. Trudeau's trip in China includes Hong Kong and Guangzhou. "It only took him three days to travel from Hong Kong to Guangzhou. This difficult experience. "At that time, China was at war, and he witnessed the Kuomintang army discipline and the Chinese people in poverty. So, after returning to Canada from China, Trudeau published an article in The Free City newspaper in support of the recognition of the new China. In 1960, he went to China with five other Canadians, becoming one of the earliest Western visitors admitted to China after the founding of the People's Republic of China. After returning to Canada, he and Herbert (Jacques Herbert) published "Two Innocents of Red China" (Deux Innocents in China Rouge). The book was published in French by Montreal Press in Canada and later published in English by Oxford University Press. On the occasion of the 35th anniversary of the establishment of diplomatic ties between China and Canada, the Chinese version of the book was published by Shanghai People's Publishing House. It is another masterpiece of Red China in Western literature after Snow's "Journey to the West".<sup>[1][2]</sup>

Prime Minister Trudeau is a prime minister with a clear personality, responsibility and ideas. On April 6, 1968, Trudeau was elected leader of the Liberal Party of Canada and then became prime Minister of Canada. Unlike his former prime Minister (Lester B. Pearson) as a vassal role, he began to implement the independent foreign policy. Trudeau severely accused the Pearson government of blindly conforming to the US government and playing the role of the American "young man". He believed that Canada should decide the direction of its foreign policy from its own interests and demanded a comprehensive and thorough review of Canada's foreign policy.<sup>[3][4]</sup> In his keynote policy statement on China-Canada relations, Trudeau stressed that the solution of many major issues in the world depends on China becoming a member of the international community, so he must establish formal diplomatic relations with China. At the same time, the Trudeau government pursued a more independent foreign policy of "All Canadians" (All For Canadians), trying to gain more diplomatic influence from American influence. On April 30, 1970, Canada's new foreign minister sharp (Mitchell Sharp) in talks with the U. S. secretary of state, said the Canadian government in allowing China to enter the United Nations without forcing Taiwan, China to exit the dilemma, the government is reviewing foreign policy, China will be reviewed, "admit" problem will be proposed again. On May 29, Trudeau issued a statement, saying that the resolution of many major problems in the world depends on the People's Republic of China becoming a member of the international community, and that Canada's goal is to recognize the People's Republic of China as soon as possible and restore it to its seat in the United Nations. When the Trudeau government came to power, the new China's international status had been greatly improved, but it was still in the chaotic period of the "Cultural Revolution" and under the blockade of western countries. The Trudeau government reviewed the situation and began to change its policy towards China. Under his own promotion, representatives of Canada and China held in Stockholm for 22 months of hard negotiations on the recognition of new China and diplomatic ties between the two countries, and established diplomatic relations with New China in October 1970. This is the first western power to recognize new China during the "Cultural Revolution", which is of milestone significance to the establishment of diplomatic relations between the People's Republic of China and many countries, including the vast majority of Western countries, and the restoration of new China's legal seat in the

United Nations.

<sup>[5]</sup>Pierre Trudeau is also a prime minister with French-speaking citizens, a more comprehensive global view of national unity and national interests. "Committed to pursuing domestic interests rather than international interests, a globalist, not a North Atlantic man," he understood and sympathized with the developing world, and for the need to transfer wealth from rich to poor countries, just as he treated Quebecers equally. Trudeau was also a non-nationalist not the American horse, growing up in Quebec's French-speaking region less sensitive and insecure in the face of many other British Canadians. The provision of official development assistance from developed countries to developing countries and regions is one of the outstanding features of contemporary North-South relations. During the period when Trudeau became prime minister, Canada's official development assistance achieved unprecedented development and became one of the prominent symbols of Canada's international image. At the same time, China has also received strong assistance from Canada in education, health, agriculture and other fields. The smooth development of these assistance projects is inseparable from Prime Minister Trudeau's deep feelings for China.

## 2.2 Mishkids China complex and vigorously promote

Before Canada was officially appointed to China (Republic of China) in 1943, missionaries actually played the most important role as a bridge in the exchanges between China and Canada. They not only had a certain influence on the civil sector and government of China, but also had a corresponding influence in Canada, their home country. To be specific, some missionaries have established a good reputation among the Chinese people through sermons, medical practice and popular education, and have also established good relations with Chinese officials at all levels. At the same time, the missionaries used their vacation time to make public speeches in churches and schools in Canada, making Canadians know about China and directly promoting the development of "Sinology" in Canada.<sup>[6]</sup> After the founding of the People's Republic of China, the issue of the formal establishment of diplomatic relations between China and Canada has been delayed, and the descendants of Canadian missionaries played a great role in the process of the establishment of diplomatic relations. In Canada, there is a special word, "mishkids", which refers to the descendants of missionaries. Due to the influence of their parents and the experience of being born and growing up in China, the descendants of missionaries have deep feelings for the land and the people in China. Some missionaries of descendants directly become Canadian government officials, in the process of the establishment of diplomatic relations between new China and Canada, because of the missionaries descendants of China, the Canadian government will use their exchanges with China, such as the first ambassador to China is missionary descendants "China" Collins (Ralph Collins), he had guided the negotiations. Another example is Robert Edmonds (Robert Edmonds), who served as director-general of China affairs in Ottawa in 1953 and was directly involved in the Canadian Embassy as a member of the diplomatic relations between China and Canada between 1968 and 1970.<sup>[7][8]</sup> Canada in the Swedish capital Stockholm officials from February 21, 1969 to October 10, 1970, up to 21 rounds of marathon negotiations, Robert was a Canadian embassy in Sweden, in addition to almost fully involved in the negotiations, also in the name of "personal relationship" invited his embassy in China friends to watch home documentary about Bethune, act as the angel of friendship between the two countries.<sup>[9]</sup> A Canadian school student, named John Su (John Small), was the son of the missionary Su Jixian (Walter Small) and also played a huge role in the development of China-Canada relations. After returning to China, he served in the Canadian government. He has been working related to China since 1958, and was appointed to Hong Kong, China by the Canadian government to take charge of wheat trade with China. In 1972, he became the second ambassador of Canada to Beijing, China. Chester Langning (Chester Ronning) is one of

the most outstanding diplomats in the history of china-Canada relations and the founder of china-Canada relations. He was born in 1894 in Xiangcheng, Hubei province, China, a Canadian missionary family to China. He spent a long time in China speaking authentic Hubei dialect. In 1945, he came to the Canadian Embassy in Chongqing as a counselor and began his career as a diplomat. Later, Lonning served as charge d'affaires of the Canadian Embassy in Nanjing and director of the Canadian Department in the Far East. He had deep feelings for China, sympathized with the Chinese revolution and campaigned for Canada's recognition of the People's Republic of China. In his book *Memoirs of the Chinese Revolution*, Lonning explained the early relationship between China and Canada well: "We were once British colonies, and our relationship with China had no dark experience. We did not participate in the Opium War; we did not establish concessions in Chinese port cities; we did not garrison troops there, nor send police and courts to exercise jurisdiction over Chinese citizens." Lonning is an international friend who is friendly to China and committed to the friendship between China and Canada. His descendants have returned to China as teachers, students, diplomats, photographers and foreign journalists.<sup>[10][11]</sup> We will continue to contribute to the development of china-Canada friendly relations.

The preaching, medical care, education and social services carried out by Canadian missionaries in China (mainly distributed in Sichuan and Henan) have a certain influence on the development of Christianity in China and the modernization process of China, and are a very important part of the history of China-Canada relations. Canadian missionaries have played a bond role in China-Canada relations. As a member of modern Chinese society, some of them expressed their views and took corresponding actions during the period of the Chinese national movement and democratic revolution, thus having a corresponding influence on the Chinese national movement and democratic revolution. The descendants of missionaries born on Chinese land have a deep Chinese complex for the country and their people. These mis h kids have played a great role in the establishment of diplomatic relations and promoting exchanges and cooperation in the fields of economy, trade, science and technology, education and other fields between China and Canada, and are an important bridge in China-Canada relations.

### 2.3 The influence of Christian culture

In the past, Canada has received two large-scale missions from France and Britain. Catholicism and Protestantism took root in this land and integrated with the living habits of Canadians. Therefore, before the founding of Canada, its social culture was influenced by the Christian world view, and the Christian moral view of benevolence and compassion was deeply rooted in the core values of Canadians. Such a social foundation has formed the recognition of humanitarianism and altruism in Canadian political culture. Under the guidance of the harmonious relationship between politics and state, religious mission and social responsibility go hand in hand. Therefore, Canada's foreign policy embodies the characteristics of idealism, which has also become one of the driving forces of Canada active in the field of aid. During the period of Trudeau, Canada's foreign development assistance was a win-win assistance activity. On the one hand, it has the pursuit of its own national interests, and on the other hand, it has a strong moral color, which is of positive significance for the construction of a fair and reasonable North-South economic relationship.

Canada's internationalist foreign policy fully embodies the principles and spirit of idealism, and believes in a series of values principles such as order, freedom, equality, humanitarianism and altruism. These core values come from the principles of Christian belief in Canada and shape its national ethics. Canadians integrate the Christian principles of Christianity into the constitutional spirit and values of the secular world. For Canada, "we are deeply influenced by the concept of good and evil from beginning to end. This concept of good and evil originated from—Hebrew

civilization and Greek civilization, and then transformed into the Christian tradition in the entire Western civilization. These values emphasize the importance of individuals, value moral principles in human relations, and adhere to value judgments that go beyond purely material interests. "Therefore, the civil society under the Christian cultural tradition has a " natural responsibility" to help backward countries. They have sympathized with and helped the Chinese Communist Party, and are relatively soft to the new China. When new China was blocked by the economic blockade and diplomatic isolation of the Western world, Canada launched aid activities to China driven by the natural responsibility and "humanitarian" emotion, among which educational assistance is very typical.<sup>[12]</sup>

## 2.4 Incentives for the success of Colombo and other foreign aid programs

The Second World War severely impacted the old international order, broke the balance of power in Europe and the world, created an external environment for the emerging forces to break through the shackles, and at the same time provided an international stage for the establishment and implementation of Canada's independent diplomacy. Before the war, Canada's national strength was still weak, and its diplomacy failed to get rid of its dependence on Britain. When the war broke out, it was a negative warring States. During the war, Canada adjusted its foreign policy in time according to its actual interests, carried out wartime diplomacy independently, and established the diplomatic goal of participating in international affairs as a medium state after the war. War independent diplomacy broadened Canada's vision, enriched its diplomatic experience, became more mature and confident. Never one are the days when it obeyed Britain in foreign affairs. Having withstood the test of blood and fire, Canadians who made significant contributions to the victory of the war have greatly enhanced their national self-confidence and pride, demanded recognition and respect from the world, and should participate in international affairs on an equal footing with the United States, Britain and other major powers to jointly build a new post-war world order.<sup>[13]</sup> In the foreign strategy, Canada includes the construction of overseas image in the schedule, among which foreign aid becomes one of the main ways to build the national overseas image in the international community, and the "Colombo Project" is the beginning of the official large-scale foreign aid of Canada.

From the official implementation of the Colombo Plan in 1951 to the withdrawal of Canada due to domestic economic contraction in 1992, the plan was the largest, longest and most effective aid of Canada's official foreign aid. Almost all the recipient countries involved in the Colleenbo project have received the financial and technical support from Canada to varying degrees. Those through economic cooperation and technology sharing with Canada and obtain economic recovery and development of South Asia / southeast Asia countries include: India, Pakistan, myanmar, Sri Lanka, Indonesia and new wave, they eventually on the independent economic and sustainable development of healthy track, become the first postwar revival of Asian countries. And Canada also in the "Allen wave plan", through a steady stream of output "made in Canada" and "Canada" recipient countries needed national infrastructure and people's life of daily necessities, basic means of production, and "Canadian training" and "study in Canada", to the recipient countries in the input of a large number of technical personnel at the same time, also to the recipient input Canadian proud values "love, peace, equality and freedom".<sup>[14]</sup> The internationalist overseas image of Canadian goodwill is highly recognized in Asia through these tangible and intangible assets, and is regarded as one of the most active donors by the international community. The success of Canada's participation in the Corlenbo project has made Canada more enthusiastic on foreign aid and determined to extend it from Asia to Africa and Caribbean countries. Canada in the Commonwealth of "Colombo plan" success to Canada more incentives, and make Canada more keen to help

backward countries, and cultural exchanges between colleges and universities is a kind of help and cultivate science and technology personnel of backward countries, improve and improve the Chinese people's living standard of one of the best path. At the same time, this is Canada practice "independent, direct contribution, the corresponding international status" medium embodiment of diplomatic thought, Canada hope through the realization of soft power projection, achieve "goodwill internationalist countries" the construction of overseas image, through China and universities cultural exchange projects, take "please come in and go out", the output of Canada's national values—fraternity, peace, equality and freedom.

## 2.5 The need to promote national values

Promoting Canada's national values to the international community is one of the goals of educational exchanges between Canada and China. On February 7, 1995, the Liberal government established its three policy objectives in its foreign policy statement, *Canada in the World*, one of which was "projecting Canadian values and culture".<sup>[15]</sup> Canadians believe that educational exchanges and cooperation are not only related to Canada's security, political and economic interests, but also an important opportunity and effective channel to publicize and export Canadian values. They are proud of their values and hope to be them through the global health governance platform. Steven Lee (Steven Lee) identified a core set of values guiding Canadian foreign policy includes respect for the environment, commitment to democracy, encouragement of equality; emphasizing the importance of inclusion and strong endorsement with the participation of civil society at home and abroad.<sup>[16]</sup> John Cotton (John Kirton) summarizes anti-militarism, openness, multiculturalism, environmentalism, globalism and international institutionalism as the six unique national values (distinctive national values) that drive Canada's foreign policy. Prime Minister Justin Trudeau also agrees with the view that Canadians have common values, summarizing it as "openness, respect, fraternity, willingness to work hard, help each other, and seek equality and justice."<sup>[17]</sup> In general, the national values of Canadians mainly include equality, democracy, freedom, peace, fraternity, anti-militarism, environmentalism, multiculturalism, globalism and international institutionalism.<sup>[18][19]</sup> Among them, national values such as "equality", "fraternity", "globalism" and "international institutionalism" have the most obvious influence on promoting Canada's positive foreign aid in the world, and they are also the core values that the Canadian government and non-governmental organizations publicize and practice in various ways in this field. Canada in CIDA policy documents to avoid the use of "education aid", "development aid", "aid" and "recipient" words, and more use "double cooperation", "communication," communication "," dialogue "," common development ", trying to reflect a kind of equality and reciprocity of two-way cooperation, rather than one-way aid relationship. Specifically, this cooperation principle can be attributed to two points: first, Canada regards developing countries as equal development partners, and established a new strategic partnership of "political equality and mutual trust, economic cooperation and mutual win cooperation and cultural learning". Second, in the early stage of education and cooperation in Canada, Canada emphasized the respect for China's national sovereignty and non-intervention policy without any political conditions, hoping to promote common development through complementary advantages. This fundamentally reflects a spirit of mutual respect and equality is also the embodiment of Canada's "equality", "democracy" national values.

## 2.6 Pursuing global humanitarian power status

The goal of Canada's participation in education aid to China is to establish its image as a global education and humanitarian power, in pursuit of its status as a "great power". Due to its relatively

limited comprehensive national strength, Canada, as a medium-sized country, needs to strategically choose to exercise leadership in specific (especially professional) fields. In terms of educational resources, Canada has world-class university resources and professional skills, a post-war economic foundation that ranks among the top in the world, and a historical advantage in the inheritance of friendly relations between China and Canada, which gives Canada the potential to lead and promote education aid activities to China. At the same time, in order to enhance his international status, reduce dependence on the United States, and independently develop relations with other countries and regions, Trudeau implemented a "third choice" strategy with a diverse diplomatic nature. In this strategy, the Third World is an important target for Canada's diplomatic expansion, but Canada cannot rely on historical colonial relations or geopolitics to strengthen its relationship with the Third World like Britain and the United States. As a result, Official Development Assistance (ODA) has become one of the dependencies for implementing this strategy. To achieve the grand goal of being a humanitarian power, it is necessary to establish relatively comprehensive foreign aid agencies to formulate policies, manage and operate aid projects, select recipient countries, implement projects, and other specific matters.

### 3. In China

#### 3.1 China's "two-fist attack diplomacy" has encountered unprecedented challenges

Since the late 1950s, China's foreign relations have faced a very difficult situation due to multiple uncertainties such as domestic political and economic development, international environment differentiation and turbulence. On the one hand, the decline of national economy has a deep influence on the direction of diplomacy; on the other hand, the security environment is the military threat from the United States and the Soviet Union. In the early 1960s, Sino-Soviet relations deteriorated sharply and soon damaged the economic and trade relations. In the second half of 1960, the Soviet Union finally tore up 13 government agreements signed by the two countries, abolished more than 200 cultural and scientific and technological cooperation projects, and withdrew all experts assisting China, causing great damage to China's economic construction, including foreign trade. New China hoped to get rid of the influence of the Soviet model in the socialist construction, and abandoned the "one-sided" diplomatic strategy in the early days of its establishment. The public rupture of Sino-Soviet relations also accelerated the adjustment of China's diplomatic strategy. In June 1965, the People's Daily editorial department and the red flag magazine editorial joint published in the People's Daily, titled "the Khrushchev revisionist struggle to —— memorial <about the international communist movement general line advice> published two anniversary of the editorial article, the revisionism of the Soviet union and the" us-Soviet cooperation "foreign policy, and for the first time put forward" the struggle against us-led imperialism and the reactionaries, against Khrushchev revisionist struggle " slogan. Since then, the foreign policy of "two fists beating people" of "anti-imperialism and anti-reform" has been basically established and continued until the establishment of diplomatic relations between China and the United States. But there is no denying the fact that, "two fist hit" diplomatic strategy due to the domestic "left" thoughts, makes China's foreign relations once appeared a serious situation, into the two superpowers common economic blockade, foreign trade and economic situation is more difficult, this lesson is extremely profound.<sup>[20]</sup>

On January 5, 1964, When MAO Zedong met with members of the Political Bureau of the Central Committee of the Communist Party of Japan, he clarified the views of "two middle zones".<sup>[20]</sup> MAO Zedong said that there are two parts in the middle zone: one refers to the vast economically backward countries in Asia, Africa and Latin America that are independent and are striving for independence, and the other refers to the imperialist countries represented by Europe

and the developed capitalist countries, both of which oppose the control of the United States."In the following People's Daily editorial, explaining MAO Zedong's thought, clearly divided the middle zone into two parts, that is, the vast countries of Asia, Africa and Latin America are the first middle zone", and the developed capitalist countries such as Europe, Oceania, Canada in North America and Japan in Asia are the "second middle zone". The first and second middle ground are all against American control, interference, and bullying. In such an international situation, China also began to re-understand the Sino-US relationship from the perspective of the China-US-Soviet triangle strategic relationship. After the Nixon administration sent several signals of contact between China and the United States, Marshal Chen Yi put forward a research report that the contradiction between China and the Soviet Union is greater than the contradiction between China and the United States and the United States and the Soviet Union is greater than the contradiction between China and the Soviet Union. After that, Kissinger secretly visited China, and China and the United States began secret negotiations on contacts. Against the backdrop of the thawing of China-US relations, China-Canada relations have naturally developed smoothly.

### 3.2 Zhou Enlai's own gratitude to the "wheat diplomacy"

Despite the Canadian government's early decision to recognize China, it is a pity that the — administrations before Trudeau became premier in 1968, neither the Conservatives nor the Liberals, implemented so. In the nearly a decade since the mid-1950 generation, China-Canada relations have been at a low ebb. In 1959, the National Farmers 'Union of Canada (National Farmers Union) organized a march against the government's agricultural policies, forcing the government to market for wheat demand.<sup>[21]</sup> The protest has also largely promoted the signing of a wheat trade agreement between the Canadian government and China. On February 2, 1961, Canadian Minister of Agriculture Hamilton announced the conclusion of the China-Canada Grain agreement in the Canadian Parliament, which marked the establishment of china-Canada commercial relations. Canada has always been a moderate figure on the international stage, and has long never given up on the idea of bringing an isolated China into the international system. After World War II, Although Canada has been playing the role of following the strong neighboring United States, but as a medium power, Canada has its own adherence to the foreign relations norms. Canada in "quietly diplomatic (quiet diplomacy)" under the guidance of thought, satisfied with behind the role and the role of international affairs "participants", happy from chaotic international affairs with feasible compromise, and maximize the reasonable use of the rules of the international community, rules, mechanism and organizational procedures, to make up for the shortage of medium power strategic resources congenital defects.<sup>[22]</sup> In particular, driven by humanitarian values, Canada sympathized with the suffering of the Chinese people under the "great famine", questioning the policy of isolating New China, dissatisfaction with the US wheat policy squeezing its market, and the rise of domestic nationalism.<sup>[23]</sup> Canada's policy towards China hovered between ideology and national economic interests.

The china-Canada wheat trade, which began in 1960, began for three years. At first, there was no long-term plan to survive the famine, but it soon became a long-term trade. This is the application of zhou Enlai's thought of "take trade as the tentacles first and further develop diplomatic relations". In the process of wheat trade in Canada, zhou enlai also use wheat trade and improve relations to promote the china-us relations, especially the use of wheat trade with former Canadian agriculture minister alvin Hamilton established friendly relations, ask him to mediate bilateral relations, prompted China to return to the western trade market. Taking the wheat trade as the starting point, China not only overcame the damage caused by the Soviet Union to the economic damage, but also formed a breakthrough in the long-term trade embargo against the United States. Until the end of



2001, China's accession to the WTO and fully restored the trade relations with the West in a real sense. "Sino-Canada wheat trade embodies Canada's internationalism and humanitarian values and Canada" pragmatic "diplomatic characteristics, also is still in the" anti-imperialist repair" period of the Chinese people understand the Canadian good and good, more the two countries in the early 70s established a good foundation for public opinion." Zhou Enlai was very grateful for Canada's wheat diplomacy with China. At the same time, he also has a deep understanding of the lack of professionals in the government. He once sent several children around 12 to study in the United States, including Zhang Qiyue and Hong Wang Wilderness in the selection list. Therefore, the establishment of a cultural exchange mechanism with Canada, a western developed country, is not only the need of national interests, but also a bilateral cooperation that Premier Zhou Enlai is willing to promote.<sup>[24]</sup>

### 3.3 The impact of the Belt and Road Initiative

Since 2008, especially after the launch of the Belt and Road Initiative in 2013, the export of Chinese cultural values has also become one of the goals of China and Canada, and the establishment of 11 Chinese Confucius Institutes in Canada is an example. At the present stage, China's goal in the cultural exchanges between Chinese and Canadian universities is to cultivate the concept of "knowing China, loving China and loving China" and cultivate international ambassadors for people-to-people exchanges. Knowledge comes from understanding, and understanding comes from communication. Education is a long-term and continuous way of cultural communication and understanding, which is conducive to planting the seeds of communication in students' hearts, expanding their cultural vision, and deepening their cultural cognition, cultural understanding and cultural integration. Overseas Chinese and students are deep participants and direct beneficiaries of china-Canada people-to-people exchanges and an important force for the in-depth and sustained development of china-Canada people-to-people and cultural exchanges. Therefore, deepening educational exchanges and cooperation between China and Canada will help enhance the Canadian people's understanding of Chinese culture, form their correct cognition and positive evaluation of "China story" and "Chinese discourse", and further expand the group of friends of the international community who know, love and love China. This will help to further consolidate and expand the popularity foundation of china-Canada people-to-people exchanges. Canada as a world famous immigration country, Chinese people occupy a high proportion of the local population. Overseas Chinese are an important subject to spread and promote Chinese culture, and an important link and bridge for China to strengthen cultural exchanges with foreign countries. Based on its unique advantages in language and culture communication, overseas Chinese education plays an irreplaceable role in surviving the Chinese culture, deepening the affinity of the new generation of Chinese and Chinese culture, strengthening the connection and bond between overseas Chinese and their home country, and consolidating the natural popularity foundation for cultural exchanges between China and Canada. International students are also an important force for the in-depth and sustained development of China-Canada people-to-people and cultural exchanges. The education of young Canadian people studying in China is of great significance to the spread of Chinese culture, the shaping of a good Chinese image of China and the promotion of the influence of great powers. It is another favorable channel for promoting people-to-people exchanges between China and Canada. In recent years, China attaches great importance to study education for Canada, from "Sino-Canadian Scholar Exchange program" to "Canadian Study in China Project", which shows the vitality and potential of two-way study between China and Canada. The relationship between the foreign audience and the image of China is an important link and intermediary to enhance the bilateral "intergroup contact". The language expression of the majority of Canadian

students is an important parameter of "the shaping" China's national image and the "other" subject to enhance the international community's understanding and recognition of China. Based on the natural advantages of China and Canada, we will take the initiative to strengthen educational exchanges and cooperation with Canada, and better play the role of overseas Chinese and overseas students, and help to further promote people-to-people and cultural exchanges.

#### 4. Conclusion

The development of educational exchanges between China and Canada has profound historical roots. From the Canadian perspective, there is a "Chinese sentiment" towards the highest leader, Trudeau Sr; Strong promotion from Canadian missionaries and their children to China; There is also a recognition of the natural responsibility of civil society under Christian cultural traditions to help underdeveloped countries, as well as incentives for the success of foreign aid programs such as Colombo. Canada hopes to achieve soft power projection through education aid to China, and achieve the goal of building a "friendly internationalist country" overseas image. Through cultural exchange programs in Chinese and Canadian universities, Canada adopts a "invite in and go out" approach to export Canada's national values - universal love, peace, equality, and freedom. From the perspective of China, since the late 1950s, it has been facing a very difficult situation in its foreign relations due to multiple uncertain factors such as domestic political and economic development, international environmental differentiation, and turbulence. In this international situation, China has also begun to re-examine its relationship with Canada, a medium-sized power, from the perspective of the triangular strategic relationship between China, the United States, and the Soviet Union. Efforts have been made to establish diplomatic relations with Canada in the "second middle zone", which has been put on the agenda. The civil exchanges and wheat trade between China and Canada have enhanced mutual understanding, and the growth of trade volume has promoted the development of civil relations between the two countries. It has also driven the government relations between China and Canada out of the low period of the 1950s. The two sides have begun to seek ways to improve their bilateral relations through cultural exchanges represented by educational exchanges.

#### 5. Summary

The background of educational exchanges between China and Canada includes the domestic economic and social conditions of each country, the strong promotion of leaders and civil society, the driving force of Canadian domestic values, and China's strong desire to return to the international community in pursuit of national security and development.

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