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Messages



President's Message

With the end of the spring semester, the Langara community can reflect back on a term that featured Langara's participation in a major international event, the XXI Olympic Winter Games.

Highlights include the placing of Vancouver on the world map, boundless opportunities to host and engage with visitors, and renewed Canadian patriotism.

For Langara, there are memories of our student Evan Eichler carrying the Olympic Flame. People lined six-deep along the road in front of Langara to view this moment in history. This signaled the start of what was to follow.

Global awareness and the coming together of many different cultures have long been at the centre of what Langara is about. With a student, employee and community body that represents dozens of languages and countries, the Olympic melting pot seemed fitting. It also provided the opportunity for Vancouver, through the many visitors and television cameras, to see how a diverse multicultural city can prosper and grow.

For Langara, the Olympics not only leaves behind increased access opportunities to the College through the new Canada Line station only a few blocks from our door, but it also fostered a renewed optimism of where we sit in the world.

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Messages

Publisher's Message

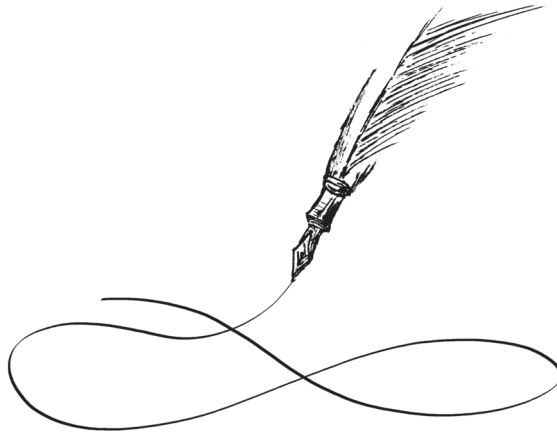
One story in this issue talks about Junji Shinada, a quiet man who tends the Nitobe Memorial Garden at the University of British Columbia. Writer Brad Zembic describes Shinada as a gardener-philosopher. Shinada maintains Nitobe as an oasis where visitors can lay aside their busy lives. His philosophy is to create a garden that evokes *joucho*, a profound, positive emotion.

That reminds me of a discussion I heard recently on CBC Radio's Ideas program. Philosopher William B. Irvine talked about Stoicism, a philosophy begun in Athens in the third century BC. Contrary to popular belief, which views the Stoics as a grim, cult-like group, the Stoics believed we should enjoy life while avoiding negative emotions. The path to inner peace, like the paths through Nitobe, was clear of anger, jealousy and other destructive feelings, and it directed Stoics to do their best in business, sports or artistic pursuits — such as gardening.

Another story in this issue looks at Gung Haggis Fat Choy, which combines the Scottish Robbie Burns Day with Chinese New Years. Writer Simon Furminger says the goals of this celebration include the building of cultural understanding, respect and community. The event blends two very different heritages and honours them both. Furminger calls this a serious theme. Yet instead of creating a solemn event, originator Todd Wong turned it into fun for everyone. While sharing a traditional haggis, celebrants hear "When Asian Eyes are Smiling" and "The Haggis Rap," an alternative twist on the Robbie Burns poem "Address to a Haggis."

Although haggis — a sausage containing sheep organs — may not be your cup of tea, perhaps it can be enjoyed with a mug of beer. We've got a story about beer too, in which writer Ivanna Skrypnyk describes the pleasures of a sparkling gold brew. I'm going to head out now and find one of those mugs, and raise a toast to this issue — stoically.

Elizabeth Rains



Editors' Message

Spring is all about renewal; it's the season of new growth and optimism. It's the time of *hanami*, when Japanese gather to picnic beneath the cherry blossoms, and when Koreans celebrate *Dano*, a traditional event that marks the end of planting seeds.

In this issue of Pacific Rim Magazine, we celebrate spring through interesting and insightful stories written by a new crop of Langara Publishing Program students. Raymond Wong's account of his parents' new beginning on Canadian soil after their treacherous escape from Vietnam in the 1970s reveals that even in the most difficult circumstances there is hope. Becky McEachern's article on the sustainability of the west coast spot prawn harvest highlights the efforts some take to ensure that things we enjoy are around for generations to come.

The stories, the designs and layouts, and the production of these pages have been a collaborative effort by sprouting young (and some not so young) talents who hope that their year of study will lead to fulfilling futures in the publishing field. We've enjoyed the experience and are excited to share the fruits of our labour with readers of Pacific Rim Magazine 2010.

Brad Zembic, Becky McEachern,
Sally White, Allie Nichol,
Simon Furminger



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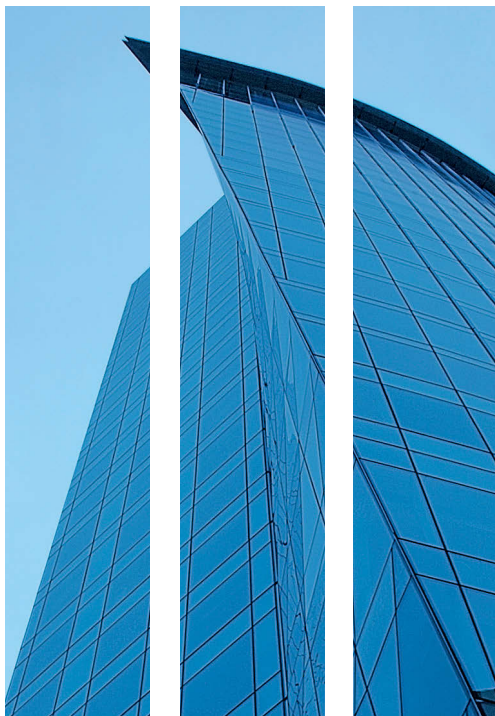
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Maggie Huang



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SIMON FRASER
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Vancouver Architecture the Bing Thom Way

words DINAH QUAN | art MIKEY ENRIQUEZ

left:
SFU at
Central City

You have to be inside a building to experience it; a photograph isn't enough. Great architecture is an interactive experience of light, texture and sound. That is what Michael Heeney, principal and executive director of the Vancouver firm Bing Thom Architects, wants everyone to know.

Bing Thom himself was born in Hong Kong and raised in Vancouver. He worked with famed Canadian architect Arthur Erikson before starting his own firm, Bing Thom Architects, in 1981. He started off with small projects and slowly gained momentum until he hit the big time with some well-known local and international achievements.

The Chan Centre

This modified shoebox-shaped building consists of three performance venues: the Chan Shun Concert Hall, the Telus Studio Theatre and the Royal Bank Cinema. The soft grey, zinc-panel-covered exterior houses an acoustic masterpiece. According to Bill Pechet, architect

and professor at UBC, "The smart thing about the Chan is being able to tune it; you can raise or lower the ceiling and adjust the curtains around the exterior walls." The Chan Centre is built in the middle of a forest, creating an alluring relationship between the interior and exterior. When you look out from the foyer, you are surrounded by a panoramic view of the trees.

Yuxi Opera House

Heeney took the mayor of Yuxi, a city in the Yunnan province in China, to a concert at the Chan Centre. Mayor Yang Zonyong was so impressed with the venue that he is reported to have said, "I want one of those. Just give me the drawings, I'll take it back and build it." The Chan was built for western music, but the mayor thought the acoustics would sound just as powerful in China. That was not the case, so Bing Thom Architects designed an opera house that would compliment Chinese arts. The Yuxi Opera House's glass walls emulate

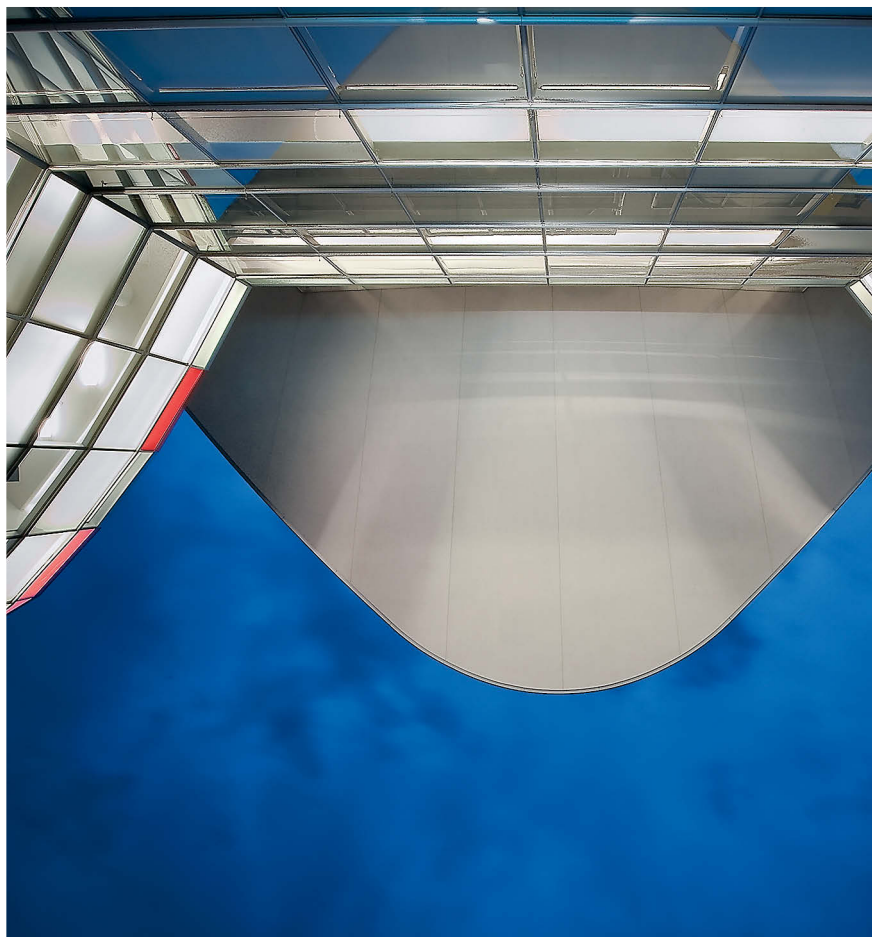
the paper doors of a traditional teahouse, while its red sandstone and metal create a modern feel. At dusk the audience chamber lights up like a lantern.

Central City

Central City is a mixed-use building; it houses the Surrey campus of Simon Fraser University, Central City Shopping Mall and business offices all under one roof. Surrey is one of the fastest-growing cities in Canada, and Central City helps to unify it. It has become a place where the community can gather and co-exist. There are three parts to the building: a tower, a podium and a galleria. The use of glass and metal allow for a dynamic view of the surrounding landscape.

Aberdeen Shopping Centre

The Aberdeen Shopping Centre in Richmond is unlike most North American malls: it is colourful and cheerful. The vibrant mix of red, green and blue glass panels allow sunlight to filter through to the interior in different colours.





clockwise from bottom left:
Aberdeen
Shopping Centre;
Looking up at
Aberdeen Shopping
Centre; inside Central
City; view from the
Chan Centre

Sunset Community Centre

The free-flowing lines of the new Sunset Community Centre at Main and 52nd Avenue remind some people of brush strokes. The building's organic shape stands out from the straight-edged structures that line Main Street. From an aerial view, the Sunset Community Centre looks like an open five-petal flower.

Pacific Canada Pavilion

Imagine stepping down into an underwater world and being able to view things from a fish's point of view — that's the perspective the Pacific Canada Pavilion exhibit at the Vancouver Aquarium creates. The exhibit shows what you would see if you went diving in Burrard Inlet; it contains the same fish and plant life that are found naturally in the water off Stanley Park.

If you have doubts about visiting any of Bing Thom's structures in person, Heeney says it best: "People have to see our work and experience our work — ideally more than once. They can appreciate what we were thinking with how the light comes into the building at different times of day and how people use the space." ■

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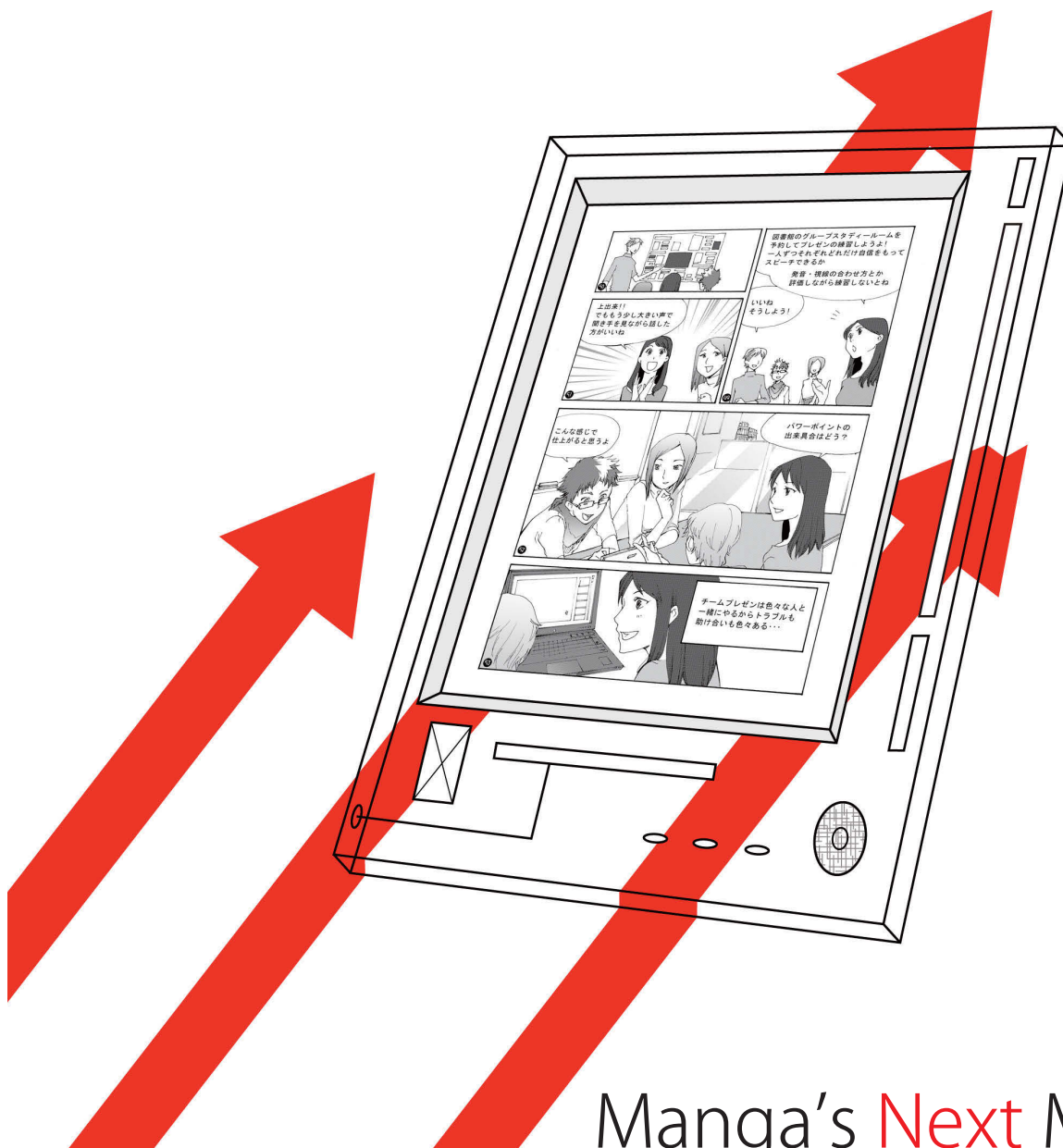
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Manga's **Next** Move

words MEGHAN STRAIN | art ALEXANDER WELLS
manga SUGURU UKAI

above:
International Education
at Langara College uses
manga in both Chinese
and Japanese to help
students integrate

On November 23, 1928, in Osaka, Japan, the god of manga was born. The influence of Dr. Osamu Tezuka, who created the groundbreaking manga and anime series *Astro Boy* in the 1950s, still extends halfway around the world. Tezuka, who got his inspiration from watching local theatre with his mother, unfortunately passed away in 1989 before seeing the extent to which his creativity has influenced culture today. With the development of electronic books in the last decade, Tezuka's work now has a new medium in which to flourish.

E-books are the digital equivalent of printed material. Breaking out of the business world and

into mainstream culture, e-readers available today offer screens that closely mimic the printed page. These changes in technology, along with the eruption of Japanese cultural influences in North America, have made it easy for manga and anime to migrate from books and television to portable devices such as iPhones and Kindles.

In 2008, the manga industry in North America generated US \$175 million in annual sales. The Association of American Publishers reported that e-book sales in January 2010 jumped a whopping 261.2% compared to January 2009. Currently the e-book industry in Japan is second only to that of North America. This, combined

with Japan's leadership in technological developments, makes it easy to believe that Japan and North America will pave the way for manga's advancement into the digital world.

Over the past few decades, the influence of Japanese pop culture has been increasing in North America. This can be seen in the growth of the North American manga and anime industries alone. One big step is the website for the popular manga publishing company Tokyopop. With offices in the US, Japan and Britain, Tokyopop sells English-language manga to fans all over the world. Many of the manga titles available on the site come with a digital preview, approximately 20 pages long. This ingenious marketing strategy hooks readers on the upcoming episode while taking advantage of e-book technology.

In addition to the online world, many leading bookstore chains such as Chapters have recently entered the manga market in response to this trend. Tanya Jeyachandran, manager of Chapters in Metrotown, says their manga section is becoming more popular than ever: "We have people coming in every day [to buy manga]." Many of these daily shoppers come informed — they know exactly what they are looking for. On average, the majority of manga readers buying their books at Chapters are between the ages of 14 and 22, but they appeal to readers of all ages.

As publishing companies move further into the digital world, the border between digital versions of printed manga and broadcasted anime becomes blurry. At this point, the real difference between the two is animation. The ability to pull out your cell phone and watch your favourite manga episode as an anime show on the bus ride to work or school is not far in the future. For those with smartphones, it is already possible.

Although it took years for *Astro Boy* creator Dr. Osamu Tezuka to become the undisputed god of manga, it will take only seconds for one of his disciples to go online and download the digital version to read on their iPhone. The experience previously only available to readers through specialty comic book stores is now becoming a part of mainstream culture. ■

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THE STATUE OF ROBERT BURNS, SCOTLAND'S NATIONAL HERO, WAS UNVEILED IN VANCOUVER ON 25th MARCH 1994. ROBERT BURNS' ENDLESS DESIRE FOR FRIENDSHIP AND BROTHERHOOD AMONG ALL PEOPLE IS CELEBRATED IN HIS MANY POEMS AND SONGS. HIS POETRY AND LETTERS HAVE INSPIRED AND ENLIGHTENED THE MINDS OF PEOPLE WHO VALUE HUMANITY AND FREEDOM. THIS MONUMENT WAS DEDICATED ON THE 200th ANNIVERSARY OF HIS BIRTH BY THE BURNS CLUB OF VANCOUVER. 20th MARCH 1994.

Todd Wong

a cultural revolutionary in a kilt

words SIMON FURMINGER | art KEVIN TSIA

opposite:
Todd Wong
and a statue of
Robbie Burns

Some personalities are simply infectious. They have such passion for what they do and such love for the lives they lead that an aura seems to surround them. If you are fortunate enough to sit down with any of these people and learn what motivates them, you can't help but feel inspired to make a difference in the world, in your community or in someone else's life.

One of these infectious personalities is Todd Wong: a cultural revolutionary, a community activist and a survivor. In 2008, he was voted one of the 150 most fascinating people in BC by visitors to the Royal British Columbia Museum. He has dealt with cancer and depression and has devoted his life to honouring the past and helping shape a better future.

Born in Vancouver in the 1960s, Wong spent his pre-teen years in East Vancouver's Strathcona neighbourhood, where he admittedly was not fully

aware of the depth and breadth of his Chinese heritage, something that would later play a large role in his life. It wasn't until high school in North Vancouver, an area where few Chinese lived, that Wong came to see himself more as Chinese Canadian. "Chinese because I was different from the other kids," he says, "but Canadian because my family had been in Canada since 1869, when Rev. Chan Yu Tan, my great-great-grandfather, came here to help found the Chinese Methodist Church of Canada."

During his teens Wong began playing cultural advocate by introducing his North Van schoolmates to Chinese culture. While in the 12th grade he even organized a Chinese New Year dinner for his Caucasian friends. But it was in 1993, while working as a tour guide at Simon Fraser University, that Wong experienced a series of firsts that solidified his interest in cultural

diversity and forever changed his life. It was the year he experienced his first Robbie Burns supper. It was also the year he wore his first kilt and dubbed himself “Toddish McWong.”

Wong’s role as a cultural pioneer became firmly established with his brainchild “Gung Haggis Fat Choy,” a tribute to two distinct cultures — Scottish and Chinese — that played major roles in BC’s history. Now an annual event, the celebration is a combination of Chinese New Year and Robbie Burns Night, a feast dedicated to the famed 18th-century Scottish poet renowned for his strong political opinions and revolutionary spirit. The festive evening includes music, dance, poetry, and most importantly, the mixing and mingling of local celebrities, politicians, community leaders and citizens.

The very first Gung Haggis Fat Choy dinner took place in Wong’s living room back in 1998 and was attended by just 16 people. It has been gaining popularity ever since. Wong says, “It’s now the most intimate dinner for 500 people you’ll ever attend.” Much like Robbie Burns, Wong is a champion of the people. He’s convinced his cultural fusion of two such dissimilar cultures is successful because it addresses the issues of multiculturalism, racism, and ethnic and cultural differences. He says Gung Haggis Fat Choy is “a place for people born of multi-ethnicity and is inclusive so that people born outside of Scottish and Chinese cultures can still celebrate Canada’s pioneer history and culture.”

Gung Haggis Fat Choy and the creation of the haggis wonton are not the only things Wong is known for internationally. He is also the president of the historical Joy Kogawa Society, which publically campaigned to save the childhood home of local author Joy Kogawa. In 1942, six-year-old Kogawa and her family were sent to a series of internment camps as part of the Canadian government’s Japanese dispersal program. With great tenacity and creativity, and by effectively utilizing the media, Wong and countless others attracted the attention of The Land Conservancy Board of BC who, in May 2006, announced that Kogawa House would be purchased and saved from demo-



above:
Todd Wong and a traditional
Chinese lion head

lition. Because of all of his determination and hard work, Wong was elected to the TLC board of directors.

Wong’s interest in promoting multiculturalism crosses numerous boundaries. In addition to preserving monuments that commemorate BC’s cultural heritage, he is also determined that Asian Canadian history and art continues to be celebrated and that Asian Canadian artists and writers will feature prominently for years to come. To ensure this, he became vice-president of the Asian Canadian Writers Workshop which publishes Ricepaper Magazine, a nationally-distributed magazine that offers an Asian Canadian perspective on arts and culture.

For all the things this passionate man is recognized for — his courage in adversity that won him the SFU Terry Fox Gold Medal; his contribution to the award-winning One Book One Vancouver program; his tireless battle to preserve cultural heritage and promote Asian Canadian art — it’s Gung Haggis Fat Choy that has captured imaginations and brought people from diverse backgrounds together. As a legacy to future generations, Gung Haggis Fat Choy proves that change on a large scale — the kind that spans cultures and great distances — often begins locally and that inspiration, especially of the Toddish McWong variety, can bring the world together, one haggis wonton at a time. ■

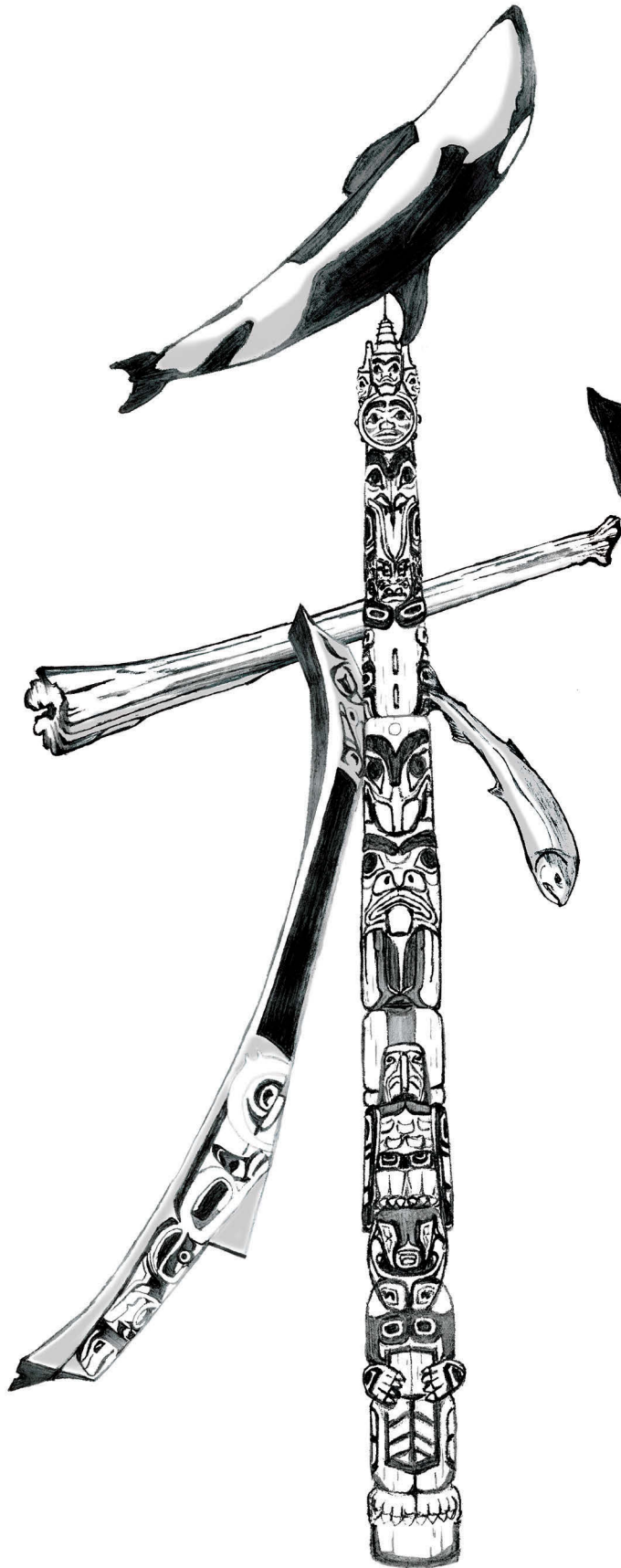
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Sister Cities an Ocean Apart

words KAYLA DEANS | art DRE AUTELITANO



above:
Artistic interpretation of the
Japanese word for peace

In 1993, Mayor Hisao Shinoda of Numata, Japan wrote a letter to the mayor of Port Hardy, BC, that sparked an unexpected bond. In it he described his city to Mayor Al Huddleston and suggested the development of a twinning relationship between the two communities. Huddleston replied and was excited

differences. "It is amazing to see the residents of Port Hardy experience things that most people could only dream of," says Dremiel.

Numata and Port Hardy have a number of similarities, but their differences are obvious. When Dremiel first visited Japan, she hopped off the plane and greeted her host family

as pencils or key chains are seen as tokens of extreme thoughtfulness. Bev Parnham, the current mayor of Port Hardy, has also had the opportunity to visit Numata. "They treat you with such dignity," she says, remembering the hospitality she received.

In April of 2004, the Twinning Society celebrated its tenth anniversary. Eighteen members of the Port Hardy Twinning Society made the trip across the Pacific to celebrate. They attended a formal ceremony at Hunt Hall where they enjoyed exceptional hospitality. The group took part in a traditional Japanese tea ceremony, an *ikebana* flower arranging activity and the preparation of *soba* noodles for dinner. The visitors also toured the nearby cities of Otoru, Rumoi and Asahikawa.

After 15 years, Port Hardy and Numata can honestly say that they have established something far more than just a business deal. Long-lasting friendships have developed, and members of both communities have learned an immense amount about another country. ■

the most interesting part of the relationship between communities is their cultural differences

to learn more about Shinoda's idea. His response established the twinning relationship that thrives to this day.

The vision statement for the cities' relationship is "to strive for the advancement of friendship between [Port Hardy's] community and Numata through the promotion of exchanges in the field of economy, culture, education and sports ... in full and free cooperation with our sister city." When the twinning process first began, the focus was on economic development. However, few contracts have been made and the focus has become more cultural and educational. Still, the Port Hardy Twinning Society helps wherever it can to promote Port Hardy businesses and products in Numata. Port Hardy has shipped over \$3,000 worth of local products and crafts to Numata for Port Hardy Week. The society also facilitated a contract for a totem pole. The pole was carved in Port Hardy, then shipped to Numata and completed by Port Hardy carvers Calvin and Marie Hunt with the help of local citizens. Shortly after, a hall was named in the Hunts' honour.

Since the founding of the society in August of 1994, Port Hardy has sent 68 people to Numata to sightsee, experience Japanese culture and meet countless people in their sister city. These trips happen every two to three years, and since Numata began sending groups to Port Hardy every year, over 120 Japanese have visited the northern Vancouver Island community.

Leslie Dremiel has been a member of the Twinning Society since it was established in 1993 and has visited Numata three times. For her, the most interesting and important aspect of the relationship between communities involves understanding cultural

with big hugs. Hugging in public is practically unheard of in Japan. Dremiel quickly learned that Japanese customs and mannerisms are almost the complete opposite of what she was used to. Not only did she have to learn to bow when greeting someone, she had to learn how to avoid eye contact. When Japanese people talk face to face, they do not look into each other's eyes. Gift giving is also a custom in Japan. When Dremiel visits, she now knows to offer gifts to her host family, as well as to almost everyone else she meets. Even small items such

Jim Ueland

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Main Street **Marvel**

the windows of front & company

words SALLY WHITE | art MATT NEUMANN

opposite:
Bejeweled mannequin
next:
Li with her
window display

It is nearly impossible to walk past Vancouver's Front & Company at 21st and Main Street without doing a double take; Diana Li's elaborate window displays make sure of this. With designs ranging from cascading waterfall chandeliers to mannequins channeling Marie Antoinette, Li's installations have an uncanny ability to draw people into her shop. Once inside, customers find carefully selected men's and women's consignment clothing, as well as new clothing, jewellery, shoes and gifts.

*"I like that little joke on customers,"
she says with a twinkle in her eye*

Li, originally from Hong Kong, immigrated to Vancouver with her family when she was 16 years old. She graduated from the University of British Columbia's Fine Arts program with an emphasis on painting before moving on to study sculpture at Emily Carr University. While at UBC, she began experimenting with the space outside of the canvas. "I like to deal with three dimensional space," says Li. "In my final year I had quite a few works that ... involved the whole space of the gallery to express

my ideas. I found it much more effective and interesting." She now uses her store windows as an opportunity to experiment.

Li's at-home studio is bright and clean, yet cluttered and pleasantly chaotic. All around the room are works in progress and remnants of old installations, as well as antique drawers holding her collections of treasures. At one end hangs a half-finished display, dripping with pieces of shiny metal. When conceptualizing her designs, Li is always conscious of the customer. "There are a lot of things I'll want to make prettier for the public as they pass by," she says. "I'd rather people were happier after looking at them." That said, she has a sense of humor about her designs. A few years ago she created a series of white paper dresses to hang in the window, causing some confusion for customers. "We'd have to explain to people that they were actually paper — there were no zippers, no buttons — and they would get so mad. We came across a lot of cases like that." Following the dresses came a series of elaborate wedding cakes — also paper. "I like that little joke on customers," she says with a twinkle in her eye.

While she still has a strong hand in the production of the windows, she is gradually



passing the torch to some of her staff. Sonia Capriceru has been working at Front & Co. for five years and has helped orchestrate many of the past installations. Over a period of six months, she and other Front & Co. employees joined forces to create a spectacular holiday display. In the weeks leading up to the installation, employees often stayed until well after midnight looping wire hangers into the shape of a dress and painting mannequins with intricate designs. "We always want to build something Diana would be proud of," says Capriceru. "I'm very aware of being part of the tradition that she started."

The idea to open Front & Co. started on a whim after Diana and a group of four friends threw a garage sale to get rid of some of the odds and ends they had accumulated. The sale brought in a whole \$100, enough to convince them to open a store of their own. They found the perfect place ten blocks from Li's painting studio, and in 1993 Front & Co. opened its doors, selling vintage clothing and interesting items scavenged from thrift shops. "I thought if I opened a store, people would bring in cool stuff and I would get first pick!" says Li, who is still an avid collector of all things weird and wonderful. "That was really one of the urges to open it."

Sixteen years and two expansions later, Li and co-owner Flora Cheung are going strong, despite a fire in February of 2008 that forced them to shut down for nearly eight months. Rather than throwing in the towel, they did a massive renovation that involved taking over the store next door. They re-opened at the end of October the same year — bigger and better than ever — with a fantastical Alice in Wonderland-themed display.

Front & Co. is the kind of place that makes you feel like you are looting the closet of an impeccably well-dressed friend, where you can find both a perfectly worn pair of jeans and a little black Marc Jacobs dress. "I always find things I love there," says Olivia Mowatt, one of approximately 5,000 active consigners. "I take my things there because I figure there will be like-minded people with similar taste." She admits that it's rare for her to leave without spending the money she's just earned. ■


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Here's to Your Skin

collagen finds a place on the menu

words GEANE DA SILVA | art JAMIE MANN



It is no shock that women all over the world want to look youthful and beautiful. Though topical collagen ointments and serums are common in North America, in some Asian Pacific countries, particularly Japan, women actually ingest collagen with the intent to rejuvenate their skin. These oral supplements come in various forms: drinks, capsules and powders. While the collagen consumption craze has taken over much of Asia, North Americans may not find this practice as easy to swallow.

Kanako Landry, a Japanese native who now resides in Vancouver, says that ingesting collagen has become a normal practice in Japan, so much that these products can be purchased in convenience stores for the equivalent of a few dollars. Naomi Kageyama, another Japanese native living in Vancouver, says maintaining a flawless complexion is extremely important to Japanese women who strive to attain porcelain-looking skin. She also says that having smooth, fair skin represents purity.

Collagen is the main protein in the connective tissue of mammals, making up about 25–35% of their average body protein content. When combined with keratin, collagen is responsible for the skin's strength and elasticity. Luciana Postlewaite, a registered nurse who studied dermatology at the University of British Columbia, explains that once collagen has gone through the digestive system there is not much of the protein left to be absorbed by the skin. Although ingesting collagen does help enable the body's own formation of collagen, there is no scientific evidence that proves it will rejuvenate your skin and reduce wrinkles.

Despite the lack of concrete research that proves these products actually work, there are still faithful consumers in Asia Pacific that believe these supplements help improve their skin's appearance. The reasoning behind this use of collagen may have more to do with tradition than with what scientific evidence suggests. "Many eating habits or the way they think goes



back hundreds or even thousands of years,” says Kageyama. “It’s not just collagen; there are many other natural substances that Japanese people use for their health and beauty.”

Due to the popularity of ingesting collagen, there are now many hot pot restaurants in Japan that serve entrees with collagen in them. The collagen, usually derived from pigs’ feet, looks similar to gelatin. Once stirred and mixed into the hot pots (also known as *nabemono*), it dissolves. In 2007, the first collagen-serving restaurant, Hakata Tonton, opened in New York City to much fanfare. Landry has eaten in such restaurants and says, “It is no different [in appearance] from any other soup or hot pot.” These restaurants, however, are not for those with a low income. “The food tastes good but is very expensive. You have to pay at least \$100 per person.”

Kageyama believes collagen consumption will catch on in the rest of North America. “We have more natural food stores and products than ever before,” she says. “So I think those collagen products will be very popular here, especially with women over 30 years old.” Time will tell if this trend will take off in North America. T&T Supermarket has already been selling Asahi Collagen Water since January. And if a restaurant like Hakata Tonton can succeed in New York, Vancouver cannot be far behind. ■



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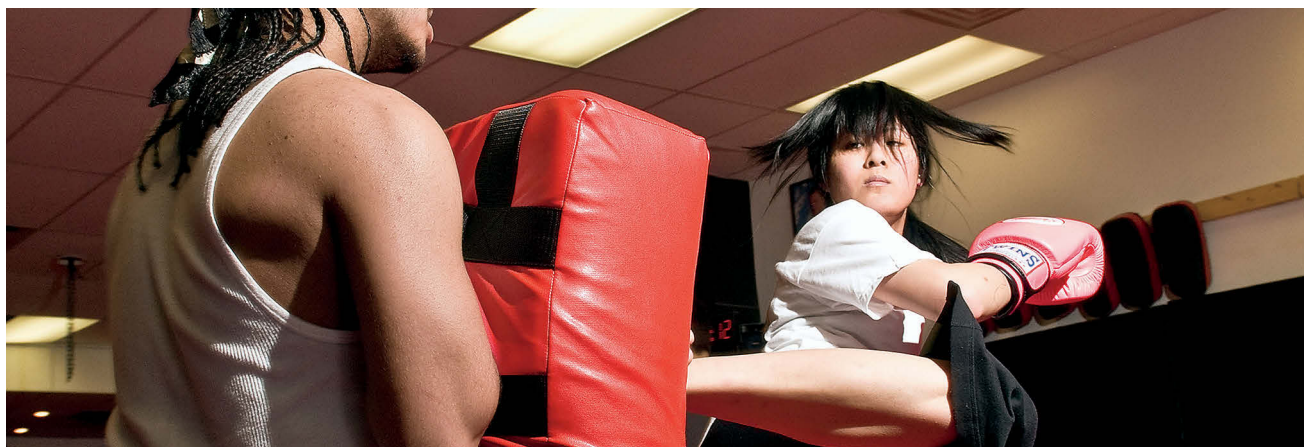


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Mixed Martial Arts

not just for the pros

words KEVIN TSIA | art MATT NEUMANN

Beneath the inherent violence of the Ultimate Fighting Championship, you will find that mixed martial arts is a great way to get in shape. The sport has produced some of the most physically fit individuals in the world. As a result, it should be no surprise that MMA is gaining popularity as an effective workout strategy.

But is the use of MMA to improve fitness something that will become entrenched in people's workouts, or is it just another fad like Tae Bo? By observing top UFC fighters in action and seeing their phenomenal physiques, one thing is clear: MMA obviously works for them. But can the everyday nine-to-fiver expect similar results?

At age 24, Yoshi Tanaka, a chain-smoker whose diet consisted of pub food and beer, was not in the best of shape. Only 168 cm tall, 105 kg, and with a total body fat of 32%, he was classified as obese. "I was living a piss-poor lifestyle," he says. "I only went to the gym to feel less guilty." During workouts he rarely pushed himself. That was a year ago. After ten months of his new MMA routine, he is down to 89 kg and 24% body fat. His goal is to reach 82 kg by summer 2010.

With a qualified MMA instructor setting the pace, people can get a quicker, more intense workout while receiving the guidance they need. In her 20 years as a fitness leader, Sandra Seary says that the excuse she hears most is, "I don't have time." However,

a study by Statistics Canada suggests that approximately one-quarter of men and women watch television for 21 hours or more per week (from a sample of 42,612 respondents), revealing that the people who most need to exercise definitely do have the time. The Public

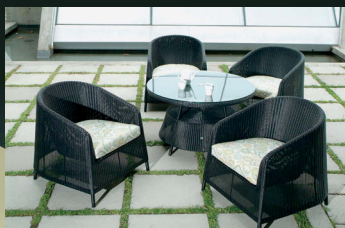
Health Agency of Canada states that "the time needed [for exercise] depends on effort." So if people hire an instructor to push them through a full body workout, they can exercise harder and more efficiently; that is, if they can unplug themselves from their TV sets. ■



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Swept Under the Rug

a closer look at canada's live-in caregivers

story ALLIE NICHOL

The Live-In Caregiver Program is a federally legislated work-visa program that has drawn controversy since its inception in 1992. For some, the LCP can be the means to a better life — but it can be heart wrenching too.

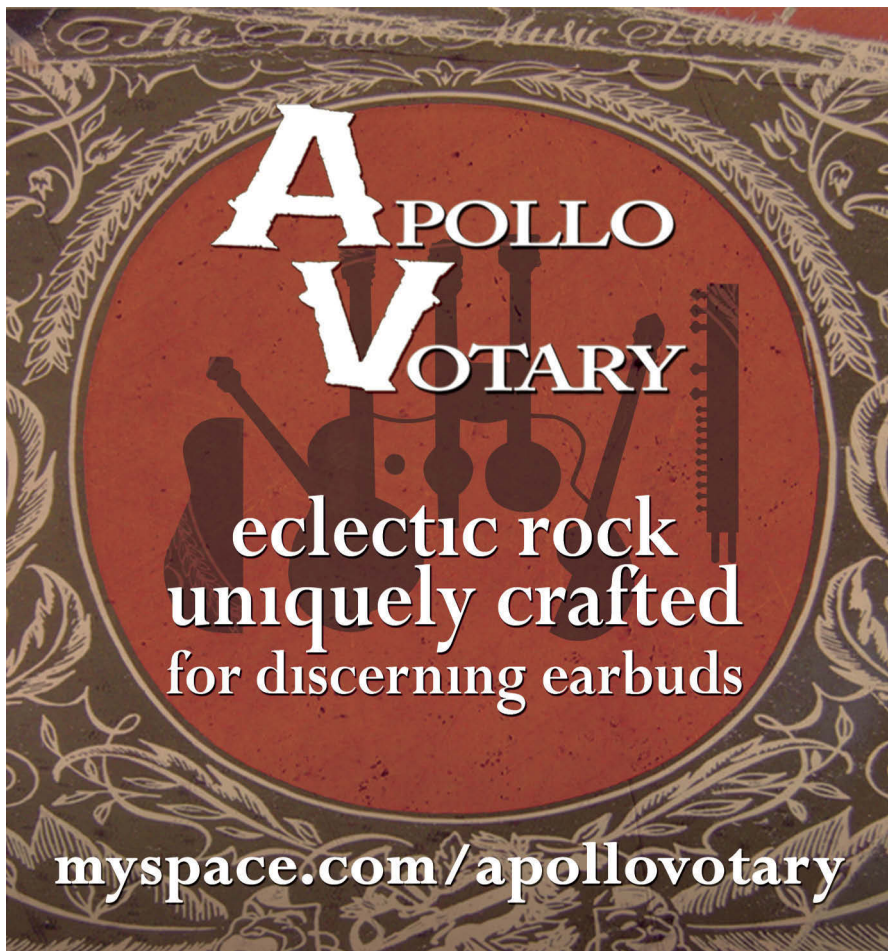
Trina*, a 24 year-old from Manila, is working as a live-in nanny on Vancouver's west side. She trained in childcare in Manila, but could not find decent work there. Trina is child-

less and single, so the decision to come to Canada was not as difficult as it is for others. "Of course I miss my family and friends very much, but I work for a great family here ... I consider myself lucky," she says cheerfully. But there are other women who have problems with their employers.

"I was treated very badly," discloses Joan*, a 27 year-old from Makati. Coming to Vancouver to care for a woman with Alzheimer's, she did not expect the treatment she received from her employers. "I looked after the mother from morning until night, with few breaks in between. My wages were held back several times by the adult children of the lady I looked after. Sometimes my employers spoke to me like I was a child, like I was stupid or something. It hurt my feelings, but I didn't think I could tell anyone."

According to a 2008 study by Professor Geraldine Pratt of UBC's geography department, in addition to working overtime and not being paid, there have been instances of loss of privacy and sexual harassment among women in the program. Because the women are required to live in their employer's home, it makes it more difficult for them to come forward after being mistreated. They avoid seeking help out of fear of losing their jobs.

Still, they choose to come here. When faced with a constant economic rollercoaster in their home countries, many women come to Canada hoping for the best. Sometimes they find a better quality of life, but unfortunately not everyone is so lucky. ■■



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Leaving the Garden

after 25 years, nitobe's master gardener moves on

words BRAD ZEMBIC | art SARAH LEMMON

opposite:
Junji Shinada

Next autumn, Junji Shinada, horticulturist at the Nitobe Memorial Garden at the University of British Columbia, will be calling it quits. There will be no more planting and pruning trees to idealize Japanese nature, no more clearing out ponds and no more blowing leaves in the garden's colourful celebrations of fall. After nearly 30 years as Nitobe's custodian, Shinada is ready to branch out in a new direction. "I've been wanting to retire for several years now," he says, the corner of his mouth trembling from shyness. "It's time."

Through his years of fingers-in-the-soil dedication, Shinada has built a deep relationship with Nitobe. Ingrid Hoff, horticultural

manager for the UBC Botanical Garden and Centre for Plant Research agrees. "The garden is an extension of Junji, he's been here so long," she says. Their characters have become so intertwined that some people compare Shinada and Nitobe to an old married couple. Aside from their placid natures, the most noticeable likeness between them relates to *miegakure*, the Japanese gardening practice of keeping distant elements only partially visible, motivating visitors to explore.

"At Nitobe, branches are pruned to allow glimpses of something else, be it a lantern, a waterfall, a pagoda or another tree," says Hoff. "It's like a seduction, a veil that makes you want



above:
Junji Shinada looks over
the lake at Nitobe

to see what's on the other side." Ambling along the garden's numerous pathways, you immediately see evidence of the technique. From the Seven-Story Pagoda, visitors can spot through the trees the Yatsu-hashi Bridge which provides a vantage over the garden's vibrant sheets of blue and purple irises in early summer. Standing near the Mother Lantern, you can see Nitobe's traditional *shoji*-screen teahouse through the branches of the leaning cherry tree. There are enough visual barriers in the garden to provide mystery, but enough transparency to offer incentive for exploration: the perfect balance to ensure visitors are not robbed of their chance to unwind and reflect.

To some of his colleagues, Shinada seems like the human version of a Japanese garden — Nitobe in gumboots. Beneath his self-deprecating manner lies a man of many great accomplishments; shyness and modesty invite curiosity about him. Like Nitobe, Shinada simultaneously hides

and reveals. Katie Teed, Nitobe's marketing and events manager, says that although she has known Shinada professionally for over a year, there are large gaps in what she knows about him. "He's a fascinating person, and a bit of an enigma," she says when asked for information about Shinada. "He's shy, and he really doesn't

There are enough visual barriers in the garden to provide mystery, but enough transparency to offer incentive for exploration

reveal too much." He is so timid that when a Japanese princess came to Nitobe a few years ago and asked to meet the gardener, he ran for cover. "We found him behind a tree and literally had to drag him out," Hoff says, laughing at the memory. But despite his humbleness and private nature, Shinada allows brief looks into his past.

The map of his life is much like the design of Nitobe itself; its many paths symbolize the different choices people make in their lives. Determined to avoid being cloistered in an office like his late father, he chose to enrol in the prestigious Tokyo Metropolitan Horticulture School and to pursue a life outdoors. Rather than reside in Japan, he decided to relocate to Brazil, where he worked at a guava and peach plantation. He has been employed at UBC since the age of 25, having been scooped up by the university soon after transplanting himself onto Canadian soil.

This latest path Shinada has chosen for his life caused some concern for the administration at Nitobe. His expertise in adapting Japanese gardening techniques to local flora and environmental conditions is so specialized that on occasion Hoff was struck with anxiety about finding a replacement. "Some nights I would be sitting up in cold sweat," she confesses. Fortunately, the months of effort to find a new gardener have finally paid off. Ryo Sugiyama, a landscape architect from the same university as Nitobe's designer, Kannosuke Mori, has been hired for the position.

Walking Nitobe's stone paths among the Japanese maples and azaleas, past the Remembering Lantern and over the Eleven-Plank Bridge, you can contemplate past and future choices. For Shinada though, the decision to retire has been made; only when pressed will he talk about the things he will miss about the garden. "The light in the morning. The change of light. And being alone with no noise," he says. These are the times that he feels the strong *joucho*, or deep emotion, that brings him the satisfaction of a job well done.

Part gardener, part philosopher, Shinada believes that many Japanese gardens outside of Japan are missing an ingredient that evokes this profound feeling. "There are many gardens that aren't truly Japanese," he says of the many attempts made to recreate one of Japan's most appreciated art forms on North American soil. "If you don't feel *joucho*, it's not a real Japanese garden." He admits that when he first saw the university's

two-and-a-half-acre dedication to Dr. Inazo Nitobe, a Japanese scholar and diplomat whose goal was to be a cultural bridge between Japan and the West, he didn't feel *joucho* either. He has spent much of his adult life cultivating Nitobe to encourage an emotional connection with the many visitors that come to the garden each year from all corners of the globe.

Shinada has been so successful at invoking *joucho* that Emperor Akihito of Japan let out a heartfelt

"I am in Japan" as he and his wife strolled Nitobe's paths last summer. "Joucho is something every Japanese understands," Shinada says. "It comes from the way a garden is planned." Mori may have had just that in mind when he was commissioned by UBC in 1959 and selected by the government of Japan to design Nitobe. Mori hoped his creation would be both an oasis in which people could escape the hubbub of modern life to experience tranquility and a bridge to cultural understanding.

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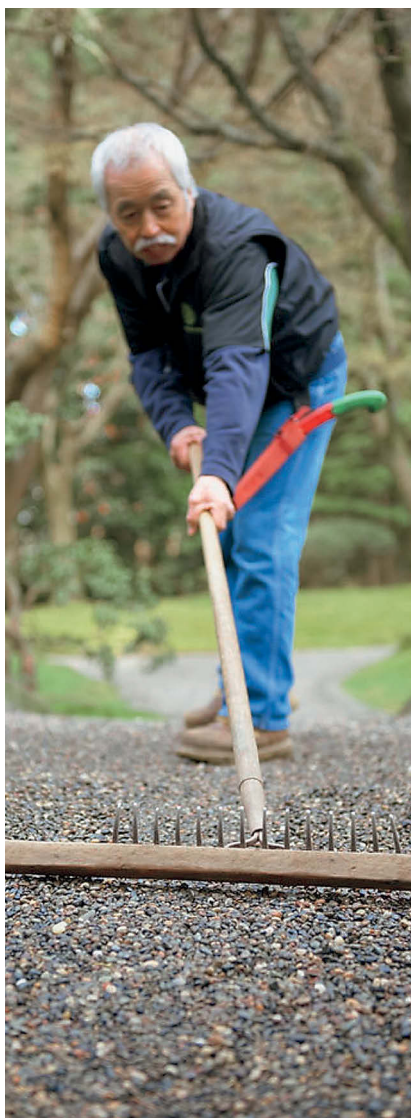


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above:
(left to right)
Sugiyama and Shinada;
Shinada raking a stone path;
Shinada in the garden

With Shinada's retirement approaching, Hoff is keeping her fingers crossed that Nitobe's caregiver will remain within a stone's throw, should he be needed. Shinada is open to the idea.

Every day offers him small treasures that will make pulling up his roots at Nitobe difficult

For him, retirement doesn't mean Caribbean cruises and golfing safaris. He is determined that through teaching and consulting, his knowledge can continue to benefit Nitobe and the Japanese gardening community. He is so committed that he postponed his retirement twice so that

the garden administration could find someone to replace him.

At present, Shinada is counting the months until his watch over this bridge between cultures is finished. He admits that after so many years in the garden, much of his work is now routine. There is pruning to be done, trees to be shaped, and intrusive flora to be managed while maintaining the garden's sense of separation from the outside world. Still, every day offers him small treasures that will make pulling up his roots at Nitobe difficult: the soft light through the leaves, the morning chorus of birds, the flowering irises and cherry blossoms. These inspire the joucho that he hopes others will strive for when creating their own Japanese gardens. ■



Vendor selling fruit at the Floating Market in Ratchaburi province, Thailand

Edited by Simon Furminger & Allie Nichol
Compiled by Library & Information Technology Program
Photography by Tom Hughes

Thailand

Major Destinations

Bangkok: The majority of tourists arrive in Bangkok. The city boasts some of the country's most visited historical venues such as the Grand Palace, Wat Pho Temple and Wat Arun Temple. Numerous galleries, museums and shopping centres line the streets. Bangkok is also known for its vibrant nightlife.

Chiang Mai: Thailand's second-largest city, located in the north. A main attraction is the Doi Suthep Temple — one of the most famous temples in northern Thailand. Elephant trekking is a popular activity as well.

Phuket: The biggest island in the country, located in the Andaman Sea of southern Thailand. One of the most popular tourist areas on Phuket is Patong Beach on the central western coast. To the north of Patong are Kamala Beach, Surin Beach and Bang Tao Beach. These areas are generally much less developed than Patong. Additional attractions include the Khao Phra Thaeo Wildlife Conservation Development and Extension Centre, the Two Heroines Monument and Thalang National Museum.

Ko Samui: Thailand's third-largest island is located in the Gulf of Thailand and has a resort-like feel. Chaweng Beach is the island's largest beach and has a number of good hotels that are ideal for the budget traveller.

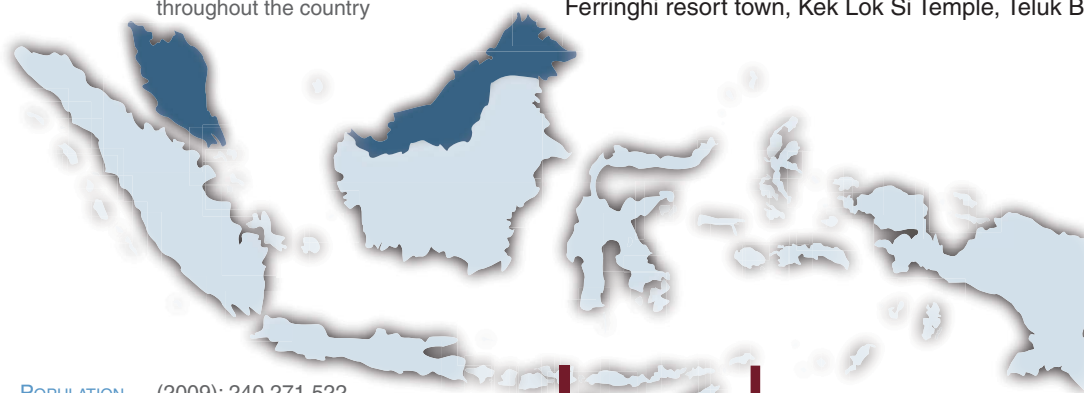
Be Aware: At the time of our publication, the political situation in Thailand remains critical. Violent demonstrations around the country have resulted in numerous deaths and casualties. For up-to-date information on travel to Thailand, visit www.voyage.gc.ca.

POPULATION	(2009): 65,998,436
CAPITAL CITY	Bangkok
LANGUAGES	Thai (official), English
CLIMATE	Hot, tropical and humid with a 30° Celsius daily average The rainy season runs from May to October
TIME DIFFERENCE	15 hours ahead of Pacific Standard Time 14 hours ahead during Daylight Savings Time
CURRENCY	Thai Baht (BHT)
EXCHANGE RATE	\$1 CAD = 32.2 BHT (approx.)
RELIGION	94.7% Buddhist, 4.6% Muslim, 0.5% make up Christians, Hindus and Sikhs, 0.2% other religions
USEFUL PHRASES	Hello, good morning, good afternoon, good night, goodbye — sa-wat-de Thank you — khàp khun Excuse me — khâw thòht
BANKING	ATMs are located throughout Thailand, in both major cities and small towns Major credit cards are widely accepted Traveller's cheques can also be cashed at major banks

Malaysia

SPECIAL SUPPLEMENTARY SECTION

POPULATION	(2009): 28,310,000
CAPITAL CITY	Kuala Lumpur
LANGUAGES	Bahasa Malaysia, a.k.a. Melayu (official), Chinese, English, Punjabi
CLIMATE	Hot and humid year-round, rain throughout the year
TIME DIFFERENCE	16 hours ahead of Pacific Standard Time
CURRENCY	Malaysian Ringgit (RM)
EXCHANGE RATE	\$1 CAD = 3.21 RM (approx.)
RELIGION	53% Muslim, 17% Buddhist, 12% Chinese traditional religions, i.e. Confucianism and Taoism, 7% Hindu and Sikh, 6% Christian, 5% other religions, e.g. Baha'i
USEFUL PHRASES	Good morning — selamat pagi Thank you — terima kasi
BANKING	Canadian Banks in Malaysia: Scotiabank BMO Financial Group (in partnership with United Overseas Bank) RBC Dexia Investor Services (Royal Bank of Canada) Major credit cards are accepted throughout the country



POPULATION	(2009): 240,271,522
CAPITAL CITY	Jakarta
LANGUAGES	Bahasa Indonesia (official language; modified form of Malay), English, Dutch, Javanese and 250 regional dialects
CLIMATE	Hot and humid year-round, rain throughout the year
TIME DIFFERENCE	Jakarta is 15 hours ahead of Pacific Standard Time Bali is 16 hours ahead of Vancouver
CURRENCY	Rupiah (RP)
EXCHANGE RATE	\$1 CAD = 9,072.66 RP (approx.)
RELIGION	85% to 90% Muslim, 6% Protestant Christian, 3% Roman Catholic, 2% Hindu, 1% Buddhist
USEFUL PHRASES	What does it cost/How much is it? — berapa harganya I want to go to — mau ke
BANKING	Most major credit cards are accepted at large businesses; only cash is accepted in rural areas Traveler's cheques should be exchanged in large foreign banks for the best rate For best value, have traveler's cheques in USD. Sign traveler's cheques in front of a teller or shopkeeper

Major Destinations

Kuala Lumpur: Capital city of Malaysia; population — 1.8 million (approx.). Country's hub for politics, business and modern living. Notable landmarks: Aquaria KLCC, Batu Caves, Merdeka Square — Heart of Colonial District, National Science Center, Petronas Twin Towers, Zoo Negara.

Malacca (Melaka): Marked by colonial history of Malaysia. Served as a crucial port during the European colonization of Southeast Asia. Much of the ancient architecture is still intact. Notable landmarks: Famosa Portuguese fort — circa 1511, Christ Church — oldest Protestant church, Jonker Street, Portuguese Square, St. Paul's Church — home of St. Francis Xavier, St. Peter's Church — oldest Catholic church in Malaysia, Stadthuys — Dutch administrative buildings and museum, Tranquerah Mosque.

Sandakan: Sabah's second largest city. Number one destination for eco-tourism. Notable landmarks: Agnes Keith House — museum, Sepilok Orang Utan Rehabilitation Centre — forest reserve, Turtle Island National Park.

Georgetown: State capital of Penang. Many cultural landmarks and resort destinations. Many surviving buildings from Malaysia's colonial period under British rule. Notable landmarks: Batu Ferringhi resort town, Kek Lok Si Temple, Teluk Bahang Beach.

Indonesia

Major Destinations

Jakarta: Capital of Indonesia (a.k.a. Ibu Kota, meaning "The mother city where courtesy and patience reign supreme"). The seat of the central government. Accessible by air, sea and land. Major stop for business opportunity. Official centre has the national monument Monas in Merdeka Square, representing Indonesia's independence and strength. World's largest Muslim population.

Surabaya: 668 km by air, east of Jakarta in Java province. Home to Indonesia's largest naval base and cheap manufacturing.

Bali: An island province 962 km by air, east of Jakarta. Centre of Hindu culture. Ubud is the cultural centre of Bali with the best prices for artwork. Before tourism, artwork was solely for decorating temples.



Temples at Ayutthaya, Thailand,
a UNESCO World Heritage Site

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World's largest fountain — Fountain of Wealth, Suntec City, Singapore

Singapore



Major Destinations

The Orchard Road District, which is dominated by multi-story shopping centres and hotels, is considered the centre of tourism in Singapore.

Sentosa is a relatively large island off Singapore located to its south. Along with a beachfront resort, the island's tourist attractions include its historical museum, Fort Siloso, the Underwater World aquarium and the Tiger Sky Tower. Singapore also features two casinos, one on Marina Bay and one on Sentosa. Recently the government has been promoting the Sungei Buloh Wetlands Reserve as a quiet getaway.

Pulau Ubin, an island off Singapore, is slowly becoming a popular tourist spot. Nature and wildlife there is left undisturbed.

Population

(2009): 4,987,600

Capital City

Singapore is a city-state — an independent state consisting of a city and the immediate region surrounding it. The official name of the nation is the Republic of Singapore; the capital is Singapore

Languages

Malay (the national language), Chinese (Mandarin), Tamil and English. The primary language of business and administration is English

Climate

Hot and humid with an average daytime temperature of 26.6° Celsius

Time Difference

16 hours ahead of Pacific Standard Time, 15 hours ahead during Pacific Daylight Savings Time

Currency

Singapore Dollar (SGD)

Exchange Rate

\$1 CAD = \$1.39 SGD (approx.)

Useful Phrases

Hello — apa kabar

Goodbye — se la mat jalan

Thank you — terima kasih

Library & Information Technology Program

We gratefully acknowledge the students of Langara's Library & Information Technology Program and their instructor, Ann Calla, for their thorough work and research contributions to Pacific Rim Magazine's special supplementary travel feature.

our grads don't just open books ...
they open the world.

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Voyage of Hope

a couple find love in their search for freedom

words and art RAYMOND WONG



above:

Number 2736, one of the many boats used to transport refugees during the Vietnamese exodus

On any given day, you might find Huynh Han Kuang settled in his recliner, watching TV in his living room while his wife, Hui Minh Lee prepares a delectable meal, likely a unique fusion of Chinese and Vietnamese flavours. Both Huynh and Hui are residents of Surrey, BC, but are ethnic-Chinese born and raised in Vietnam. They came to Canada as refugees over three decades ago, two of the hundreds of thousands of Vietnamese who, in the late 1970s and early 1980s, fled their homeland in search of a better life. They have adapted well to Canadian life but have not forgotten their roots or the hardships they endured to get where they are.

“It was worth it. I was able to escape the Communists. I lived without freedom, and I was constantly in fear,” says Hui when asked if she ever had misgivings about her treacherous journey from Vietnam. “Despite all the trials I faced, I did not regret it.”

The turn-around year in Hui and Huynh’s lives was 1979, the peak of the Vietnamese exodus.

Packed into small, rickety fishing boats, the people who would soon be known as “boat people” by the rest of the world, braved violent weather, starvation, dehydration and pirate attacks to journey across the South China Sea in hope of a new start. For those who survived the trek, some of the reactions from their neighbours were far from hospitable. Many countries refused to allow them to land permanently. Others, partly because of the great number of people arriving on their shores, denied them even temporary refuge. Occasionally their landfall was prevented by gunfire or by pushing boats filled with refugees back into open water.

The migration was spurred by 30 years of war — first with the French and later with the Americans — as well as by political hostilities between the North and South Vietnamese governments. In the wake of the Communists’ rise to power in South Vietnam, the economy — and indeed the entire country — was in shambles. Businesses, predominately those owned by ethnic



above:
Refugee camp on
Palau Galang Island

Chinese, were expropriated; farmers were stripped of their land and as many as a million people were sent to “new economic zones” and “re-education camps” meant to persuade people to embrace communism.

This is what Huynh faced while his friends and neighbours, one by one, fled the country. Eventually, he decided to join the mass migration, but to escape the country by boat normally meant up to a year of careful planning and a hefty payment to smugglers. Luckily, a relative owned a converted fishing boat, and Huynh was given free passage.

With only a few articles of clothing, a little food and water, and some medicine, Huynh travelled by van to a village near the sea, where he and approximately 300 others waited for passage. As he stepped into the dinghy that would ferry him to his relative’s boat, Huynh suddenly became unsure of his plan. “My goal was to leave, but after I left there was no guarantee that I would ever be able to return,” he says. “All of my family and friends and this place that I’d grown up in. I didn’t know if I would ever see it again. That feeling is very hard to describe.” When he realized the boat was so overcrowded there wasn’t enough room to sit, Huynh became dismayed. “At that point there was nothing I could do. Everything was out of my hands.”

Huynh’s boat set sail for international waters during the night, but less than 24 hours later heavy

winds forced it to turn back. The boat anchored near the departure point and waited for a calmer night. When it finally reached international waters, Huynh saw an opportunity to jump ship to a much larger vessel — boat number 2736 — which carried over 1,000 passengers. In his rush to leave, he had to abandon his luggage. Despite boat 2736 being larger, there was no extra room for comfort. Huynh and his shipmates were forced to crouch in the humid darkness of the hold, where a young man just a few seats away from Huynh suffocated and died. “When I found out about the death,” Huynh says, “I asked myself, ‘Why? Why did I throw myself into this situation? What did I put my life on the line for?’ The answer was just one word: freedom.”

Soon after setting sail again, the passengers spotted pirates. The young and able-bodied men armed themselves with whatever was available — staves, knives, jugs of gasoline — to prepare for a fight. The pirates chased and circled them for hours before deciding to back off. A few days later, the boat experienced engine failure; it took seven days before it was able to reach Malaysia. During that time, Huynh’s only sustenance was a small amount of water.

After almost two weeks at sea, Huynh’s boat reached its destination, but as it drifted into the harbour, stone-throwing locals tried to ward it off. To make matters worse, the Malaysian coast guard refused the passengers permission to disembark. Instead, they provided them with fresh water and



pointed them in the direction of Indonesia — another day's journey for the suffering boatload of refugees. With no options available, they sailed on.

Once inside Indonesian waters, Huynh's boat was escorted by a navy gunboat to a remote island, where the passengers were finally able to set foot on dry land. The island, however, had nothing to offer them: no food; no shelter; no running water. The refugees had to chop down trees and collect leaves to build shelters. For the first couple of nights, Huynh slept on a tarp laid out on the beach. Days passed before the Indonesian authorities arrived with UN supplies of canned food and instant noodles. "On the island, I had to drink from the streams, which eventually caused dysentery. I thought I would die on the island," Hui remembers. "Every day was very painful and lonely. Sometimes I would just sit and stare out into the ocean. Luckily I had my Bible with me, and I knew my life was in God's hands."

Life in no man's land was difficult, but it had a silver lining. Though they had both been passengers on the same boat, Huynh and Hui didn't meet until Huynh needed someone with sewing skills to replenish his disintegrating wardrobe. Huynh asked Hui to help him fashion two pairs of shorts from his one remaining pair of pants. In return, Hui asked him to help her collect firewood from the jungle. A relationship that would continue well into the next century had begun.

The Exodus

According to statistics provided by the United Nations High Commissioner for Refugees (UNHCR), the number of Vietnamese asylum seekers skyrocketed from a total of 15,000 in 1977 to over 54,000 in the single month of June 1979. Of these, an estimated one of every two perished, succumbing to the predation of pirates, storms, starvation and dehydration.

Between 1975 and 1995 the United States, Australia, Canada, and France's intake of Indo Chinese refugees from Cambodia, Laos, and Vietnam comprised over 90% of the total documented settlements.

Eventually the passengers of boat 2736 joined nearly 30,000 other refugees at a processing facility on Pulau Galang Island. "In Galang, we lived in barracks that housed 100 people and slept on giant beds that fit 25 people each," Hui recalls. "But I had hope now, because I knew I would be accepted to another country."

Hui was the first to be accepted for resettlement. She arrived in Canada in October 1979, and soon afterward nominated Huynh for sponsorship through the church that helped her immigrate. It took a year for Huynh and Hui to be reunited in their new country. It's been more than 30 years since they arrived in Canada, but they will always remember the ordeal that gave them freedom and brought them together. ■



37 million barrels of crude oil are used to produce China's annual supply of plastic bags

However shocking the statistics, it is important not to dwell on these bleak facts, as all around the world governments and ordinary citizens are trying to clean up their act. PRM informs readers of Asia's most interesting advancements toward an eco-friendlier future.

Japan

Population: 127,078,679

World's 10th highest population*

Area: 364,485 km²(total) 13,431 km²(water)

Japan's environmental policies have always reflected a balance between economic development and environmental protection. Due to rapid economic growth and lack of regulations in the 1950s and 60s, severe environmental pollution occurred. Although pollution is still an issue, Japan is one of the world's leaders in the development of new environmentally friendly technologies such as hybrid vehicles and solar power. With the world's fifth highest rate of emissions, Japan is determined to improve its current rank by fighting climate change. In addition to being a member of the Kyoto Protocol — and the host of the 1997 conference that created it — the country has also formulated the Climate Change Policy Program to further its commitment to the treaty. While Japan has made giant leaps in solving many environmental issues, it has been criticized for whale hunting, as well as for overfishing, particularly of various types of tuna. The country claims that it's committed to "sustainable harvesting."

Hong Kong

Population: 7,026,400

World's 100th highest population*

Area: 1,054 km²(total) 50 km²(water)

The major issues in Hong Kong's environment are air and water pollution caused by rapid urbanization. Although measures have been taken to address both types of pollution, Hong Kong has been internationally criticized for its incomprehensive data and lack of clear deadlines in which these issues should be rectified. Because of a dense population and frequent traffic congestion, street-level air pollution and smog are two main environmental issues. Since 1999, particulates and nitrogen levels in the city have dropped by 8% and 11%, respectively. In 2001, the number of smokey vehicles on city streets was reduced by approximately half. "Clear the Air" is an organization devoted to improving the city's air quality. The organization is involved in several campaigns; the most recent one is the ban on idling engines. Cleartheair.org.hk provides statistics, posts frequent news articles and encourages Hong Kong's citizens to join the organization and spread the word.

Philippines

Population: 97,976,603

World's 12th highest population*

Area: 300,000 km²(total) 1,830 km²(water)

Deforestation, often a result of illegal logging, is a severe problem in the Philippines. The country is prone to natural disasters, and the lack of forest cover often makes their impact even worse. Water pollution is another issue facing the country. Improper disposal of waste coupled with mismanagement of resources has contributed to the challenges the country is facing. Although the country is plagued by economic hardships, steps are being made to protect the environment. The Philippines Department of Environment and Natural Resources has made efforts to track down illegal loggers. In 2009, the Spanish government donated over US \$5 million for a project called Enhancing Access to and Provision of Water Services with Active Participation of the Poor. Also in 2009 the Philippines, along with other South Asian nations, adopted the Coral Triangle Initiative to help protect the country's large coral-filled coastline. The Philippines is a member of the Kyoto Accord.

"As people alive today, we must consider future generations:
a clean environment is a human right

like any other. It is therefore part of our responsibility towards others
to ensure that the world we pass on is as
healthy, if not healthier,
than we found it."

The Dalai Lama

words **SIMON FURMINGER & ALLIE NICHOL**

South Korea

Population: 48,508,972

World's 25th highest population*

Area: 99,720 km²(total) 2,800 km²(water)

Air pollution, acid rain and water quality are still problems in South Korea. Climate change is also likely to affect the country, as South Korea is an island nation. Since the majority of the population lives in urban areas, smog is a major issue. Progress has been made, though, and South Korea is making an effort to balance these issues. The government is committed to the United Nations' "Green Growth Program," a project based on maximizing the efficiency of natural resources, lowering energy consumption and reducing the amount of oil-dependent vehicles and their emissions. The country has also developed "Special Measures for Metropolitan Air Quality Improvement," aimed at reducing the release of major air pollutants to half their current levels by 2014. South Korea is a member of numerous international environmental groups and treaties, including Ozone Layer Protection, the Biodiversity Treaty, Endangered Species, Hazardous Wastes and the Kyoto Protocol.

China

Population: 1,336,800,000

World's highest population*

Area: 9,569,901 km²(total) 27,060 km²(water)

As China is the world's most populated country, energy consumption is the main governmental priority of 2010. A "Green Revolution" is underway as China focuses on eliminating outdated production facilities by halting 156 high-polluting projects. It is also allocating the equivalent of US \$31 billion economic stimulus package to energy conservation, emission reduction and environmental protection. The United Nations' Environment Program ranks China as one of the top 15 countries in the world for preserving forested areas. There is now a national ban on timber cutting. China's reforestation is increasing at a rate of 2.2% per year. China also uses more plastic bags than any other country. It takes 37 billion barrels of crude oil to produce China's annual supply of plastic bags. In an effort to reduce plastic bag usage, supermarkets, stores and shops no longer hand them out free; instead they urge citizens to use cloth and reusable shopping bags.

Taiwan

Population: 23,119,772

World's 48th highest population*

Area: 35,980 km²(total) 3,720 km²(water)

Air and water quality top the list of Taiwan's most pressing environmental issues in 2010. Recently established is the Environmental Education Act, aimed at solidifying environmental policy by means of certification systems and by educational funds for environmental education workers, organizations, facilities and industrial sites. Taiwan's industrial sector is in the process of reducing greenhouse gas emissions through investigations and registrations. As 24 rivers provide 85% of the water used by Taiwan citizens, 301 water quality sampling stations have been established throughout Taiwan as of 2001. In 2008, Taiwan's national recycling rate reached almost 42%, higher than that of France, Japan and the United States. With over 70 companies involved in the solar industry, Taiwan is a major exporter of solar cells and is ranked 4th globally in the solar-energy production sector. ■■

*According to the CIA World Fact Book



The Cascade Room

2616 Main Street
604-709-8650
\$10-20

words CANDICE HARVEY | art CHRISTY KING

above:
(clockwise from bottom left)
calamari; spinach-stuffed
lamb; the bar at the
Cascade Room

The Cascade Room is a hipster hotspot without the attitude. Funky handmade lampshades are strung from a ceiling decorated with wallpaper that stretches to the floor. The dim lighting and intimate table settings give the restaurant a warm atmosphere.

The drink menu is impressive, with an extensive list of cocktails, beer and wine, all at very reasonable prices. The overwhelmed look on my face prompted the server to kindly suggest a few of her favourites. I settled for a glass of local pinot noir.

The dinner menu is less notable, with only a few dining options; however, most items are locally sourced. The seafood, which comprises half the menu, is Ocean Wise certified, a verification that food is farmed or caught in a way that ensures the stability of fisheries.

I opted for the crisp calamari as a starter and the spinach-stuffed lamb for dinner, while my friend ordered the halibut. Both entrees were priced under \$22. The calamari came out quickly,

but unfortunately the large rings were too oily, even with a tasty roasted red pepper and smoked paprika aioli to dip them in.

The main courses were artfully presented, but disappointment arose when we dug in. My stuffed lamb came with red rice soaked in sun-dried tomato and olive sauce. The rice was seasoned to perfection; however, too many olives spread across my plate made the meal a tad too salty. The lamb was on the dry side, but its spinach stuffing introduced some much needed balance. The halibut was far more appealing — cut thick to retain its juices and perched on a pile of dauphine potatoes. Green beans, streaky bacon and clams complemented the fish.

The Cascade Room is visually appealing and inviting. Menu items are reasonably priced, though ours could have used more attention from the chef. It's the affordable, creative drink list as well as the warm atmosphere, that will make me return for a second visit. ■



Controversial Kitchen

1420 Commercial Drive
604-254-6101
\$10-25

words JORDAN PETRYK | art JAY DELANEY



above:
(clockwise)
Controversial Kitchen's
dining area; Peruvian
eggs; breakfast sandwich

Controversial Kitchen, located in the heart of the Drive, is a restaurant that keeps ethical practices in mind. The restaurant has a welcoming, open environment with an eclectic, organic feel. The plants on every table, the mismatched furniture and the vintage chandeliers charm patrons and passers-by alike. The rich smell of home cooking lingers in the air.

As stated on the kitschy menus hanging on the wall, Controversial Kitchen has dining options for both herbivores and omnivores. The two items I had the chance to taste, the Peruvian eggs and the breakfast sandwich, were refreshingly rustic and very amply portioned. The Peruvian eggs sat on a bed of rice with yams and pickled cabbage. Being a "hot-sauce-aholic" and preferring bold, robust flavours, I found the dish to be a little bland. The breakfast sandwich consisted of scrambled eggs with pickled cabbage, parsley, onions, celery, and roasted pork wrapped in a piece of naan bread. Similar to the Peruvian eggs, the sandwich lacked flavour; however, individuals

with a milder palate may find it pleasing. Overall the healthy fare revitalized me.

In 2008, Barbara Schellenberg opened her first restaurant, Ethical Kitchen, in North Vancouver. Barbara and her sister Fiona decided to team up for the ethical culinary adventure that is Controversial Kitchen. The controversy stems from Barbara's assertion that serving meat can be ethical, an idea many people do not ascribe to. The sisters only serve meat and poultry from their parents' biodynamic south-central BC farm. The Schellenbergs' grass-fed meat is also available just down the road at Drive Organics.

Controversial Kitchen will charm you with its décor and friendly staff, intrigue you with its philosophy and leave you feeling healthy and satisfied. It's a comfortable place where you could spend hours meeting with friends or enjoying a good book. The food is healthy and it's good to know you're supporting a local and independent restaurant serving food that has been treated right on its way to your plate. ■



Samurai

words ALLIE NICHOL | art ALEXANDER WELLS

The samurai were members of Japan's military class. Their belief structure and culture were based on the ethical code of *bushido*, "the way of the warrior," advocating obedience in all deeds and unquestioning loyalty to the master at all costs. They valued honour above life, as well as self-disciplined, respectful and ethical behaviour.

The samurai class is thought to have developed from Japanese clans, originally formed by farmers who had taken up arms to protect themselves from the imperial magistrates sent to govern their lands and collect taxes. These clans formed alliances to protect themselves against more powerful clans and flourished in the mid-Heian period (794 AD to 1185 AD). By the end of the 12th century, samurai became almost entirely synonymous with bushido.

The samurai were expert with many weapons, but their most famous weapon, and a symbol of who they were, was the *katana*, or samurai sword. A samurai believed his katana

held his soul, so it never left his side. This dedication to the sword, as well as to the bushido ethical code, included the act of *seppuku*, a ritual suicide that ensured samurai would die with honour rather than fall into enemy hands. Seppuku was also used as a form of capital punishment for samurai who committed serious offences.

Although the way of the warrior was considered barbaric by some, it had a spiritual side. Samurai were greatly influenced by the philosophies of Buddhism and, to a lesser extent, Confucianism and Shintoism. They practiced Zen meditation as a way to calm their minds. The Buddhist concept of reincarnation and rebirth led some samurai to abandon torture and needless killing.

By the late 1800s, the samurai class started to disintegrate due to radical political changes in Japan that pressed for their abolition. Although they may have disappeared, the legend of the samurai and their self-discipline, honour and respect lives on. ■



above:
The Rickshaw Theatre
Hastings at Main

Lost and Found *revamping vancouver's lost spaces*

words SALLY WHITE | art LINDSEY FISETTE

Most people in Vancouver may not consider Main and Hastings a great place to go for a night out, but that may soon change. In June 2009 the Rickshaw Theatre, on the fringe of Chinatown, opened its doors to the public, offering Vancouver a new alternative live-music venue. Sally White from Pacific Rim Magazine sat down with David Duprey to discuss how the theatre came to be and his views on the Vancouver art scene.

SW: So tell me about how this project got started.

DD: What I started doing about four years ago was taking over empty buildings and fixing them up into artists' spaces. I did that with the Narrow Lounge, the Grace Gallery and 165 East Hastings (now the Plank Gallery). In the process of doing that, I found the Rickshaw. I thought it was a warehouse, but I asked some people in the community what the deal was with it and someone was able to introduce me to the guy who ran it. We negotiated the lease, which

took me forever, and then built the stage and everything you see in there, and got all the lights from Richard's on Richards.

SW: I'm glad to hear they ended up somewhere! So it was a theatre before you took it over?

DD: It was a Hong Kong action theatre. It closed in 1984, and then there was a guy living there who put on some raves in the 90s.

SW: He was living there? Did he own it?

DD: Not by the time I got there, but he was for a while. The Shaw Brothers own it, which is really cool. They used to make all these Hong Kong action movies that you and I would have never heard of and built theatres all over North America. They've got tons of real-estate holdings and they'd basically forgotten about this place. Which is why when I made them an offer they just took it, 'cause it was making nothing and then it was making something.

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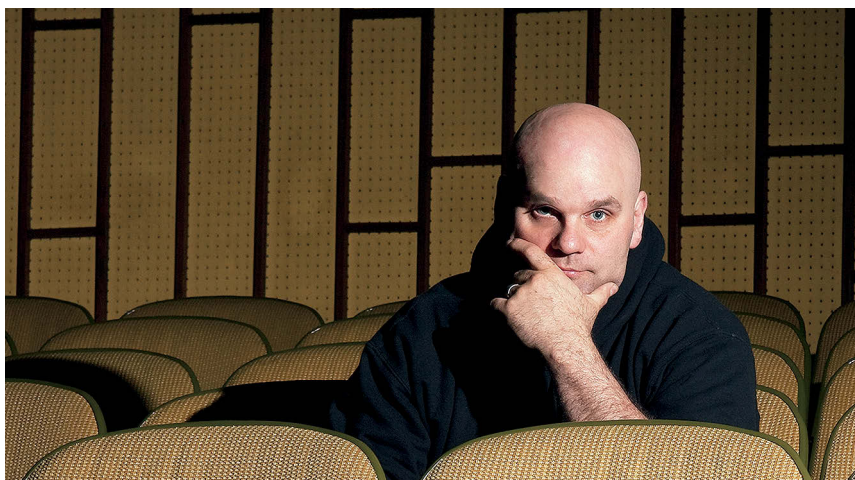
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above:
David Duprey inside
the Rickshaw

SW: I just can't believe a space like that would sit there completely abandoned for so long.

DD: It's pretty amazing, isn't it? I have a space at 108 East Hastings that was a department store that closed 16 years ago: 18,000 sq. ft., just sitting around. There are a lot of buildings like that down here. What does someone need 18,000 sq. ft. for on Hastings Street? There's nothing you can do with it except for what I did.

SW: You have a great selection of independent acts and smaller artists at the Rickshaw. How do you decide who to bring in?

DD: In San Francisco, where I was for ten years, the alternative community was the norm and I think that that's the way the world should be. Normal people have enough opportunities here. I've had a bunch of people who want studio space or storage space who've come to me and had plenty of money; they just want it cheaper, so I told them no, because they don't need my help, that's how I look at it. I love live-music venues so that's what I wanted to open. And you know, you make a lot more money booking DJs, but you can make enough doing what I'm doing. There's no need to be greedy.

SW: An excellent attitude. So what is your background? Where did you come from?

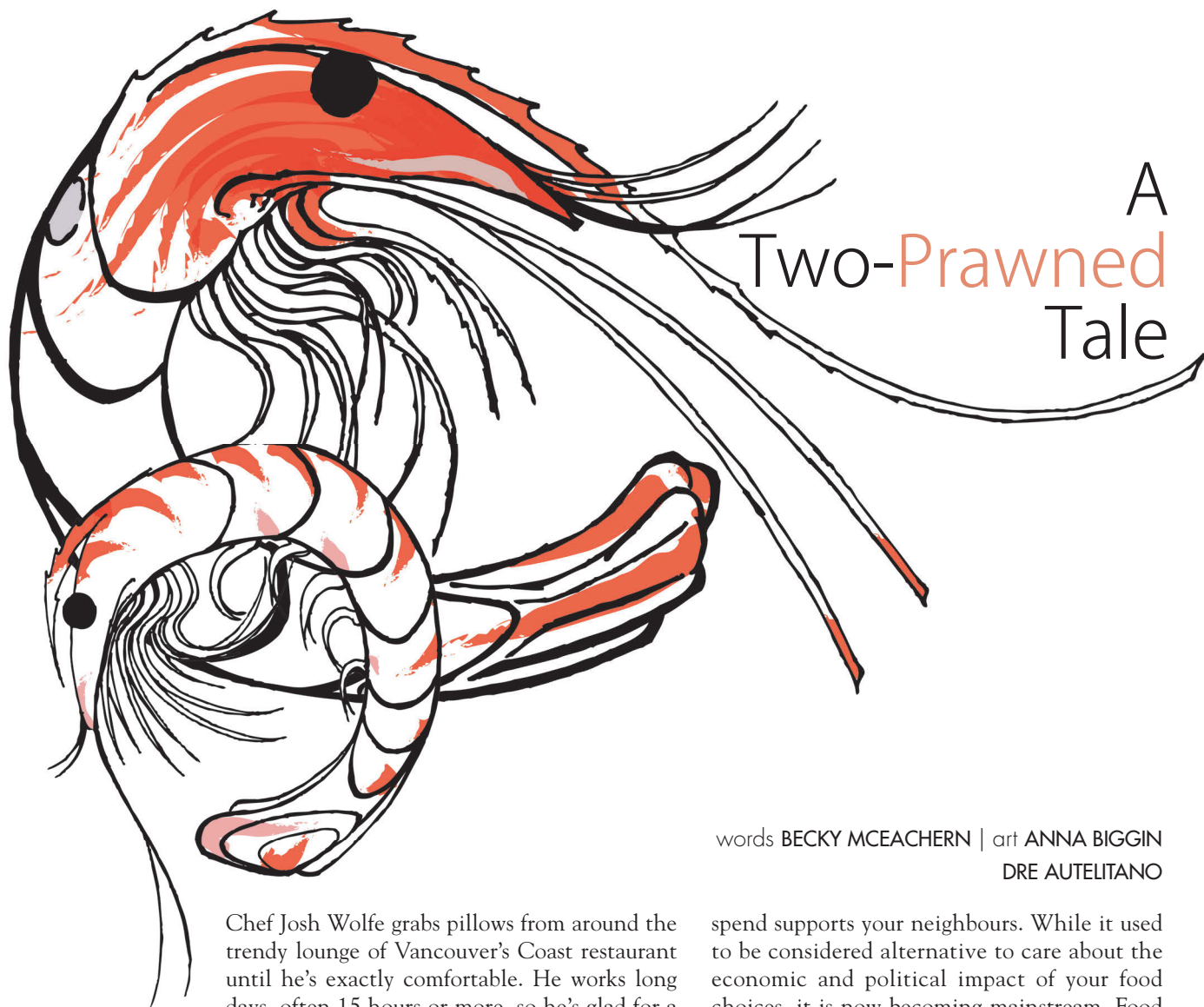
DD: I grew up here in Vancouver; I dropped out of Emily Carr in '87 and

moved to London, then to San Francisco where I was an editorial photographer for ten years. I did that and then I had a kid and moved up here.

SW: So where do you see this going? What's on the horizon?

DD: Well, we're going to book more shows and do more shows, then I'm hoping I can make enough money to buy it so that we can be permanent. It would be really nice to purchase the building. We do video shoots and stuff like that during the day too, and I rent it out as rehearsal space. What I did with the Rickshaw, it's not rocket science, right? Finding an empty building, fixing it up and renting it out, people do that all over the world. But Vancouverites have this real hesitation towards being entrepreneurial, especially the artists in this town. Artists need to empower themselves and say "I am going to go out and make money; I'm going to be a businessperson. I'm not going to use this lame excuse that I'm an artist so I don't have the ability to do this, so somebody else has to subsidize me." The next generation I'm seeing, a lot of people that work for me, I hope that they can pull up their bootstraps and do something more.

Vancouver is by far one of the most expensive cities in which to rent creative space. By making unused space available and affordable to artists, David Duprey is facilitating change that may open our eyes to a new Vancouver. ■



A Two-Prawn Tale

words BECKY MCEACHERN | art ANNA BIGGIN
DRE AUTELITANO

Chef Josh Wolfe grabs pillows from around the trendy lounge of Vancouver's Coast restaurant until he's exactly comfortable. He works long days, often 15 hours or more, so he's glad for a chance to sit down, especially when it involves talking about one of his favourite things: sustainable, local food. He pays close attention to each step food takes getting from its source to his kitchen. "It's important that we know where our food comes from. We'd probably eat differently if we did," he says.

In a YouTube video of his spot prawn fishing adventures with local fisherman Steve Johansen, Chef Wolfe pulls a live prawn out of the water and bites into it. He says there's magic in the texture of a raw spot prawn. "It has this crystalline crunch, like you're biting into glass that just melts away." This is a far cry from the humdrum farmed tiger prawns you can buy almost anywhere.

Wolfe says eating food that is grown, fished or caught nearby means you can verify that it has been treated right. It also means the money you

spend supports your neighbours. While it used to be considered alternative to care about the economic and political impact of your food choices, it is now becoming mainstream. Food that hasn't travelled halfway around the world before you eat it is usually tastier anyway.

There is no better place to fall in love with delicious local food than the annual BC Spot Prawn Festival, where celebrated chefs cook up spot prawns on False Creek's Fisherman's Wharf near Granville Island. The festival begins when the fishery opens, which is decided by the Department of Fisheries and Oceans. In 2009, it opened on May 8th and ran for eight weeks. The festival was started in 2007 by Rob Clark, Executive Chef of C Restaurant and founding board member of the Chef's Table Society of BC, in an effort to get more people hooked on this great local ingredient. In addition to the festivities at Fisherman's Wharf, which drew 2,000 visitors last year, 40 local restaurants including C, Fuel, Vij's and Go Fish featured



above:
Spot prawn ceviche
opposite:
(clockwise) Johansen's boat;
prawn traps; Chef Wolfe

special spot prawn tasting menus. If you're not into multi-course feasts and prefer to cook at home, steam the prawns quickly to preserve their sweet, nutty flavour. Whatever you do, don't overcook them, advises Johansen, who can be found at Fisherman's Wharf selling local seafood from his boat, Organic Ocean #1, almost any time he's not out on the water.

Last year marked a milestone for spot prawns. They were named "Ingredient of the Year" by Vancouver Magazine, and Save-On-Foods started carrying them. Getting them into major grocery stores is a big deal because people are able to find them more easily. And let's face it, when it comes to grocery shopping, convenience is key.

Despite their recent increase in popularity, spot prawns make up only

a fraction of the prawns eaten in Vancouver. Most people are still choosing imported tiger prawns. Although wild tiger prawns are available in select stores, they are trawler caught, so they are the less sustainable option. If you're among the millions who saw *Forrest Gump*, you'll probably remember the Bubba Gump shrimp boats. Those are trawlers. Trawling nets scoop up everything in their path, including other fish, plant life or, like in the movie, boots and tires. This method allows little control over what is harvested from the sea. BC spot prawns, though, are caught with traps. There's virtually no by-catch and Ocean Wise, a conservation program run by the Vancouver Aquarium, calls the BC spot prawn fishery one of the most sustainable fisheries in the world. On the Ocean Wise website, sustainable seafood

is defined as "species that are caught or farmed in a way that ensures the long-term health and stability of that species, as well as the greater marine ecosystem."

Most of the tiger prawns you see in stores and restaurants are farmed. Over 900,000 tonnes are harvested annually, two-thirds of which come from farms on the deltas of South East Asian countries like Vietnam, Thailand and Indonesia. These farmed tiger prawns are cheaper than wild spot prawns, but the sacrifice in quality outweighs the savings. Johansen says there's a reason you rarely see them served on their own in a restaurant. "They don't taste bad, they don't taste good; they taste like a rubber band."

Tiger prawns are just a product of how they are raised, though. So far, tiger prawn farming is poorly regulated. Pesticides, disinfectants and antibiotics



Certified Sustainability

An Ocean Wise recommended species is:

- 1) Abundant and resilient to fishing pressures
- 2) Well managed, with a comprehensive management plan based on current research
- 3) Harvested using a method that ensures limited by-catch on non-target and endangered species
- 4) Harvested in ways that limit damage to marine or aquatic habitats and negative interactions with other species

For a restaurant or store to be Ocean Wise, it must:

- ▷ Complete a full assessment for all seafood on its menu
- ▷ Immediately remove at least one “unsustainable” species from its current menu
- ▷ Use the Ocean Wise logo on relevant, sustainable seafood items and display the Ocean Wise logo on-site
- ▷ Commit to the continual removal of additional “unsustainable” seafood options at a suggested rate of one every six months
- ▷ Commit to not adding any “unsustainable” species to a menu to replace a species that has been removed
- ▷ Participate in info sessions for front line staff (workshop/ seminar /reading material) provided by the Vancouver Aquarium
- ▷ Commit to keeping staff informed of Ocean Wise and updated seafood information
- ▷ Participate in joint media events (optional)

(Some items don't have alternatives at this time, but you have to show that you're making the effort.)

For more information or to find an Ocean Wise certified restaurant near you, check out the website:
www.vanaqua.org/oceanwise



above:
Raw spot prawns

are used to keep the prawns alive in the holding ponds, which Johansen calls “sewer lagoons.” The farms are often deserted when their productivity lags; what’s left behind is polluted land that is usually unfit for crops.

The spot prawn fishery, on the other hand, is highly regulated. There are a total of 252 licenses distributed in BC each year, and each boat is allowed to put down 500 traps inside the hours of 7 a.m. and 7 p.m. The fishers can only bring up their traps once a day and have to return prawns that are too small (with a shell less than 33 mm long) to the water. They must also release any berried females (ones that have eggs along their belly).

The DFO decides which sub-areas of the fishing grounds to keep open. This depends on how many females

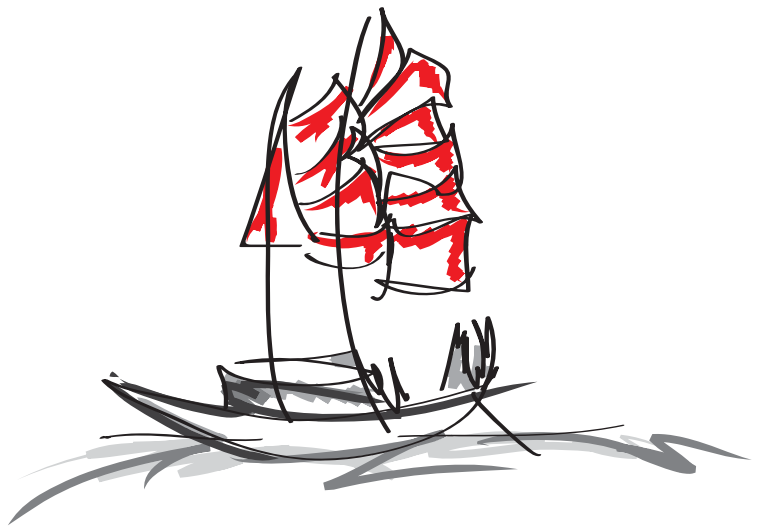
are being caught. Spot prawns are hermaphroditic, meaning they spend the first part of their life as males, and then switch over to being females in order to lay eggs. At this period in their life they are called spawners. If there are too many spawners being trapped, the DFO closes that sub-area in order to ensure that numbers remain at a sustainable level.

Vancouver is ready to change its stripes to spots. Currently 90% of BC’s spot prawns are sold on the foreign market — mostly to Japan — but from the look of recent trends things won’t stay that way for much longer. Vancouverites are becoming more aware of local, wild and sustainable food choices, so expect to see these tasty spot prawns replacing tiger prawns at restaurants and dinner parties all over the Lower Mainland. ■■

Tet

past and presents

words CANDICE HARVEY | art ALEXANDER WELLS



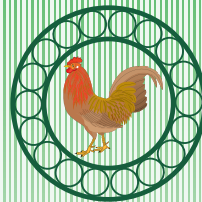
Vietnamese tradition celebrates the unicorn as a being that brings happiness, peace and prosperity. A Lunar New Year parade featuring a dancing unicorn draws hundreds of onlookers as it glides through the streets of Ho Chi Minh City, which is commonly known as Saigon. It is Tet Nguyen Dan, or Tet for short, the celebration of Vietnamese New Year.

Tet occurs on the first full moon after January 20th and lasts for three to ten days. Many of these days are spent preparing special luxury foods as family and friends unite to feast, dance and honour their ancestors.

Vietnamese Canadian Vicki Le has been celebrating Tet with her family in Vancouver for the past 20 years. She takes pride in her traditions. She lays an altar complete with rice pudding, flowers, long candles and incense in the centre of her living room. A bottle of white wine is traditionally placed on the altar, too. "It doesn't matter how rich or poor you are, you have to put wine on the altar to worship the ancestors," explains Le.

Gift giving is another important part of the Tet celebration. Common gifts are candied ginger, tea, fruits, flowers and *Li Xing*, special red envelopes of money reserved for children. In contrast to the western style of gift giving, the Vietnamese preference is not to open gifts in front of the giver, but rather to wait for a private moment to relish the opening.

In a city as culturally diverse as Vancouver, the Vietnamese find it important to keep family traditions alive. Though their community may be small, their Tet celebrations are anything but. ■■



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The Many Faces of Mochi

words JULIE MIN | art LINDSEY FISETTE

Adventurous food lovers should try Japanese *mochi*, a celebratory food and everyday snack that can best be described as a sweet, soft and chewy rice cake. Though mochi can be eaten daily, it is traditionally consumed during winter and is an important feature in Japan's New Year celebrations. It comes in a variety of colours, but as a New Year's dish, mochi is traditionally smooth and white, symbolizing purity and freshness.

According to Dr. Kawasaki of the Asia-Canada program at Simon Fraser University, there is a Japanese expression that says women with a silky, clear complexion have *haba-mochi*, or mochi-like skin. Shirley Booth, author of *Food of Japan*, says that the pounded rice cake is thought to contain the spirit of rice and is therefore sacred. Mochi is considered holy by many because the smashing together and steaming of rice grains into one sticky mass signifies the coming together of divine spirits. The mochi-making process, called *mochitsuki*,

is quite simple. First, the sweet rice is washed and soaked in water; it is then steamed in a large cotton-lined wooden steamer. After, it is placed into a large wooden tub, where it is pounded with a mallet made from Japanese hardwood.

You can witness *mochitsuki* at the National Nikkei Museum and Heritage Centre in Vancouver. The popular demonstration features traditional mochi preparation with a huge stone mortar and wooden pestle. There are also a dozen mochi machines producing the dish. Anyone can buy the mochi, which comes with a choice of condiments, such as *kinako* (sweet roasted soybean flour), white sugar, grated radish, soy sauce and grated ginger.

Commercial mochi and mochi-like products such as *dango*, a rice flour dumpling that resembles a golf ball, can be found at specialty Japanese and Asian grocery stores across the Lower Mainland. They are also available as a dessert item at various Japanese restaurants. ■



Drunk**en** Prawns

recipe CHEF TYLER FYVIE

2 tablespoons sugar
 ½ cup fresh lime juice
 ½ cup beer (preferably lager)
 2 tablespoons olive oil
 ½ yellow or white onion sliced thin
 1 red pepper sliced thin
 ¼ cup bamboo shoots finely diced
 1 carrot peeled and julienned
 10–12 prawns shelled and deveined
 1 tablespoon fresh cilantro
 salt to taste
 serves 2

In a small saucepan bring lime juice, beer and sugar to a boil. Reduce heat and let simmer until reduced by half. Set aside.

Heat oil in a large nonstick frying pan. Add onions, red pepper, bamboo shoots and carrots. Stir vegetables continuously, for about 3 minutes, until the carrots start to soften. Add prawns and cook for another 2 to 3 minutes until prawns start to turn opaque.

Add as much or as little of the lime juice and beer mixture as you want, depending on how saucy you would like it. Season with salt and top with cilantro.

Serve over brown rice.

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Cheers to Beers

words IVANNA SKRYPNYK | art CHRISTY KING

Crisp and smooth, with a sparkling golden hue, a pint of imported Chinese beer enhances the flavours of dim sum. Whether you wish to bring out the taste of honey garlic spareribs or have a hankering for a refreshing complement to spicy prawns, you have a choice of Vancouver's popular Chinese brews: Tsingtao, Yanjing or Zhu Jiang.

All three beers are lagers; though similar in appearance, they are quite distinct in taste. The well-trained palate of beer connoisseur Colin Jack discerns the subtlest nuances among the three. Jack is the owner of JustHereForTheBeer.Com, a local beer-tasting and education company.

"Unlike wine tasting," he says, "you have to swallow beer to properly taste it." Judging the bitterness from the hops is an important aspect of beer tasting, and the part of the tongue responsible for tasting bitter flavours is at the back. Use all of your five senses to properly evaluate the beer; and to get the most flavour, pay attention to sweetness, saltiness, sourness, bitterness and savouriness.

Jack opens the three beers at once. Slowly pouring amber liquid into glasses, he observes how a thin white head dissipates and leaves a circle of bubbles around the top. He reaches for the Yanjing first, agitates the beer, and watches it stick to the walls of the glass. He scrupulously examines its appearance, making a note of the pale yellow hue and light carbonation. Giving the beer a good swirl, the connoisseur describes its aroma as fresh with a hint of sweetness and undertones of hops.

Jack takes the first sip. Before swallowing, he lets the flavours fully infuse his taste buds and shares his findings: it's light and crisp, with a sweet beginning and a bitter finish. Yanjing has a mid-range carbonation that makes the beer flavour stick to the tongue longer. As for savouriness, this beer has a distinct texture. Yangjing leaves a slight silkiness on the tongue and is not sharp and biting like some lagers.

Suggested Food Pairings



TSINGTAO

- ▷ Teriyaki Chicken
- ▷ Salmon Glazed with Oyster Sauce
- ▷ Beef & Broccoli



YANGJIN

- ▷ Peking Duck
- ▷ Walnut Fried Rice
- ▷ Dumplings
- ▷ Spring Rolls



ZHU JANG

- ▷ Kung Pao Chicken
- ▷ BBQ Pork
- ▷ Grilled Asparagus
- ▷ Spicy Noodles

Steam prawns in beer! Not only does Chinese beer add terrific flavour but it's also a fun and interesting addition to the dinner table. All three Chinese beers are a perfect complement to favourite western dishes like fish and chips, savoury beef or chicken pot pies. They also help shake up the taste of a simple, yet delicious, Canadian-style burger and plate of thick-cut fries.

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Jack takes the last sip of Yanjing and reaches for the glass filled with Tsingtao. Performing the familiar tasting ritual, he notes the beer has higher carbonation and a shorter finish than Yanjing. Unlike Yanjing's light, watery beginning and bitter finish, Tsingtao's flavour stays consistent.

The lingering flavour of Tsingtao is markedly different from Yanjing, perhaps because rice is not one of the beer's main ingredients. Brewed from high-quality Canadian barley and Chinese hops, Tsingtao has a pleasant, mellow taste. It's a beer with a long history and a big presence in its home country as well as in Canada, where this popular import has been available for more than 30 years. It's not a surprise that the majority of Canadian beer drinkers associate Chinese beer with the Tsingtao brand.

Jack now lifts the glass of Zhu Jiang beer and goes through the same motions. Because barley is sweeter than rice, Zhu Jiang leaves a floral hint on the tip of the tongue. Its bitter finish is slight compared to Yanjing's and Tsingtao's. This indicates that the brewer adds hops for aroma, a process that takes place toward the end of the boiling. Hops contribute to different elements of the beer; they add a balancing bitterness when used at the beginning of the boiling, or a spicy, floral aroma when added at the finishing stages.

While Yanjing is produced mostly from Chinese ingredients, Zhu Jiang's ingredients arrive at Guangzhou Zhu Jiang Brewery from different parts of the world. Czech hops, German yeast, Canadian barley malt and Chinese spring water are combined to create this beer. Known as the "Beer of the South," this relatively new brew quickly established a big presence in China and now ranks among the top three brews in the country.

Jack says, "You can develop a relationship with the beer by finding out a little about it. If you treat your beer right, with a little respect and understanding, the beer will respond to you." Whether you are looking for the full culinary experience while traveling in China or sitting down to dinner at a local Chinese restaurant, crack open a bottle and make your own acquaintance with Chinese beer. ■

The Hastings Set

words ALICIA REBMAN | art LINDSEY FISETTE



above:
(left to right)
Jeff Herrera,
Aidan Wright,
Chin Injeti

The Hastings Set is the latest project of Vancouver musician and producer Chin Injeti. His former band, Bass is Base, won a Juno award in 1994 for Best R&B and Soul recording. He has also worked with big musical names like Dr. Dre, the Fugees, and The Roots.

Injeti's story is one of inspiring perseverance. At two months old he contracted polio. His family decided to relocate from India to Toronto when he was five, in part to find better medical care for him. After 12 surgeries and years of physical therapy, Injeti was finally able to leave his wheelchair behind and walk with the help of what he calls his "walking sticks" as an adult. After playing at the Vancouver International Jazz Festival in 2000, Injeti fell in love with the city and made plans to relocate to the coast.

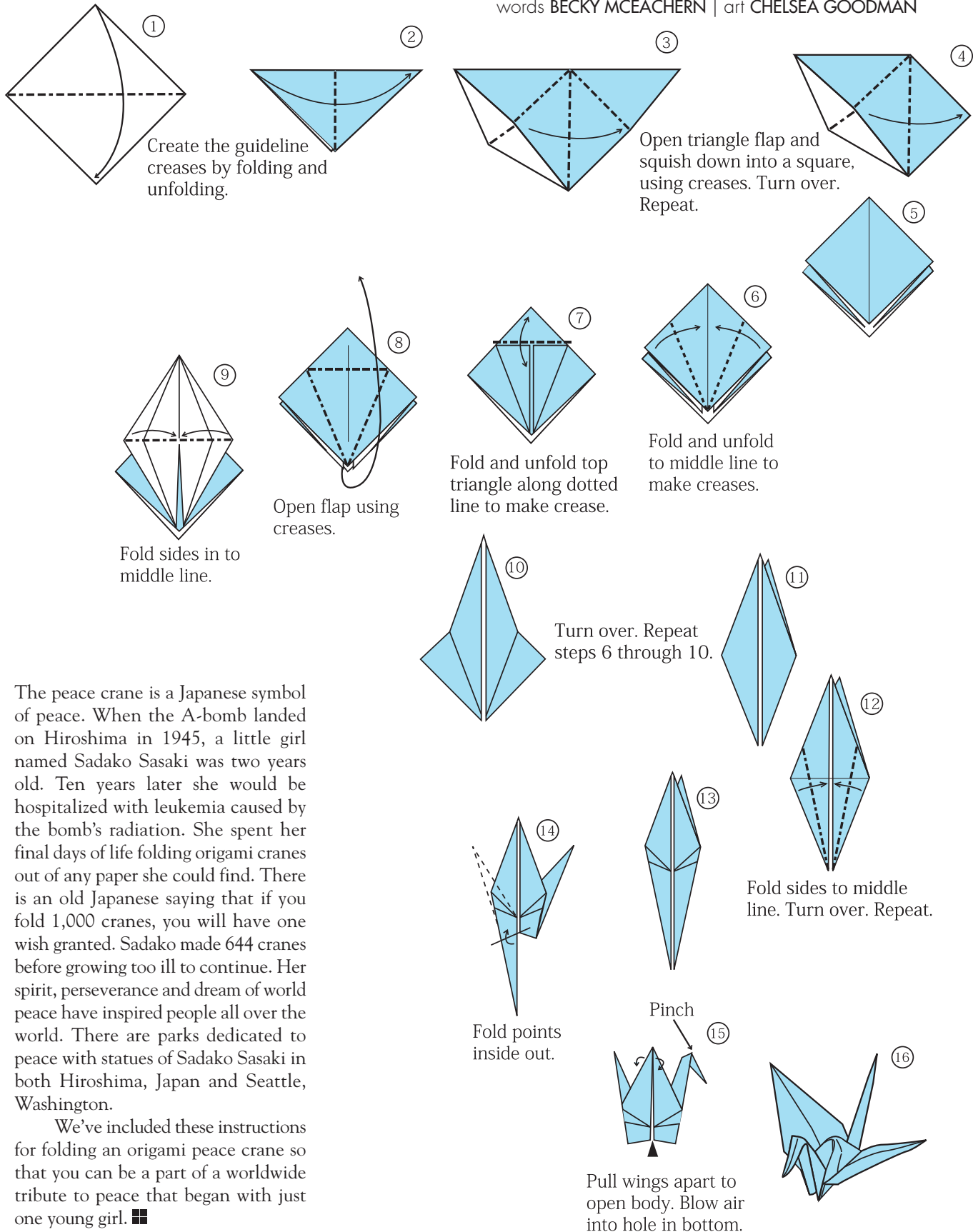
Injeti and his business partners Aidan Wright and Jeff Herrera first compiled a mixed CD to showcase local musicians. It was a success, encouraging them to keep helping develop local talent. "The idea was to start a company that would grow community and be a smaller, more streamlined version of what a number of larger music companies should have been doing," says Injeti.

The Hastings Set hosts events to help local artists build a network. "It's not about money because I'm still the poorest guy I know; we barely make rent and we struggle. What it's about is creating a reciprocating community," Injeti says.

Although Warner Music has asked them to produce events in Montreal and Toronto, the Hastings Set is keeping its focus within Vancouver, where it is quickly becoming the creative nerve centre of the city. ■

Sadako and the Thousand Cranes

words BECKY MCEACHERN | art CHELSEA GOODMAN



The peace crane is a Japanese symbol of peace. When the A-bomb landed on Hiroshima in 1945, a little girl named Sadako Sasaki was two years old. Ten years later she would be hospitalized with leukemia caused by the bomb's radiation. She spent her final days of life folding origami cranes out of any paper she could find. There is an old Japanese saying that if you fold 1,000 cranes, you will have one wish granted. Sadako made 644 cranes before growing too ill to continue. Her spirit, perseverance and dream of world peace have inspired people all over the world. There are parks dedicated to peace with statues of Sadako Sasaki in both Hiroshima, Japan and Seattle, Washington.

We've included these instructions for folding an origami peace crane so that you can be a part of a worldwide tribute to peace that began with just one young girl. ■■

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