

PACIFIC RIM

M A G A Z I N E

Remembering Chinatown

Then & now with
la Rry Wong

*Elim Chu's
Fresh
Take on
Vancouver
Style*

**Almost
Demolished**
a house and
community
revived

**King
Kwong**
B.C.'s hock Key
Pioneer

**your
office
unboxed**
the network hub

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Publisher's Message

The magazine you are about to read is a special creation that has been germinating for many months. The stories began to take shape in the fall when the Publishing students at Langara College wrote their first drafts. These have evolved with the contribution of many individuals. It has truly been a team effort. I invite you to read the masthead and acknowledge the many talented people who have contributed their skills to *Pacific Rim Magazine*.

The things that weave the countries of the Pacific Rim together have often traveled the expansive Pacific Ocean. In last year's issue, there was a call for assistance in light of the devastating earthquake and tsunami in Japan. One year later, the Pacific Ocean is bringing objects to our shores as a reminder of not only the disaster, but also how truly connected we are.

This year's PRM looks to celebrate the achievements of those who have come to Canada to begin a new chapter in their life. It also asks hard questions about relationships with technology and how we nurture the next generation.

Over the summer, a comprehensive new website dedicated to PRM will be developed by the same team of Publishing students. The online identity of this magazine is about to grow in new ways and can be viewed at *LangaraPRM.com*. We hope to further connect with our community, both locally and an ocean away.

—Darren Bernaerdt
Publisher



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President's Message

After celebrating our 40th anniversary at the end of 2010, we were poised to reflect upon Langara's rich history and to envisage our exciting future. The atmosphere was primed for thinking, planning, and developing, and it soon became apparent that 2011 would be a banner year for dialogue at Langara College. An abundance of forums, speaker events, symposiums, and conferences drew our campus community together to share ideas and celebrate knowledge.

One shining example of Langara's culture of dialogue in 2011 was the TEDxLangara conference, held this past November. The event welcomed a collection of Vancouver's most inspiring personalities to share their visions of leadership with the College community. 2011 also saw the launch of Langara's monthly Philosopher's Jams, open-plan forum sessions where guest speakers are invited to lead discussions on controversial subjects. These events proved popular with

the Langara community and Vancouverites at large, sometimes resulting in "standing-room-only" situations.

The Langara Centre for Art in Public Spaces also ran a consistently packed speaker series welcoming dynamic individuals from the arts community to share their experiences on campus. On top of that, the newly-established Langara Institute played host to the College's 58th annual Community Lecture Series, held in partnership with the Vancouver Public Library.

Being committed to lifelong learning I found the discussions to be both exciting and inspiring. The College moves from strength to strength in this regard, as our students and staff continue to commit themselves to creating a true culture of knowledge and dialogue at Langara.

Pacific Rim Magazine is an extension of these efforts. Now in its 24th year this award-winning publication, built by the talented students in Langara's Publishing

Program, continues to be a source of engaging and professional material that stands up as an excellent example of Langara's commitment to build stronger communities. This publication expands our vision and dialogue from the sphere of the College to our position within the Pacific Rim—a thriving and fascinating community in its own right.

We look forward to our continued growth within this community, and to further develop the culture of dialogue and lifelong learning that defined 2011.



—David G. Ross, PhD
President and CEO

Editors' Message

Though Pacific Rim countries are linked by land and water, across great geographic distance, the real line of connection is human—arching from one side of an ocean to the other. This line is made real by the voices of people, sharing the stories of their culture and experience. As the editors of *Pacific Rim Magazine*, we strive to build the strength of these human connections across the Pacific Rim in our own small way.

The Langara Publishing class of 2012 began as strangers, but after two intense semesters we have grown into a cohesive unit: working together, building friendships, and combining our ideas into a magazine we are proud to share. Our connections have become our strength. We have found that connection is about relating to one another on an intimate level, despite differences. This ability to cross boundaries is reflected in the stories we present. We are talking about people, places, and all of the things that tie us together.

Three of our feature articles are about people whose lives follow a line from the past to the present, and from overseas countries to Vancouver. Their stories also help connect present-day Vancouverites to their city's

past. Connections emerged in unexpected places: our Larrys—Wong and Kwong—share more than a common name. They have both enriched the culture of British Columbia with their talents. Wong also pops up in our feature on the Historic Joy Kogawa House.

Working together on *PRM*, we have learned that building connections is inherently a collaborative process. The spirit of collaboration is evident in our articles, from networking in the Hub, to treating cancer using multiple modalities, to eating *tapas*.

Publishing students have written, designed, edited, and produced this magazine. The variety of talents in our class is reflected in the variety of articles that make up this year's issue. As editors, it has been our goal to ensure that each individual voice can be heard. Trace the path of the Pacific Rim with us and discover that while geography may separate us, our shared experiences bond and connect us.

—Meaghan McAneeley, Sarah Winton,
Tina Galanopoulos, Maria Olaguera, April McIntyre



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Hobnob in the Hub

A Vancouver visionary opens a communal work space with a corner office for all

STORY by Arin O'Leary | AGUEDA | PHOTOS by Stephanie Bohan

I am sitting at a long, narrow desk, its glossy black surface empty except for my laptop. The word processing program is open to a blank page, cursor blinking expectantly. In front of me is a wall of glass, framing a view of the Fraser River, serene and majestic beside the hustle and bustle of the market, docks, and railroad tracks. Around me are a handful of other people, quietly busy at their own desks. It's the writing space I've always wanted: free from clutter and distractions, calm yet stimulating, with a great view. And it's mine anytime I need it, for the bargain price of \$5 an hour.

"What's interesting and exciting is, even if we are working on our own projects, we are still able to bounce ideas off each other."

When Jay Catalan was looking for work space for his own start-up, he never dreamed that he would be sharing it with so many other entrepreneurs and freelancers, pioneering the practice of co-working

in Vancouver. Born in the Philippines and raised in Vancouver, Catalan ran a website development business together with John and Minna Van, fellow students at the University of British Columbia (UBC).

In the summer of 2006, Minna Van got a tip from a friend about an old building in Gastown. Catalan recalls seeing it for the first time; they had to get up to the third floor of the building, and the stairs were almost non-existent.

"We did everything ourselves: the cleaning, the painting," explains Catalan about the dire state of their new office. "I heard of a good deal on flooring in Abbotsford, so I drove out there to get it."

The Network Hub opened its doors in August 2006. Today, no indication of that earlier chaos remains. You walk up two flights of grey, carpeted stairs and into a large, bright space that feels more like someone's living room or loft studio than a reception area.

The space now operates at full capacity and is used by a variety of professionals from different fields. "We have people who do gaming, communications, software, marketing, accounting," Catalan reports. "What's



interesting and exciting is, even if we are working on our own projects, we are still able to bounce ideas off each other.”

Andy Kuiper is a Search Engine Optimization Analyst, and has been a member of The Network Hub for over a year. “I was working out of my home when someone told me about The Network Hub,” Kuiper says. “I really liked the idea of being able to work independently in a shared space.”

DJ Emiko, another member, values The Network Hub because of its freedom from distractions. “I have an office and studio at home, and it’s so easy to spend hours and hours listening to music and compiling playlists. But once in a while I do need to pay the bills,” she says with a laugh. “So I come in once a week to attend to the administrative side of my business.”

The Network Hub is now the longest-surviving co-working space in Vancouver, claims Catalan. In addition to providing work and meeting space, it hosts events such as last year’s Hack-A-Thon. The event challenged members of the hacker community to develop new software over a 48-hour period. The space also hosts activities organized by Tulayan, a group dedicated to making Filipino arts and culture more accessible to young Filipino-Canadians, of which Catalan is a co-founder.

In the fall of 2011, The Network Hub reached the next stage of expansion when it came to New Westminster at the invitation of Mayor Wayne Wright, as part of his bid to revitalize British Columbia’s former capital city. An offer from developer Mark Shieh to open up shop at the newly revamped River Market clinched the deal.

Shieh is the founder and director of Take Root, a company specializing in urban development and

property management projects such as the redevelopment of the New Westminster River Market. He believes real estate ventures can—and should—be an instrument for positive social change rather than just profit.

Catalan says that Shieh’s philosophy meshes well with The Network Hub’s emphasis on community building and lifelong learning.

On my way in to work at The Network Hub at River Market, I walk up the stairs and cross the pedestrian bridge over Front St. The river flows before me; the world’s tallest tin soldier stands guard. At the second-floor entrance I pause, where the words “be hungry, be curious” are etched across the doors. For today’s creative freelancers and entrepreneurs, it’s a good motto to have. It’s a good place to be. 🐼



Opposite Page and Above: The reception area at the downtown Vancouver campus of The Network Hub.

Below: The Network Hub boasts a bright conference room for all to use.



A HANDMADE Hello

STORY LiLa Smith PHOTOS Kath Leen Lo SKI

In her home office on Vancouver's west side, Shannon Barnes sketches out a guide for her latest design, then tucks it into an envelope that will join a package of colourful paper, glitter, and glue to be sent off to one of her employees. For her numerous greeting card designs, in circulation at major retailers in the United States, Canada, and Europe, Barnes has no central factory and no shipments to organize from manufacturers overseas. All of her cards are handmade here in Vancouver, by local women in their own homes.

Barnes is the proud owner of Flaunt Handmade Correspondences, a company she started in 2001 with a little push from her friends. Not long after getting into her first store, Barnes came up with her trademark fuzzy mulberry paper animals, giving her cards the consistency and recognition they needed to succeed. Now, ten years on, Barnes's cards sit on the shelves at major retail stores with the biggest players in the multi-billion dollar greeting card industry, almost all of whom have handmade manufacturing done in China.

China is the largest exporter of greeting cards into North America, and with the average wage for factory workers around CAD\$1/hour, it can be hard to compete. Despite this, Barnes is able to keep her prices competitive with larger

companies like Papyrus and Hallmark, who outsource hand-finished cards overseas. Her profit margins may not be as high, but being handmade in Canada sets Barnes's business apart from bigger greeting card companies, and it is a factor that consumers are increasingly looking for.

With its hand-torn paper good looks, cute and quirky expressions, and locally-produced appeal, Flaunt occupies a rare niche in the greeting card industry. This certainly helped ensure the company's survival during the economic recession, but it is not the only thing that has made Flaunt successful. Flaunt was able to flex with the economic downturn due to the local and made-to-order aspects of the company. Barnes never has to worry about sitting on a huge stockpile of product that may not sell. Nor does she have to deal with long lead times and large minimum volumes on orders from overseas in a market that can be hard to predict.

Barnes's local team of card makers are responsible for assembling the cards, from ripping up the mulberry paper into little animal shapes, to painting on their faces and flourishes, to getting the cards packaged and ready for distribution. The cards are not expected to look identical, as they would on an assembly line. Being able to see the hands of the maker in each card is part of their appeal. Due to the nature of this sort of card making, piecework is the only model that makes sense for Barnes, and her employees are happy to accept the work as it comes. Many use it to supplement other





Images: Cute mulberry paper designs adorn the cards made by Flaunt Handmade Correspondences.

incomes. For those who do this work full-time, it is the ability to work from home that makes it a desirable job, and dramatically different from assembly work at a central factory. It is important that her employees feel they have value in the company, that the work they do is enjoyable rather than mundane, and most importantly, that they get a sense of satisfaction from what they are doing. People want to get a sense of fulfillment from their work, and being able to see what you are producing from start to finish helps.

"It goes against my nature as a human to export the labour to China," says Barnes. "I just picture a woman sitting in a factory making bra clasps her entire life, never seeing the finished product, and never getting that satisfaction that comes from seeing something complete."

For Barnes, business is about more than just making revenue. Feeling good about what she does is worth a lot more to her than maximizing profit margins. That sentiment is equally important to the people who turn over her cards and happily discover that they are handmade here in Canada, by a group of satisfied and dedicated employees. ✉



Singapore

Capital City: Singapore is a city-state.

Population: The approximate population is 4,928,000.

Currency: The unit of currency is the Singapore dollar (SGD).

Major Religion: Buddhism and Daoism make up the majority. Christianity, Islam, and Hinduism are also practised.

Languages: The four official languages of Singapore are English, Malay, Mandarin, and Tamil.



INTERESTING FACT

During the 14th century a visiting prince gave Singapore its name after he thought he saw a lion in the jungle. *Singa Pura* means "Lion City" and the symbol of the city is a Merlion, which is a mythical creature that is part lion and part fish.



Visa Requirements: A Tourist or Business Visa is not required for a stay of less than 30 days. Canadians visiting Singapore must have a passport that is valid for six months after the date of expected departure.



Climate: Singapore has an equatorial climate. The annual temperature varies from 24°C to 27°C. It rains approximately 180 days of the year.



Getting There: There are no direct flights from Vancouver to Singapore. However, there are multiple airlines that offer connecting flights including: Air Canada, Air China, British Airways, and US Airways.



Tipping: Tipping is not expected in Singapore, and many hotels and restaurants post signs asking people not to tip.



Major Industries: Singapore's major industries include banking and finance, biomedical sciences, and tourism.



Japan

Capital City: The capital of Japan is Tokyo.

Population: The approximate population is 128,057,352.

Currency: The unit of currency is the Yen (¥).

Major Religion: The two dominating religions in Japan are Shintoism and Buddhism.

Languages: The major languages are Japanese, Korean, and Okinawan.

INTERESTING FACT

When doing business in Japan, officials will often invite you to go to karaoke. Acceptance is important because it will strengthen business rapport.



Getting There: Air Canada, American Airlines, and Japan Airlines offer direct flights to Tokyo daily.



Tipping: Tipping is not a part of Japanese culture. A 10–15% service charge and 5% consumption tax is added in restaurants.



Major Industries: Manufacturing, construction, real estate, and communication are Japan's major industries. Its main export goods are cars, electronic devices, and computers.



Visa Requirements: Canadians need a valid passport, a return airline ticket, confirmed accommodation arrangements, and proof of sufficient funds when entering Japan. Business visas are required if compensation for work is being received while in Japan in addition to regular salary.



Climate: Japan's climate varies from tropical in the south, to temperate in the north.



Hong Kong

Capital City: Hong Kong is a city-state.

Population: The approximate population of Hong Kong is 7,122,508.

Currency: The unit of currency is the Hong Kong dollar (HKD).

Major Religion: Local religions include Buddhism, Taoism, and Confucianism.

Languages: The official languages of Hong Kong are Cantonese and English.

Visa Requirements: Visitors must have a passport that is valid for at least six months beyond the date of departure. Canadians do not need a visa for visits up to 90 days.



Getting There: Three major airlines that fly to Hong Kong are Air Canada, Cathay Pacific, and China Airlines.



Tipping: Tipping is not a big part of Hong Kong culture. However, if you wish, you can tip HKD 5–20 to workers in the service industry. At restaurants, leave a tip of 5–10%. For taxi drivers, round up the fare to the nearest dollar.



Climate: Hong Kong has a subtropical climate with hot, humid summers and cool, dry winters. Warm temperatures occur from March to May, and in September.



Major Industries: Hong Kong's major industries are garment and textile manufacturing, banking, and tourism.



INTERESTING FACT

Gift giving and entertaining are a critical part of doing business in Hong Kong. Gifts should be given using both hands. Avoid giving clocks, books, and blankets.

Papua New Guinea

Capital City: The capital of PNG is Port Moresby.

Population: The approximate population of PNG is 6.3 million.

Currency: The unit of currency is the Kina (K), pronounced KEE-nah.

Major Religion: The major religion is Christianity.

Languages: There are more than 850 identified languages spoken in PNG.



Getting There: There are no direct flights from North America to PNG. North American travellers generally fly to Australia and then on to PNG.



Tipping: Tipping is discouraged in PNG.



Major Industries: Three of the top 25 gold producing mines in the world are located in PNG. Agriculture accounts for approximately 25% of the GDP of PNG.



Visa Requirements: Travellers must have a passport, visa, and an entry permit to visit PNG. Passports must be valid for at least 6 months from the intended date of travel.

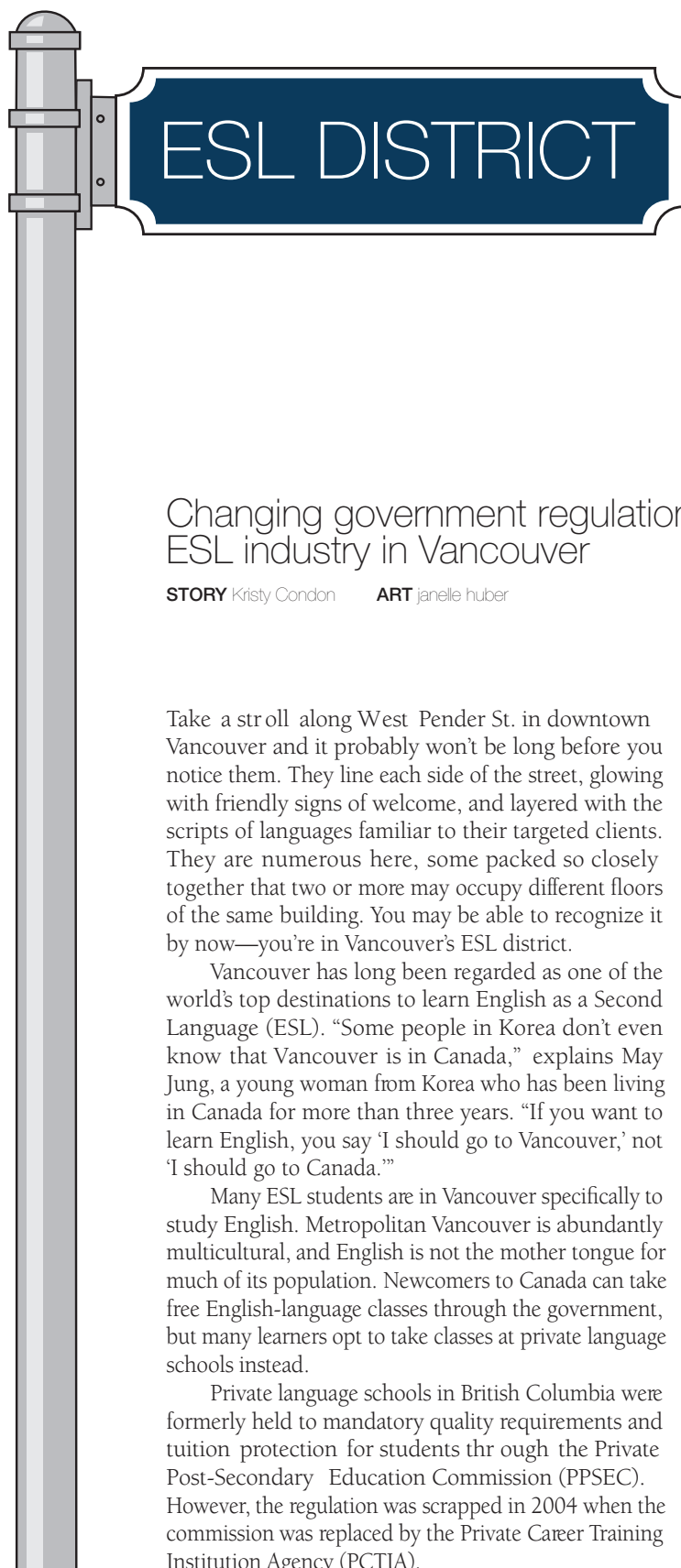


Climate: PNG has a monsoon climate. The best time to travel there is May to December.



INTERESTING FACT

PNG has one of the world's most diverse indigenous populations in the world. The mountains create so much isolation in PNG that some of the indigenous communities were once unaware that there were others only a short distance away.



ESL DISTRICT

Changing government regulations affect the ESL industry in Vancouver

STORY Kristy Condon **ART** Janelle Huber

Take a stroll along West Pender St. in downtown Vancouver and it probably won't be long before you notice them. They line each side of the street, glowing with friendly signs of welcome, and layered with the scripts of languages familiar to their targeted clients. They are numerous here, some packed so closely together that two or more may occupy different floors of the same building. You may be able to recognize it by now—you're in Vancouver's ESL district.


Vancouver has long been regarded as one of the world's top destinations to learn English as a Second Language (ESL). "Some people in Korea don't even know that Vancouver is in Canada," explains May Jung, a young woman from Korea who has been living in Canada for more than three years. "If you want to learn English, you say 'I should go to Vancouver,' not 'I should go to Canada.'"

Many ESL students are in Vancouver specifically to study English. Metropolitan Vancouver is abundantly multicultural, and English is not the mother tongue for much of its population. Newcomers to Canada can take free English-language classes through the government, but many learners opt to take classes at private language schools instead.

Private language schools in British Columbia were formerly held to mandatory quality requirements and tuition protection for students through the Private Post-Secondary Education Commission (PPSEC). However, the regulation was scrapped in 2004 when the commission was replaced by the Private Career Training Institution Agency (PCTIA).

PCTIA still requires registration and accreditation of community colleges and institutions offering career programs, but no longer requires mandatory registration of private language schools. These schools may still register with the agency on a voluntary basis, but the remaining institutions are not subject to any kind of educational quality assessments.

Schools that voluntarily register with PCTIA provide tuition protection for their students in the event of the school's closure. Students of unregistered schools have no such protection and have no access to a formal complaint process, except through traditional consumer protection services such as the Better Business Bureau and Small Claims Court. In 2009, one of Vancouver's largest downtown schools, VTC Language School, closed its doors on both students and instructors without warning. Some students had paid thousands of dollars in advance for classes at the school—only to be locked out when they arrived to class that morning.

Although deregulation of private language schools puts British Columbia on par with the rest of Canada, it could have adverse effects on Vancouver's reputation as a world-class ESL destination. Learners are turning to other countries like Australia, which continues to strictly regulate its language teaching institutions. Despite the initiative some schools have taken to voluntarily register with PCTIA, there are still many unregulated private language schools in Vancouver. It is critical that we maintain the high standards Vancouver has become known for, and uphold the excellent quality of English education befitting Canada's western gateway. 

Aftershocks

STORY Ctd in Mor gan


On March 11, 2011, Japan suffered what was described by Prime Minister Naoto Kan as the toughest and most difficult crisis that the country has faced in the 65 years since the end of World War II. The earthquake, which struck off Japan's northeastern coast and measured 9.0 on the Richter scale, was the largest in the country's history and one of the five most powerful earthquakes ever recorded.

The earthquake triggered a massive tsunami with waves reaching heights of just under 40 meters. The resulting damage, spread across 20 prefectures, was catastrophic. Sixteen thousand people lost their lives. To further complicate matters, several of the country's nuclear power plants suffered significant damage, causing a number of nuclear accidents and adding the fear of radiation to an already wounded country. The most serious of these accidents were reactor meltdowns, which occurred at the Fukushima Daiichi Nuclear Power Plant. It was damaged so heavily that it is not expected to reopen.

In the days following the quake and the tsunami, hundreds of thousands of Japan's residents were displaced. They found themselves in overcrowded shelters, and had to endure shortages of food, water, and medical supplies. Support for the survivors poured in. The Japanese Red Cross reported us\$1 billion in donations. The global community responded generously, with 128

countries and 33 international organizations offering assistance to Japan.

In an effort to keep shorelines around the world safe and clean, international organizations such as the United States-based National Oceanic and Atmospheric Administration (NOAA) have been monitoring the debris from the Japan disaster that was swept out to sea by the tsunami. In British Columbia, the provincial government has been working with the Government of Canada as members of the Tsunami Debris Coordinating Committee (TDCC). This organization was formed to develop proper guidelines to prepare for tsunami debris arriving on our shores. Lighter and more buoyant items (such as plastic bags, bottles, tin cans, etc.) have started to reach our beaches. TDCC stresses that it is very unlikely that any of the debris would carry with it radioactive contamination; however, as a precaution, samples of debris are being sent for testing.

One year after the disaster, Japan is still in mourning, dealing with the scars left behind by the most expensive natural disaster in history. Clean-up efforts continue across the country's ravaged areas, clearing away some of the estimated 25 million tons of debris and working toward returning to a normal life. The Japanese Red Cross estimates that there are still 300,000 in temporary housing, but they are making every effort to provide for the needs of the displaced residents. 



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Mixed Medicines

InspireHealth's example of a harmonized health care system

STORY Meag Han Mc aneeley **PHOTOS** Just ine I eung, J Hoana t aMayo **ART** nicole st lsHenko

Dr. Teresa Clarke grew up in an environment where medicine could come in the form of a pill or a “strange soup.” Her uncle, a Western-trained doctor, would come to the rescue for acute emergencies like asthma attacks; her nanny would fetch herbs from the Chinese doctor to cure the long-term trouble of bedwetting. Dr. Clarke grew up in Hong Kong, where combining more than one school of medicine in treatments—known in North America as integrative care—is commonplace. By the time she trained as a doctor at the University of British Columbia, Traditional Chinese Medicine (TCM) was a lost childhood memory of bad-tasting brews. Then, in the 1990s, her fascination with the body’s healing abilities inspired her to train as an acupuncturist. Now she focuses on cancer: an ailment needing both immediate and long-term care. As part of the Vancouver team at not-for-profit InspireHealth, she supports cancer patients as a Western MD, while helping connect them with nutritional and lifestyle education, and an array of alternative modalities that support healing.

InspireHealth is Canada’s only government funded integrative cancer care organization. In 2010, they received a grant of \$2.5 million from the British Columbia Ministry of Health to expand their services through four new centres across the Lower Mainland, and to develop an online service for rural communities. BC’s decision to increase funding for InspireHealth, with its integrative model, could mean that the understanding of health and medicine here is in the midst of change.

Integrative care has been a contentious topic in medicine, the subject of criticism by members of the Western medical community. The concern is that these practices don’t have a scientific basis, which is not necessarily the case.

InspireHealth highlights their legitimacy as an organization, and by proxy the legitimacy of the alternative modalities they practice, through years of documentation tracking above-average patient survival rates. Internal records published in their 2009 Annual Report demonstrate, for example, patient survival rates for those with stage 3 and 4 lung cancer. While BC’s average survival rate is 23 per cent within the first year of diagnosis, InspireHealth found a rate of 53 percent in their patients.

Linda Turner, Program Manager for Langara College’s Integrative Energy Healing program and burgeoning Traditional Chinese Medicine program, believes money, not effectiveness, bars integration of alternative practices into the mainstream. Studies are often funded by pharmaceutical companies. The payoff for these companies is the development of saleable products. In the case of many alternative treatments, such as acupuncture, there’s no payoff. It can’t be made into a pill. But medical investigation continues despite financial barriers. Cochrane Analyses—rigorous investigations respected by the Western medical community—have been conducted in the study of acupuncture, and they prove that acupuncture is effective in the treatment of targeted ailments. Turner insists, exasperated, “The literature is so conclusive it’s ridiculous.”

Hospitals in Hong Kong and China agree. When studying acupuncture in Shanghai, Dr. Clarke found that one hospital’s pharmacy was divided into half Chinese herbs, half Western drugs: “Doctors could actually write prescriptions for Chinese herbs as well as Western drugs within the same hospital.” An entire acupuncture department was on call. “They’ve got someone with intractable hiccups after surgery—nothing they



Top Left: Gentle and well-spoken Dr. Teresa Clarke is trained to practice acupuncture and hypnotherapy in addition to practicing as an MD.

Top Right: InspireHealth staff begin each day by meditating together, as a part of their commitment to practicing self-care, which helps them create a truly healing environment.

Bottom Left: Dr. Janice Wright (left) giving a consultation in InspireHealth's cozy waiting room—designed to look like more of a living room, complete with a fireplace.

could do about it: bring up the acupuncturists. There's no drug for it.... They recognize the strengths of acupuncture, what it can do in areas where the Western drugs aren't suitable."

In BC, integrated care is still relatively taboo, although BC Health recognizes and regulates TCM and acupuncture licensing, and some extended health plans in BC cover acupuncture. The former Tzu Chi institute at St. Paul's Hospital, where InspireHealth acupuncturist Gerard Tan worked, offered acupuncture services to patients of all kinds for years. It was funded through non-governmental fundraising, and eventually collapsed. InspireHealth's achievement of increased government funding represents a success in the goal of mainstreaming integrated health—though the organization still relies heavily on private donors, as well as the Canadian Breast Cancer Foundation and the Canadian Cancer Society.

The secret to InspireHealth's funding success may be what they call their patient-centered approach. Tan insists this approach is, at its essence, "actually nothing more than Chinese medicine incorporated into Western medicine.... In Chinese medicine we say that you the patient [are] most important, and also that you are part of the healing; we use Chinese medicine like herbs, massage, acupuncture, to make your body stronger so that you feel empowered that you can get better." To InspireHealth, a patient-centered approach means supporting and nourishing the whole patient first, above attacking the disease.

It also means asking patients what they want. Dr. Clarke points out the Ministry of Health initiative, Conversations on Health, in which the Ministry asked the public what it wanted from its health care system. She

wonders if Conversations on Health led the ministry to InspireHealth. When she attended a talk, she found that patients were asking for the services InspireHealth offers. Dr. Clarke says InspireHealth's offerings are shaped by patient feedback—everything offered is the product of popular demand.

If it's true that InspireHealth's services are catered to cancer patients' desires, then cancer patients want holistic health services, nutritional counseling, and acupuncture. Stacy Sherlock, who had a negative experience with Western medicine during her cancer treatment, is part of the chorus. Her main criticism is lack of communication. She was having bladder pain and had a 15-minute consultation with a specialist about it. She was told she probably had a disorder of the bladder involving polyps that would need to be removed yearly. They looked at the growth in her bladder through a camera, and then they scheduled a surgery to remove it. When she arrived to her surgery weeks later, Sherlock was told they were treating it as a cancer surgery—a total surprise. She didn't have time to prepare for the possibility that she might have cancer until moments before she went under the knife. And then the biopsy results came back positive.

After the operation, Sherlock continued to suffer consequences of communication failure. After three bleary post-surgery days, she realized she was painfully constipated. She tackled the situation with folk remedies, but the pain escalated, nothing moved, and soon she couldn't keep food or water down. She went to the emergency room, where her doctor had told her to go if his office was closed. Her status as a recent post-op cancer patient, directed there by her doctor, didn't get

her on the priority list; instead, the intake nurse snapped at her. She spent seven hours waiting, rolling around on the floor in pain. When a paramedic caught the nauseous look on her face and offered her a container, she loudly refused it, declaring her intention to vomit on the floor in order to get the attention she deserved. After that she was swiftly tended to. Propped up because she couldn't stand on her own, she had to undergo x-rays to see if something had been sewn inside her by mistake.

The culprit of her pain and constipation was an uncommon side effect of anesthetic: total muscle paralysis, in this case of her digestive tract. "No one mentioned that," she says. She didn't know to watch for it, though her medical history warrants special attention to digestion. As a teen, Sherlock barely survived an infection of flesh-eating disease in her intestines, which required surgery to remove part of her intestinal tract, leaving it scarred, sensitive, and unable to digest certain foods. In the end she was given a powerful laxative and instructions to use it carefully. It wasn't pretty, but it worked.

With all the complications she experienced, Sherlock would have liked more communication about food. She was prescribed a post-op diet restricting meat and caffeine for three months, but after that she felt lost. It was her family acupuncturist who finally talked to her about what foods would work long-term, and why.

If Sherlock can be taken as an example of a typical cancer patient, with typical expectations and desires about treatment, then InspireHealth is fulfilling its mandate of catering to those expectations and needs. An initial consult with a doctor is an hour and a half, with half-hour appointments after that. The team is more than eager to provide information. They advocate for patients to pursue effective conventional cancer treatments such as surgery and radiation, while helping them find their way through those treatments comfortably, efficiently, and effectively. InspireHealth has food covered, with free programs on nutrition and cooking. Patient Cathy Danyi describes her experience with InspireHealth as a combination of "information, choice, and a feeling of control."

If BC Health, through their funding of InspireHealth, is placing increased emphasis on patient feedback and delivering more varieties of effective treatments, then the health system in this province could be changing. However, the expansion budget awarded

to InspireHealth covers only MD salaries, not practitioners of alternative modalities. Doctors who have studied acupuncture, such as Dr. Clarke, can help patients receive treatments by integrating acupuncture into their services—a growing trend that delights Tan. He says it is becoming common for doctors to take basic acupuncture courses, and he feels doctor advocacy is one of the most powerful tools in mainstreaming acupuncture in Canada. However, after years of medical school most MDs aren't about to take another three-year, full-time certification to become certified acupuncturists, which would allow for more complex treatments. At this time, Tan's wages are subsidized through funding from private organizations, and he charges on a fee-for-service basis.

Does InspireHealth, then, truly serve the needs of the public? Is it affordable and accessible? Probably, for the average middle-class family. A membership costs about \$400 annually and includes the LIFE program, a community-building education program to help patients feel empowered in their healing process. Scholarships are available, covering membership costs,

and InspireHealth has practitioners who make affordability a priority. Tan chooses a plain, low-rent basement office to treat InspireHealth patients and other clients. The simple multi-room space allows him to treat multiple patients simultaneously and to offer better rates. InspireHealth also has free services, such as meditation and fitness classes.

Could the financial and patient success of InspireHealth mean innovation in the BC Health care system? Does it signal a trend towards the integration of TCM and alternative medicine into our hospitals and doctors' offices? Maybe. Around InspireHealth's cozy waiting room, a growing collection of hard evidence points in that direction. Respected doctors advocate the benefits of integrative care in meetings with patients who demand it. All of them slowly co-create understandings of what health really means to them. Whatever the trajectory of health care at large, InspireHealth continues to represent a philosophy of listening and learning on a patient-by-patient basis, approaching goals in manageable steps, and positive thinking—philosophies that sound true from both a Western and Eastern perspective. 🧘



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Oil's Crude Future

STORY meaghan mcanealey

The fossil fuel industry causes damage to the environment through prospecting and extraction, emissions, by-products, and crises such as the BP oil spill of 2011. There are still huge strides to be made in reducing the predominance of fossil fuel generated energy in the Pacific Rim.

Fossil fuel products account for more than half of **Brunei's** GDP and 90% of its exports. Brunei produces 100% of its energy using fossil fuels. It has no structures in place for alternative energy production.

Canada has the second largest oil reserves in the world. It produces more carbon emissions per capita than any other Pacific Rim country—although only 28% of its energy is derived from fossil fuels. Canada has 70% of the world's natural bitumen (a form of petroleum) tied up in Alberta's tar sands. Calgary-based Enbridge, Inc. is proposing the Northern Gateway pipeline project to transport bitumen to a deep-sea port in Kitimat, British Columbia. If implemented, this pipeline would facilitate trade with the Asia-Pacific Rim and potentially increase Canada's GDP by \$270 billion over 30 years. However, this proposal is being met with resistance from environmentalists and many of the 50 First Nations groups whose territories it would affect. The pipeline would cross 1,000 streams and rivers, including five major salmon rivers. The potential for oil spills is high. Building the pipeline would also mean sending large oil tankers through BC where, until now, there has been a moratorium on this type of traffic in the interest of protecting sensitive species.

China is the world's fifth largest producer and third largest importer of oil. It is both the largest producer and largest consumer of coal, making up 50% of the world's coal consumption. China's electricity is 80% coal-generated, and its dependence on coal is rising. China increased its output of coal by 8.7% between 2010 and 2011, producing 3.88 billion tons, and that figure is likely to exceed 4 billion in 2012.

Japan is the fourth largest oil consumer, relying on imported oil and natural gas. It is the world's third largest consumer of nuclear power, but has had to substantially cut nuclear power generation after 2011's tsunami. This power deficit has sparked an initiative to reduce the

consumption of energy by 15%, but in the meantime, Japan is supplementing with fossil fuel generated power

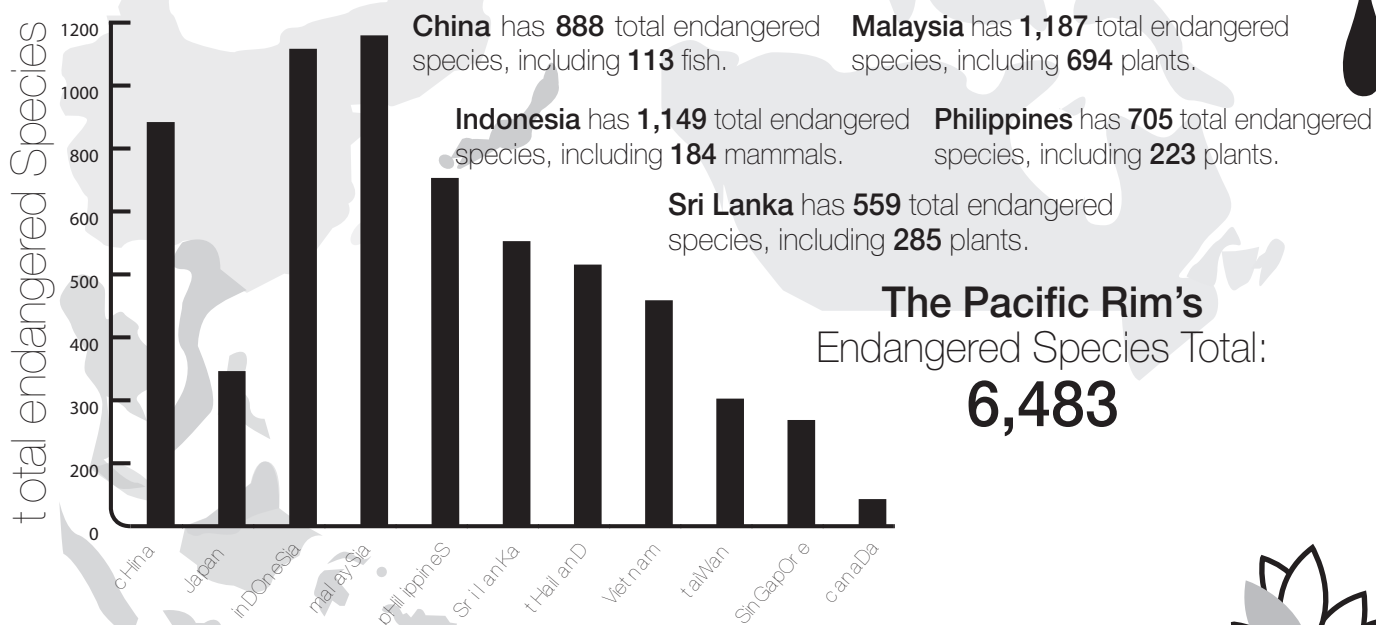
In the Asia-Pacific Rim, **Malaysia** has the second largest oil reserves, next to China. Petronas, Malaysia's state oil producer, makes up 40% of government income. Petronas, and international company Murphy Oil, control Malaysia's deepwater oil field, Kikeh. They are working to develop more deepwater oil fields. Malaysia's central location and proximity to shipping routes makes it a strong candidate for storing and trading oil as domestic and overseas demand for oil increases.

Papua New Guinea stands to increase its GDP by 20–50% through the largest resource extraction project it has ever seen: an over USD\$15 billion liquefied natural gas production facility now in construction by ExxonMobil. The facility is intended to begin production in 2014, but its progress has been delayed several times by local landowners. The first oil refinery in Papua New Guinea's history opened in 2004. The country uses almost exclusively fossil fuel generated energy.

In 2005, oil deposits were discovered in the **Gulf of Thailand**, including areas controlled by **Thailand**, **Cambodia**, and in the overlapping claims area. Thailand has a developed oil industry, and is benefiting from Chevron's Platong II project, which began to produce oil in 2011. The reserves in Cambodian waters are scattered in small pools, making extraction difficult. Chevron, which is developing these pools, recently pushed back its oil production deadline until 2013. Cambodia relies on mostly diesel plants to produce energy. It operates without a national power grid and services only about 75% of demand. In contrast, Thailand seeks to reduce its reliance on natural gas, and expects its demand for oil to decrease.

The fossil fuel industry is embedded in the economies of Pacific Rim countries and around the world. Although livelihoods currently depend on it, there is hope for change as countries begin to develop cleaner infrastructures including alternative energy.

Endangered Species of the Pacific Rim



Green Plans

STORY april mcintyre

Every day, countries around the world are becoming more aware of the negative effect human activity has on the environment. Some countries have started implementing sustainability plans. This means they are determined to meet the needs of the present, without sacrificing the ability of future generations to meet their needs. Countries along the Pacific Rim are leading the charge towards change with the following government initiatives:

Zero Carbon Footprints

Papua New Guinea has pledged to become carbon neutral. The country is aiming to decrease its greenhouse gas emissions by at least 50% before 2030, while working to become completely carbon neutral by 2050.

Organic Agriculture

Organic farming has taken off in South Korea in compliance with government policy to maximize farming productivity. In response to an outcry from consumers, the Ministry of Agriculture and Forestry encourages farmers to begin organic farming. In 2010, a farmer succeeded in the complicated task of growing organic apples for the first time in South Korea.

NEWwater

Singapore purifies and recycles most of its water. Their recycled water, called NEWwater, undergoes a process of microfiltration, reverse osmosis, and ultraviolet technologies. This process cleans the water so much that it depletes it of all its minerals, which are restored in the final stages before it can be consumed again. Purified sewage and wastewater is currently being used in households and industrial environments. Singapore's goal is to have NEWwater production increased 50% by 2061.

The Heart of Borneo

The Heart of Borneo is a conservation agreement between Brunei, Indonesia, and Malaysia. It aims to protect the forested region that encompasses almost one-third of the island of Borneo. This area is home to a number of primates, birds, reptiles, and amphibians that are unique to this geological location. Since the 2007 agreement, approximately three new species per month have been discovered in the Heart of Borneo, despite the fact that vast parts of this tropical rainforest are yet to be explored. Three years in, this agreement of conservation has become a WWF global priority.

Research by: Langara College Library and Information Technology students

Art: Laurel Thomson



The New Formula

Chinese scientists develop cows that can produce human breast milk, opening up discussions about the future of genetic modification

STORY Robyn Humphreys **PHOTOS** Jennifer Mackenzie

A new mom peruses the aisles of her local grocery store, picking up her family's food for the week ahead. From the shelves she grabs the usual staples of bread, cereal, and canned goods, along with new items such as baby food and diapers. She meanders over to the produce section, and finally to the dairy aisle to pick up eggs, cheese, and human breast milk.

In the future, finding human breast milk in your grocery store could be a reality. Through progress in biotechnology, the State Key Laboratory of Agrobiotechnology of the China Agricultural University has successfully developed genetically modified dairy cows: cows that are able to produce human breast milk. The transgenic herd of 300 Holstein cattle was developed through the process of inserting human genes into cloned cow embryos, which were then implanted into surrogate cows.

China began seeing low breastfeeding rates in the 1970s. Around the time they reached their lowest point to date, in the 1980s, breast milk substitutes such as infant formula were becoming widespread. Popular science was suggesting that breast milk substitutes were more nutritious than breast milk, based on the belief that rapid weight gain in infants indicates good health. China was operating a one child policy—which is still in effect today—stimulating cultural pressure to ensure the health of the child.

The medical community now advocates breastfeeding. The World Health Organization and UNICEF introduced the Baby Friendly Hospital Initiative (BFHI) in the early 1990s. This initiative was a global effort, created to increase awareness of the benefits of breastfeeding to promote infant health. Before a maternity facility can be designated baby-friendly, it must



accomplish a series of administrative and practical steps. A facility must create a breastfeeding policy and train all hospital staff. Baby-friendly hospitals do not accept free or low-cost breast milk substitutes, feeding bottles, or teats. The initiative addresses factors that contribute to low breastfeeding rates, which include mother or child illness, mothers going back to work, breast problems, a dislike of or discomfort with breastfeeding, and, most commonly, perceived breast milk insufficiency. Despite the BFHI's efforts, breastfeeding rates have not reached Chinese national targets.

Although genetic modification is not new, it continues to set off alarm bells around the world. So far, in North America, the only commercially passed genetically modified products for human consumption have been crops such as canola, soybeans, corn, and

tomatoes. Genetically modified products are produced with the goal of growing larger crops, creating vitamin-enriched

"You end up getting an animal with characteristics it wouldn't necessarily have had before."

foods, and making vegetables resistant to herbicides, drought, and disease; but modifying living organisms comes with uncertainties.

Before a product is passed for public consumption a regulatory body must assess it to determine its effect and stability within the ecosystem. Health

Canada performs assessments in Canada, and the Food and Drug Administration (FDA) performs assessments in the United States. In China, however, there are more than ten government departments and ministries under the State Council that monitor food safety. These assessments must identify and recognize potential unforeseen effects on the ecosystem resulting from the manipulation of a species' genetic structure. Effects can be difficult to control with crops because cross-contamination between genetically modified products and non-genetically modified products can occur through airborne pollination.

Genetically modified animals, whether for consumption or research, need to be examined for potential risks to the environment and human health as well as for ethical concerns of animal welfare. For ethical reasons, we need to understand if the process of developing genetically modified animals harms animals. Dr. Dan Weary, a Professor of Animal Welfare at The University of British Columbia (UBC), looks at the moral concerns: "In some cases, yes [animals are exposed to harm]. Procedures can be invasive, such as implanting embryos. Typically, there are many animals produced for one that is successful, so there is a lot of waste. Many more animals will be produced than are useful models."

In the process of modifying one gene, another important gene could be affected, but this may not be realized until the process is complete and all



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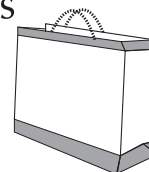
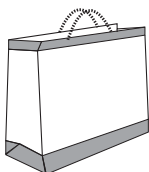
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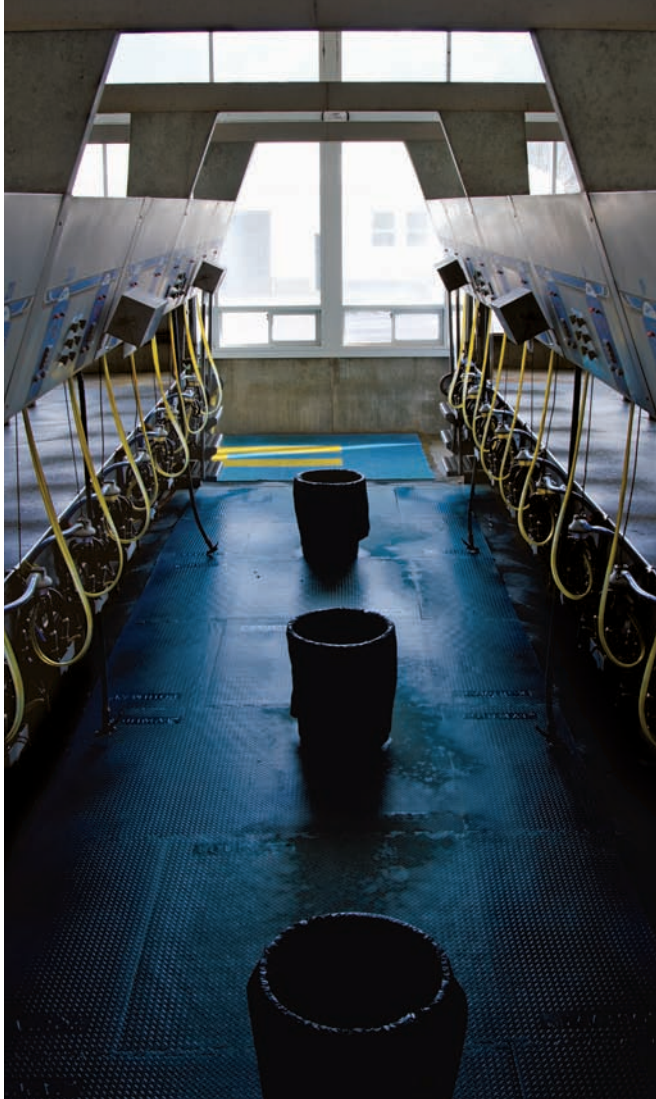
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Left and Above:
Milking parlour and dairy
cows at the UBC Dairy
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experiments are finalized. In extreme cases the nature of the animal may be affected by mutagenesis (the process in which genetic information is changed, resulting in mutation) leading to unintentional harm. The Beltsville pig disaster of 1985 is a good example of mutagenesis leading to harm: genetically modified pigs were left blind and arthritic, with respiratory problems.

Graduate student Dr. Elisabeth Ormandy of the UBC Animal Welfare Program has focused her research on people's attitudes toward genetically modified animals that have been created for scientific research. Dr. Ormandy explains, "Genetic modification is a random and targeted change in the genome of an animal, in the DNA of an animal, and whether that is an addition or deletion, substitution or manipulation of genes that are already present, you end up getting an animal with characteristics it wouldn't necessarily have had before."

She compares genetic modification to selective breeding. With cows as her example, she points out that we have been breeding cows for generations to produce high milk yields. This form of breeding can also have its side effects. Selectively bred cows have been infertile, developed mastitis, and become lame. Similarly, chickens have been bred to grow so large that their skeletons and muscles cannot support them and they are unable to stand.

Animals have been used in research for a variety of applications. Dr. Ormandy has conducted studies

showing that people are more accepting of using animals for research than for genetic engineering. Survey results indicate that people generally oppose genetic modification of species for human consumption. "If it is going to go on your plate, people are not supportive of that by and large," says Dr. Ormandy.

Even so, scientists are seeing advancements in genetic sciences with the development of the Enviropig in Canada. Dr. Cecil Forsberg is a trained microbiologist and current professor emeritus at the University of Guelph. He has been a key player in the development of the Enviropig since 1998. The Enviropig was developed as an environmental solution to increased phosphorus pollution in areas of high swine production. Phosphorus feeds algae growth that leads to oxygen depletion in nearby waters, killing fish and emitting greenhouse gases. The source of this phosphorus pollution is found in pig feed. Phosphorus is a dietary mineral important in the formation of bones and cell walls as well as other organ functions. Pigs are not able to naturally digest phosphorus, and therefore excrete it. In heavy rainfalls the phosphorus-laden waste can spread to areas of fresh water. To address this problem, farmers can add the enzyme phytase to pig feed in order to aid pig digestion of phosphorus. This additive is an extra financial cost to the farmer.



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The Enviropig has been genetically modified to produce phytase in pigs' salivary glands, eliminating the need for the additive. When eaten by the pig, the pig feed mixes with the phytase, reducing the phosphorus content in the animal's manure. This new, genetically modified process reduces phosphorus pollution—good news for environmentalists and farmers. But pigs are typically raised for human consumption, which begs the question: is the Enviropig edible?

Producers seek regulatory approval for their genetically modified products, but the question of public perception remains. Genetic modification fast tracks the testing period to gain quicker results than selective breeding, but do the potential risks outweigh its usefulness? In 2008, the International Food Information Council (IFIC) performed a survey of US consumer trends with a focus on food biotechnology. The survey revealed that the majority of Americans have neutral feelings toward animal biotechnology. In questions where biotechnology offered special benefits such as improved animal health or nutritional quality, the results from the survey participants were positive. Many Americans are satisfied with the FDA's policy on food labeling, and see no further information they would like added. The FDA uses special labeling on biotechnological products when a product's nutritional content is affected or when an allergen is introduced. Similarly, the Asian Food Information Centre conducted a study in 2008 on consumer perceptions of food biotechnology in Asia. Chinese attitudes toward food safety in their country proved positive. Those surveyed emphasized expiry dates and vitamin nutritional information. There was little demand for biotechnology in food labeling. Awareness of food biotechnology is low, but those surveyed also felt that food biotechnology information would be beneficial in the next few years.

As more information regarding biotechnology and its uses becomes better known, it seems likely that science will continue to stride forward in the world of genetic modification. Barriers regarding the popularity of consuming genetically modified foods are individual and geographic. With the world's population increasing, and with it the need for a larger food supply, it is indeed possible that genetically modified products—such as human breast milk—will one day be available to place in your shopping cart. Whether or not this is a step in the right direction is still up for debate. 🐷



Marrying Traditions

STORY Tammy Nguyen N ART Chris TiNe KNoil

A Vietnamese bride dresses in flowing red and gold silk on her wedding day. From her shimmering *áo dài*—traditional Vietnamese dress—to her embroidered cloak and her *khăn đóng* headdress, she is the picture of Vietnamese imperial beauty.

Vietnamese weddings have always been elaborate affairs with several days of celebration, lots of food, and multiple dress changes for the bride. Following the immigration of Vietnamese refugees to North America, some traditions have been modified, while others remain unchanged.

Bong Nguyen, 64, fondly remembers her wedding in Saigon, Vietnam in 1972. “We did everything traditionally,” she says, “because that’s what you have to do.”

Traditionally a matchmaker arranges matches. The matchmaker can be any woman who thinks a pair will make a good couple. She introduces the pair and their parents to one another, and if they all hit it off, they consult an astrologer to determine the young couple’s compatibility. The Vietnamese zodiac is composed of 12 animals, divided into three different groups that dictate compatibility. If the couple’s animals are not compatible there will be no marriage.

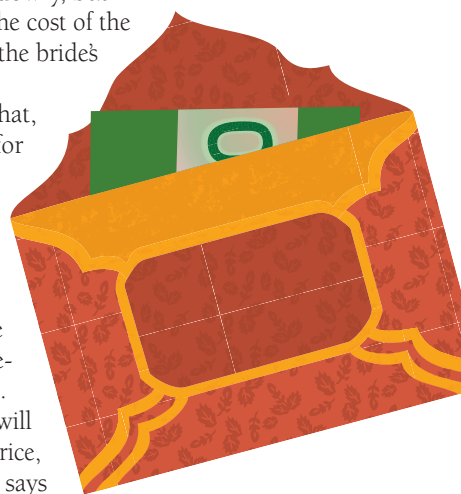
When the man decides to propose, the matchmaker formally introduces him and his parents to the

bride-to-be and her parents. The groom and his parents arrive at the introductory meeting bearing gifts of alcohol, tea, cakes, and *trầu cau* (betel leaves and areca nuts). The groom’s family then asks the bride’s family what they require in exchange for their daughter’s hand. This arrangement is similar to a dowry, but in this instance, the groom’s family covers the cost of the wedding preparations and compensates the bride’s family for the loss of their daughter.

Bach Tuyet Nguyen, 59, explains that, “Sometimes, the bride’s family will ask for gifts from the groom’s family for their daughter. A ring and a pair of earrings is always given, but if a family is poor, they may ask for more.”

When they reach an agreement, they consult the astrologer again to determine auspicious dates for the *đám hỏi* (engagement party) and the *đám cưới* (wedding).

At the *đám hỏi*, “The groom’s family will bring gifts of *trầu cau*, alcohol, tea, sticky rice, and fruit on *khay* for the bride’s family,” says Chi Nguyen, 56. On this day of celebration, the couple has the opportunity to announce their engagement and to seek blessing from the bride’s ancestors. The Vietnamese have a deep reverence towards their ancestors. Their homes usually contain an altar for



The Legend of *Trầu Cau*

Trầu cau is a traditional Vietnamese wedding gift of betel leaves and areca nuts. The legend behind this gift represents both fraternal and conjugal love and has great significance in Vietnamese culture. The story tells of twin brothers who were both in love with a beautiful maiden. Her father determined that she should marry the elder. Soon after the marriage, the younger brother left them as he felt neglected by his brother and sister-in-law.

He went deep into the jungle and died from hunger and thirst on the bank of a river, where his body became a limestone rock. His twin, devastated by guilt, went searching for his brother. When he reached the riverside, he sat by the limestone rock and died from exhaustion. His body was then transformed into a tall areca tree.

His wife, who could not stand to be without her husband, decided to go after him. When she reached the same place by the river where the limestone rock sat and the areca tree grew, she too died from weariness. Her body became the creeping betel plant that entwined itself around the areca tree.

prayer and offerings. Photos or portraits of deceased family members (usually their parents or grandparents) and statues of deities adorn the altar.

The night before the wedding, the bride and her family celebrate with a farewell party. The bride gives thanks to her family for their guidance and protection over the course of her life. The happy night has a touch of sadness because, in a way, the bride's family loses a daughter.

The next day, the groom's family makes their way to the bride's home in a procession. The procession must follow a specific order. A representative of the groom's family leads the group. The leader is usually the eldest or most financially successful male member of

the family. Next comes the groom's father, the groom, and the rest of his close family and friends. The group brings *khay*: elaborately decorated lacquered boxes, covered in red silk, that

contain gifts for the bride's family. Eight is a lucky number in Vietnamese culture and so eight gifts are carried. The boxes contain *trầu cau*, alcohol, tea, sticky rice, fruit, cake, and jewelry for the bride.


The eighth gift is an entire roasted pig: a delicacy. The pig is served at the celebration following the wedding and is also a gift for the matchmaker who brought the couple together. In thanks, the family gives her the best part: the head.

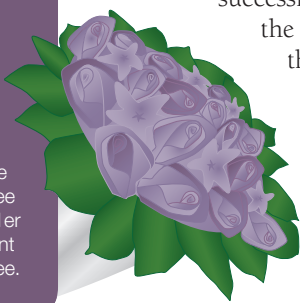
A young woman from the bride's family greets the procession, accepts the gifts, and welcomes the groom's family into their home. The family later divides the edible gifts, half to be eaten after the ceremony, and half to be given back to the groom's family. "We give half of the gifts back to show that the groom's family has been too generous and that our family is not greedy," says Bong Nguyen.

Once the groom's family has been welcomed, the couple and both sets of parents burn incense sticks and pray to the bride's ancestors for their blessing. The couple then turns and bows to their parents to thank them for their protection and care because, from this moment on, the couple begins their own family. The couple formally serves tea to the bride's family, and the bride's family members share their own marriage experiences and give the couple *lì xì* (red envelopes) filled with money. The money helps give the couple a financial head start on their future together. The cumulative amount of *lì xì* given to the newlyweds will often offset the entire cost of their wedding.

Both families enjoy the food brought by the groom's family. Afterwards the bride and her closest family and friends proceed to the groom's family home to perform the same ceremonies.

The day ends with a reception attended by both families and other guests who did not attend the morning ceremonies. Chi Nguyen says, "The couple and their parents will visit each table to drink toasts with their guests and to collect more *lì xì*."

"When I prayed the night before the wedding and when we went through the ceremonies at home, I realized that this big day wasn't just about me and my new husband," says Thuy Nguyen. "It was about Mom and Dad and our whole family. It was about them giving me away." Vietnamese weddings are great affairs with much celebration and cheer, but what they are really about is family. 



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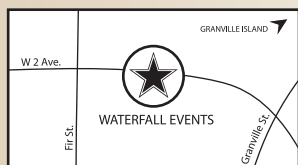
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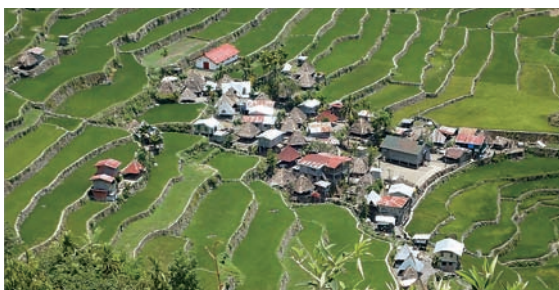
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An Emerald Mountain

story APRIL MCINTYRE photos APRIL MCINTYRE AND MIKE AMYOT





Extensive green steps stretched endlessly up the mountainside before me, their vibrancy enough to stop anyone in their tracks. The peak reached soundlessly to the sky, commanding attention and respect. I was experiencing a marvel of 2,000-year-old ingenuity and knowledge, catching a glimpse into another world.

The Batad Rice Terraces are located in the Cordillera mountain range, on the island of Luzon—the largest of the 7,107 islands that make up the archipelago of the Philippines. They are an astounding example of the capabilities of an ancient civilization. The Ifugao ethnic group has occupied this mountain range for thousands of years, cultivating a technique for farming wet rice through development of the rice terraces, and passing the land and knowledge down from generation to generation. A complex system of bamboo pipes, dams, and channels distributes water to each terrace from the forest above. The terraces spread over a land area of more than 1,000 square kilometers, and reach an astounding altitude of more than 1,500 meters. Their height, combined with the way they follow the curve of the mountain, makes them impressive. They are often referred to as the eighth wonder of the world.

During our 45-minute hike through the terraces, while visiting in May 2010, my friends and I carefully stepped down the mountainside to the center. There, we saw the Tappiah waterfall plunge 70 meters to a pool below. Above us the green terraces extended into the clouds. “I had never seen anything so green, so extensive,” recalls fellow traveller Laska Paré; “they seemed to stretch on forever.”

We had forgotten that what goes down must come up; we had to clamber back up the terraces to the village above. Crawling up steps large enough for giants was an achievement, and all of us struggled to keep pushing forward. As we reached the top of the mountain, it dawned on us that we had walked on stone paths created thousands of years ago, and journeyed through a landscape that is an astonishing echo of the past.

“Rice grows in a wide range of conditions, but the most popular type is grown in flooded fields and is descended from varieties of rice which grew wild in swamps. The only reason to go to the immense undertaking of terracing a whole mountainside is to grow flooded ‘wet’ rice in places where it normally cannot grow. The most common reason for this... is the tremendous social status associated with wet rice,” explains Jim Placzek, an instructor in the Asian Studies Program at Langara College. “In some Southeast Asian languages, wet rice is called ‘rice of the lords.’ Dry rice is associated with poor, illiterate hill tribe peoples; wet rice with the kingdoms and elites of the lowlands.”

The Batad Rice Terraces are the longest-running viable agriculture experiment in the world—but time is starting to run against them. Nowadays, farmers cannot grow enough rice in a year to support themselves. They must buy imported rice as a backup. Deforestation continues to cause damage to abandoned terraces,

“I had never seen anything so green, so extensive. They seemed to stretch on forever.”

and while some of them—like Batad—are still in use, the knowledge needed to maintain them is dying off. While the terraces endure, the question remains: how much longer will they function?

The Batad Rice Terraces are an irrefutable admission of an ancient civilization’s ingenious engineering skills. Centuries ago, tribesmen carved out the mountainsides and created a historical heritage site, a wonder for the eyes, and a learning ground for modern civilizations. While the Philippines is a country overflowing with beautiful sights and unbelievable explorations, the Batad Rice Terraces are especially inspiring: they are a piece of history that will take your breath away and leave you standing in awe. 🌄

Opposite Page: A view of the Batad Rice Terraces, a UNESCO World Heritage Area, from the Engineers Viewpoint.

Above Right: If the extensive terraces were placed end to end they would circle half the globe.

Top Left: April McIntyre and her fellow travellers walk through the rice terraces.

Bottom Left: A village nestled in the heart of the terraces.



the Legend of Mount Bromo

Story Christine Knoll Art Valérie Farlette


The legend of Mount Bromo traces back to the fifteenth century, when the princess of the East Javanese empire of Majapahit, Roro Anteng, and her husband, Joko Seger, came to the Bromo region. They named the region Tengger—a combination of their last names (Anteng and Seger). Their region prospered, but the ruling couple found themselves unable to conceive. They prayed to the gods from Mount Bromo's edge. The gods agreed to give them children on the condition that they throw the last child born into the crater as a sacrifice. Soon they gave birth to their first child, and were blessed with many more.

When the twenty-fifth child, Kesuma, was born, Roro learned that this would be their last and would have to be sacrificed. She

refused. This angered the gods, and they threatened to spew volcanic fire over the land. In order to protect their kingdom, the couple followed through on their promise. It is said that the child's voice was heard shortly after, ordering the Tengger people, and all their descendants, to perform an annual ceremony to commemorate the event and appease the still angry gods.

To this day, the community comes together annually for the Kasodo Ceremony, which is held in a temple at the foot of the mountain. On the fourteenth day of the ceremony they travel up the mountain. Crowds gather on Bromo's sand sea at midnight. They bring their offerings for the gods to throw into the crater.

The ceremony is a spectacle of villagers walking around the edge with offerings of fruit baskets on their heads, or cages containing small animals, each decorated with flowers.

Mount Bromo holds a unique magic. It is a place where legend is kept alive, still whispering from the rumbling depths of the earth itself. 







A Storied House

Historic Joy Kogawa House memorializes the internment of Japanese-Canadians and houses a community mindful of present-day social injustice

STORY Valerie F. Arlette

PHOTOS r. obyn Hump Hreys

ART Janelle Huber



Above: Round-up of Japanese fishing boats. 1942. Photographer: Leonard Frank. Vancouver Public Library 3190.

Opposite, Top: Japanese relocation. Men's dormitory in Forum building at the PNE. May 13, 1942. Photographer: Leonard Frank. Vancouver Public Library 14918.

Opposite, Bottom Left: Japanese-Canadian relocation from the BC Coast. Notice in newspaper. June 19, 1942. Source: Province Newspaper. Vancouver Public Library 12851.

Opposite, Bottom Right: Japanese-Canadian relocation. Women and children's dining room. May 18, 1942. Photographer: Leonard Frank. Vancouver Public Library 12925.

In 1941 anti-Asian sentiment was not new in Canada. With the start of World War II it became focused on Japanese-Canadians in particular. The military successes of Japan in Manchuria and Hong Kong, combined with the attacks on Pearl Harbour and Estevan Point on Vancouver Island, were creating an escalating sense of fear in the country. British Columbia was feeling vulnerable.

While no evidence of subversive activity on the part of the Japanese-Canadians was ever found, they were relocated to internment camps for the duration of the war. Their property was sold off at rock-bottom prices to cover the cost of their incarceration, and they were denied the right to return to the coast for four years after the war. Of course, they had nothing left to return to.

The Historic Joy Kogawa House is the former family home of the author Joy Kogawa. Her semi-autobiographical novel, *Obasan*, tells the story of one family's experience during the internment. The house is a modest bungalow at 1450 West 64th Ave., just east of Granville St., and is now host to a dynamic writer-in-residence program.

"Our program is unique," remarks Executive Director Ann-Marie Metton, "because we look for writers who have a purpose and because we are a community, rather than an institution." The mandate of the program is to be "a centre for writers in which they can reflect on issues of conscience and reconciliation and write about their own personal experiences or the experiences of others, past or present." Writers accepted for the three-month residency live in the house and combine their writing with community outreach projects, such as writing workshops, reading circles, and author presentations.

In addition to the writer-in-residence program, Historic Joy Kogawa House, by its own definition, stands "as a cultural and historical reminder of the

expropriation of property that all Canadians of Japanese descent experienced after the bombing of Pearl Harbour in 1941."

Ray Iwasaki, a member of the Kogawa House community, is working on a historical novel of his experiences while interned during the war. His family lost their 640-acre property on Salt Spring Island, which included approximately 3.2 km of waterfront along the south-western edge, known locally today as the Sunset Strip. The waterfront footage alone has been divided into 60 lots, recently valued at \$1 million each.

The sale of the Iwasaki property on Salt Spring Island is documented in *Ganbaru: The Murakami Family of Salt Spring Island*, a self-published account by Rose Murakami, which also describes her own family's experiences during WWII.

Many people are familiar with the 1942 image of the bunk-beds filling the livestock building at Hastings Park. It was officially known as the Hastings Park Detention Centre. However, what the image does not show is the smell of urine and feces mixing with the heavy odour of bleach; or the straw mattresses and rough blankets; the lack of privacy; women and children separated from husbands and fathers, struggling to take care of young children and babies. Nor does it show the running trough used as a bathroom, where you tried to get to the head of the line, so as to avoid looking at other people's excrement as it floated by. These are the memories of Ray Iwasaki who was eight years old at the time. He also remembers jagged pieces of metal attached to the hitching posts, which, "if you were a certain height"—he gestures to the size of a small child—would gash your forehead and cheeks.

Ray's family stayed at Hastings Park for a couple of weeks before they were sent to the mining town of Greenwood, in the interior of BC, where they were expected to live in a partitioned building. Their section had no windows and a bare lightbulb. Ray remembers

that the walls were not very tall and that if you were in the top bunk you could see into your neighbour's quarters.

Ray's father, Torazu, was not happy; he arranged for them to move to an abandoned house outside of town where he thought they might be able to farm. He could see that there was going to be a need for food to feed all the interned families, and he had to keep up with the tax payments on his property, back on Salt Spring Island. The government had frozen Japanese-Canadian bank accounts and Torazu was considered too old to do the only work that was available, which was working on the road-building crews. These crews helped build highways such as the Hope-Princeton and the Yellowhead using pick, shovel, and wheelbarrow because Japanese-Canadians were not allowed near the explosives.

The Murakami family was sent to work on the beet farms in Alberta, where they walked 8 km just to get to the fields. In *Obasan*, Joy Kogawa portrays the back-breaking work of harvesting beets in the hot sun. Many of the families who worked on the beet farms lived in chicken coops. The Murakami family was eventually moved to Slocan, BC, where tents were the only housing available for the -40°C winter.

Meanwhile, back on the coast, the sale of Japanese-Canadian property continued. Ray's family managed to remain in possession of their land until just before the war ended. The Iwasakis had somehow managed to pay their property taxes throughout the war. But nonetheless, Murakami's book states, the title of ownership of their property was transferred to the Secretary of State, and then to the Salt Spring Lands Ltd. for \$5,250. The president of the Salt Spring Lands Ltd., Gavin Mouat, was the appointed caretaker of the property. The Iwasakis took their case to the Supreme Court of Canada but it ruled against them in 1968. They never returned to the coast.



People have argued that the internment camps were created to protect the Japanese-Canadians from the racial tension that was building on the coast—from the accusations, the headlines, and the fear of violent outbursts. But Andrea Smith, who teaches BC History at Langara College, wonders why, if that were true, the government did not do anything to reassure the public. They had found no evidence of subversive action on the part of the Japanese -Canadians. "They might have tried to calm the waters,"

says Smith, "but you don't see political figures doing that."

Others suggest that the government was actually helping to create the racial tension and that MacKenzie King, the Prime Minister at the time, was using the public's fear to further his own political agenda. Upon Canada's entry into the war, King had promised that he would not demand military service. However, as the war progressed, pressure from the allies increased and he was forced to reconsider. If he could have made a case for homeland security—if there was a reason to protect the country from within its own borders—then it might have been easier for the country to accept

mandatory service. Homeland service was preferable to sending young men overseas, so the Japanese-Canadians served his need for an enemy within. The fishermen, in particular, were some of the first to be targeted because "they knew the coastline so well. It seemed very possible that there could be spies amongst them," says Smith. An article from the 2004 issue of *The Beaver*, written by Norm and Carol Hall, looks at the circumstances surrounding the mysterious attack at Estevan Point on Vancouver Island and suggests it could have been Americans who made the attack—not the Japanese—in an attempt to build support for mandatory military service in Canada.



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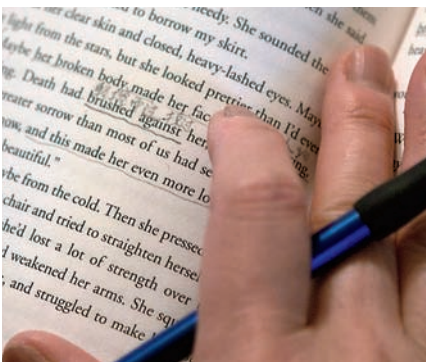
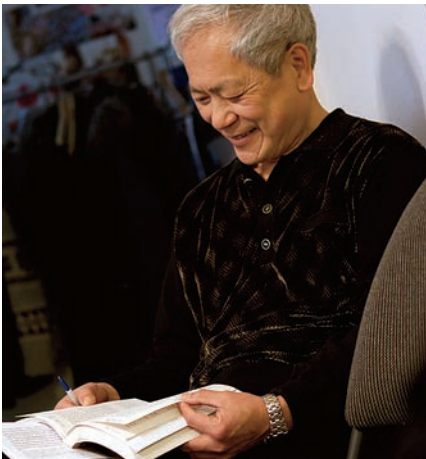
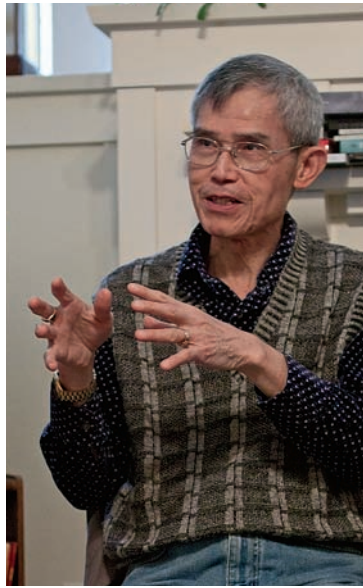
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Above: Deborah Willis hosts a reading group for newcomers to Canada at Historic Joy Kogawa House.

The National Association of Japanese Canadians reports in *Democracy Betrayed: The Case for Redress* that on February 24th, 1942 the cabinet, under the War Measures Act, was actually acting against the advice of several agencies concerned with national safety. The Department of National Defense, the National Defense for Naval Services, and the RCMP all felt that the Japanese-Canadians were not a threat to national security. They were a peaceful, hardworking, and successful community. Their success was their only threat.

This success, which could be seen in the pioneering efforts of those who settled on Salt Spring Island, could also be seen in the businesses that developed along Powell St. in Vancouver. Business was one of few options available to Japanese-Canadians who were denied access to white-collar professions because they did not have the right to vote. The Japanese-Canadians were also successful fishermen. In the reports of the House of Commons, it states that the politicians of the time described the success of the fishermen as a problem because other communities were having trouble competing with them. The Japanese-Canadians developed their communities out of necessity, because they did not always feel welcome in areas outside of Powell St. or Steveston. They brought that sense of community with them to the internment camps, where they built up thriving businesses once again.

When asked how he felt about his Japanese heritage after the internment, Iwasaki replied, "The interesting part of it is, we were a group. In other words, there were very few Caucasians. There was mostly

Japanese and everybody was basically in the same situation and kids played.... We were basically a unit."

Today, that sense of community is the cornerstone of Historic Joy Kogawa House—starting with the group of friends who rallied to make the purchase when the house first came on the market in 2003. It took three years of fundraising and media coverage before The Land Conservancy was able to purchase the house from its owner who had slated it for demolition.

Renovations to restore the house began this spring. The original windows will be reinstalled in the sunroom at the front of the house and a pair of French doors will, once again, open up into the living room, says Tamsin Baker, the Lower Mainland Regional Manager for The Land Conservancy. Other long-term hopes include digging down and raising the ceiling of the basement for a caretaker's living space.

For now, the only person living in the house is the writer chosen for the residency. "There is a very comfortable bedroom," says Ann-Marie Metton, "and it adjoins the work space, which was Joy's bedroom as a child." It looks out over the backyard and the cherry tree, which is covered in knitted wool flowers from a yarn bombing event back in February 2011. The house is small but Metton says it can easily accommodate a couple, or maybe even a family.

The latest participant of the writer-in-residence program is Deborah Willis, whose community outreach projects involved writing workshops for teens, and a workshop for children with Sarah Maitland. She also co-facilitated a writing workshop for sex workers and former sex workers

in partnership with Aaron Golbeck of the Downtown Eastside Studio Society. Finally, she offered a reading program for newcomers to Canada in partnership with the Taiwanese Canadian Cultural Centre.

This last group met for their fourth week on a rainy Friday afternoon in March, in the cozy living room at Kogawa House. The smell of fresh baked banana bread wafted up from the coffee table. Each member of the group practiced their English as they drank cups of tea from handmade Japanese teacups. They commented on a story from Willis's book, *Vanishing and Other Stories*, which was nominated for the Ethel Wilson Fiction Prize and the Governor General's Award. As a group they appeared happy and comfortable with each other, laughing generously at their mistakes in pronunciation and understanding, yet speaking the language well enough that they were able to tease one another and make some funny jokes. Willis commented, in a press release, that the experience of doing community work "balances the more private work of writing. It has been a wonderful way for me to experience living in Vancouver."

Other award-winning authors have resided at the house, such as Susan Creen in the fall of 2011. Her book *The Laughing One: A Journey to Emily Carr*, was the winner of the Hubert Prize for Non-Fiction and she was also a nominee for the Governor General's Award. She created the Writing for Social Change Reading Series on Sunday afternoons at the house, which included visits from authors Evelyn Lau and Eric Tamm, as well as First Nations activist Shirley Bear, and First Nations playwright Tara Beaghan. There was also a workshop on writing your family history in collaboration with Larry Wong, author of *Dim Sum Stories: A Chinatown Childhood*.

Historic Joy Kogawa House reminds us that the Japanese-Canadian internment happened and that people's lives were damaged by it; they suffered physically, emotionally, and financially. As long as history is remembered we can work to prevent it from happening again. But Kogawa House is more than a reminder. It has roots in the past but reaches into the future. By hosting First Nations artists and activists, and by helping to develop writers from marginalized groups, Kogawa House, through its community outreach programs, is giving voice to others who have suffered under government legislation. By doing so, it assists in healing. 🌸



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The Minefield and the Monk

On the long road from Cambodia to Canada, Sarith Keo encountered danger, cruelty—and extraordinary kindness

STORY Chri Stine tS eng PHOTOS JuStine Leung

He was 22 years old when he stepped on a landmine. Now, sitting comfortably in a lounge chair in his Delta, British Columbia home, 54-year-old Sarith Keo slowly rolls up his right pant leg to reveal exactly where his leg was broken. Right at the knee is a deep cleft where the landmine struck. The explosion left him with his right leg two inches shorter than his left. Today, he is thankful. “I’m still alive.”

Keo grew up in the Kingdom of Cambodia during a time of political unrest and turmoil, and narrowly escaped genocide.

In 1975, a Marxist group of rebels known as the Khmer Rouge seized control of the capital city, Phnom Penh, and effectively, the entire country. They enforced an extreme social reconstruction to create a clean slate—an agrarian society with no class structure. Peasants, the sick, the elderly, and children were spared from immediate execution and sent to the countryside as slaves. Anyone who had political power, religious status, education, wealth, or independent thought—deemed threatening to the new regime—was tortured, executed, or left to starve and die. The bloody purge resulted in an estimated 1.7 million deaths. After years of living in terror, young Keo was ready to leave his war-torn country behind.

His way out presented itself in 1979 when Cambodian rebels and Vietnamese forces allied to take control of Phnom Penh, forcing the Khmer Rouge and all under their regime to flee. A flood of refugees, including Keo, who was conscripted as part of the Khmer Rouge army, poured across the border into Thailand. He remembers long days and nights of non-stop trudging through uncharted jungles.

“We didn’t have enough food, we didn’t have enough water,” he says. “Some people never made it.”

The Khmer Rouge littered the border with thousands of landmines as part of guerilla warfare tactics against Vietnamese troops. When Keo crossed a wire in a pathway, he triggered a nearby landmine and set off an explosion that hit his right leg.

“I just separated from the crowd of people for a few seconds and I got hit—boom,” Keo says. “Nobody could help me.” Only one person responded to Keo’s pleas for help, promising to come back with aid, but he never did.

“Two days and a night I was left in the jungle alone,” Keo remembers. To stop the bleeding, he tied a *krama*, a traditional Cambodian checkered scarf, to his injured leg. Local Thai villagers brought him water and some rice, but warned that they could not interfere with military tasks and help him out of his position. Armed soldiers came and left many times, but he didn’t know what it meant.

The soldiers came back after a few days with a hammock, but no explanation. They carried Keo out of the jungle and brought him to a nearby Buddhist temple. A monk visited every day and brought food, but he did not utter a word. When the monk finally spoke, weeks later, he told Keo that he was a lucky boy.

“He [the monk] said they were going to shoot me,” Keo says. “They didn’t want to treat any more refugees and it would’ve been better that they were left to die.”

He also learned that had he been taken for treatment, he would have had his leg amputated. Instead, with the use of traditional herbal remedies, his leg healed naturally and he taught himself to walk again. After three months of healing, the monk told him that he could leave when he wished. Keo set off for a refugee camp with one leg two inches shorter than the other.

At one of the refugee camps, he came across the opportunity that brought him to Canada. He learned some basic English while volunteering with American ambassadors who set up the camp. In

“He said they were going to shoot me. They didn’t want to treat any more refugees and it would’ve been better that they were left to die.”

1983, he met Mao Eang, and married her shortly after. They had their first son in 1984.

Together they decided to make the big move to North America to give their budding family a chance at a better life. Keo’s first attempt was not successful. He found himself barred from American citizenship because of his previous affiliations with the Khmer Rouge. He applied for Canadian citizenship, telling the same story. This time, his request



Previous Page: Sarith Keo holds up the small photo of the monk who saved his life.
Above: Keo and Eang, partners through times of turmoil and peace.

was accepted. Armed with little money, few English words, and a one-and-a-half-year-old son, the couple set out to start a new chapter of their lives. They arrived in Vancouver in 1986.

"Life was different. It was safe, but it was still hard," says Eang. "We had no friends, no relatives—it was a weird feeling." They found they were unable to shop, to cook, even to turn on the stove, because they couldn't speak English.

Keo and Eang enrolled in English classes at a local church where they met Bill and Gwen Burnett, who taught there. With new words and new friends, the couple's life took a turn for the better.


"She [Eang] was quiet," Bill Burnett says, "but one day, she spoke up and invited us for dinner." The Burnetts enjoyed a traditional Cambodian dish cooked with eggs and meat in the sparsely furnished house that Keo and Eang were renting. Gwen Burnett remembers that it was not a nice place for a young family to live—or for anybody to live.

"It was so wet!" she says about the house. "There were pipes leaking; the bathroom was covered in water." Over dinner, they learned how much Keo and Eang wanted to be in a better place for their son to grow up, but that it was difficult to save enough money to move.

The Burnetts felt a connection with the young family and extended an offer to help them with their situation. "Why don't you live with us for three months? We wouldn't charge rent." Keo and Eang graciously accepted, and the three months turned into 13 years. Soon after moving into the Burnetts' Delta home in mid-1987, they learned that their family would be growing by one. The Burnetts knew that they must lengthen their offer if they were to truly help a young, growing family. Keo and Eang welcomed their second son in 1988.

Although they have since then moved into their own home, they still consider the Burnetts to be a part of their family.

Keo says he cherishes those who have helped him shape his life. Eang has been his partner in every turning point since they met. His sons have grown up without fear. The Burnetts helped make a new and foreign place feel familiar.

Keo reaches for his glasses case behind his chair and pulls out a yellowed black-and-white photograph, no bigger than a few centimeters. It's a portrait of the man who saved his life. 



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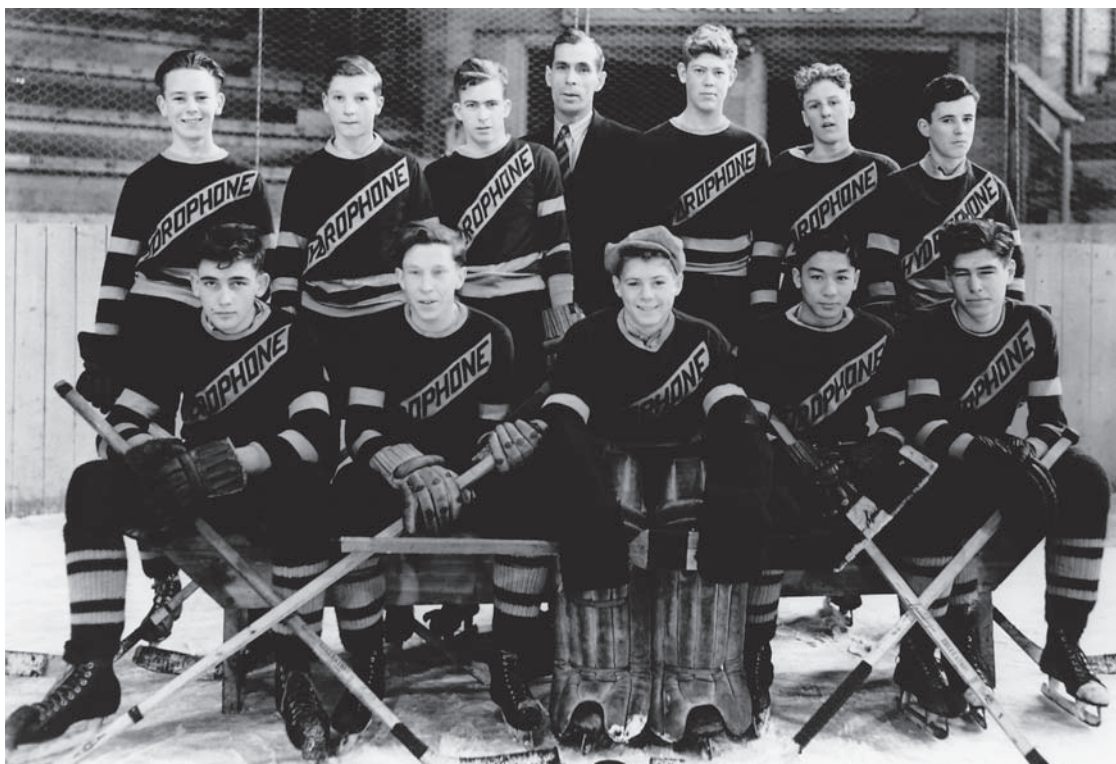
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The first Asian player in the NHL

STORY Colin Morgan PHOTOS Courtesy of Chad soon

All athletes struggle on the road to success; however, nowhere is this more evident than in the careers of athletes who are members of a minority group.

At the 1936 summer Olympics in Berlin, Germany, African-American track and field athlete Jesse Owens stood defiant against the host country's ruling political party, Adolf Hitler's National Socialists. Owens dominated in the track and field events, bringing four gold medals home to the United States. Upon his return, he was greeted with a hero's welcome. Owens's Olympic performance was a catalyst for change, but racial segregation in sports persisted for many years following his success.

In 1947, a young second baseman from the Negro League named Jackie Robinson became the first black player to break into Major League Baseball. Robinson proved himself a worthy addition to the Brooklyn Dodgers, racking up a series of impressive stats, including 1947 Rookie of the Year; National League Most Valuable Player for 1949; six consecutive All-Star Game appearances; and a World Series win in 1955. In spite of these on-field successes, Robinson was the subject of racial discrimination from both players and fans. He persevered in the face of this discrimination and made an indelible mark on professional sports and the civil rights movement.

Only one year after Jackie Robinson broke baseball's colour barrier, Larry Kwong overcame the odds

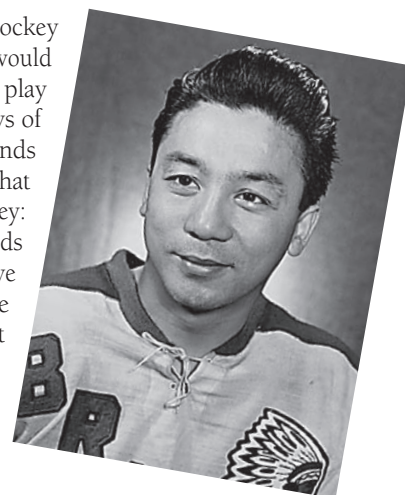
and broke into the National Hockey League as the first player of Asian descent. At five-foot six, Kwong was a diminutive kid, but he used his talent and determination to make his way into the NHL.

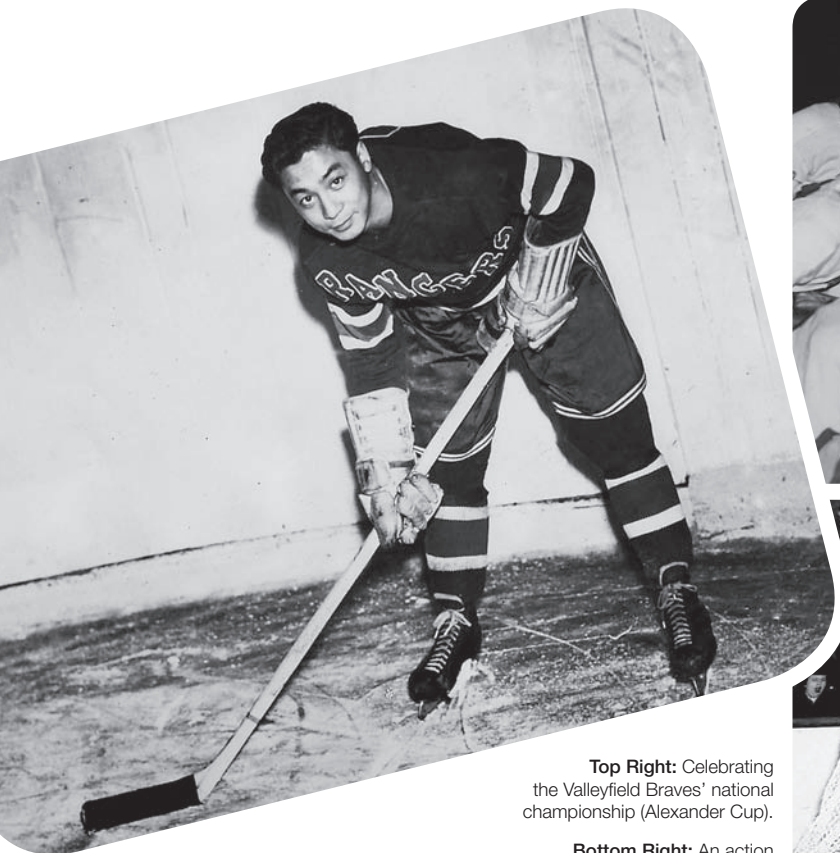
Larry Kwong was born in Vernon, British Columbia in 1923 to immigrant parents. The Kwongs were one of only three Chinese families living in Vernon at the time. Kwong was the 14th of 15 children and had older brothers who played hockey.

"They played hockey as a fun game, but I was the only one who wanted to play hockey for a living. In those days, Chinese never believed in sports as a living," Kwong explains.

His passion for the game of hockey was undeniable; he and his friends would often walk miles just to find ice to play on. Kwong credits those early days of playing pond hockey with his friends for the development of the skills that drove him towards a career in hockey: "We learned by playing on the ponds to stick handle. We would only have one puck and everyone would be going after it so you'd try to keep it as long as you can."

When artificial ice came to Vernon, Kwong and his friends would sneak into the rink and

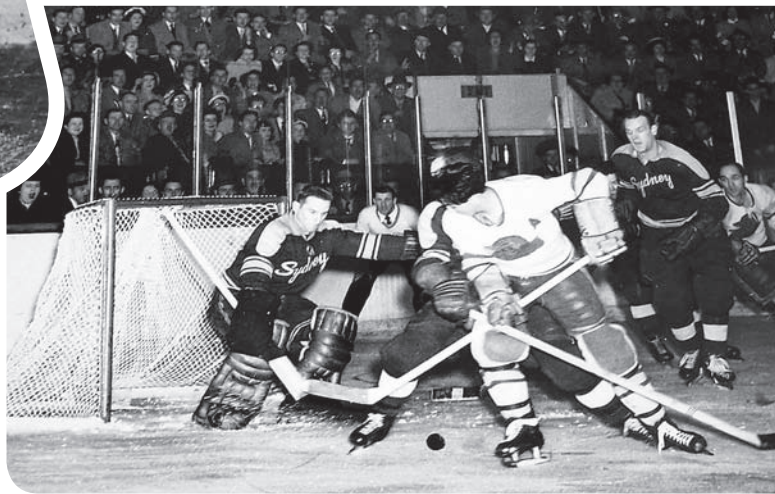




Top Right: Celebrating the Valleyfield Braves' national championship (Alexander Cup).

Bottom Right: An action shot of Kwong with his team, the Valleyfield Braves.

Left: Kwong in his New York Rangers uniform. Acme News Wire Photo, dated October 21, 1946.



hide in the dressing room, waiting for the caretaker to leave. "We would go out... and play at three in the morning with a nice sheet of ice in front of us."

Kwong excelled as a right-winger, starting in 1939 for the Vernon Hydrophones minor team and then moving on to senior hockey with the Trail Smoke Eaters in 1941. His speed on the ice earned him the nickname "The China Clipper" among his teammates and the local media. This new nickname was later picked up by another notable Chinese-Canadian athlete, CFL great Normie Kwong.

One benefit that players in the senior league received was jobs in the off-season. "All the players worked for somebody. They would pick out one of the better businesses and ask them to give us a job," says Kwong. In Trail, one of the "better businesses" to work for was the town smelter. Kwong's teammates from the Smoke Eaters all got jobs there.

"When I made the team, they tried to get me a job there. They said, 'No Chinese allowed,'" Kwong recalls. He was given a job as a bellhop in a hotel.

In addition to the racial discrimination Kwong was experiencing at home, the global political climate of the early 1940s was troubled. The West Kootenay Hockey League, where Kwong was playing, suspended operations because of World War II. At that time, many young men were enlisting in the Canadian Forces and were being deployed overseas. Kwong remembers,

"At that time they didn't want the Chinese to be in the army. Then near the end of the war they decided to draft us. I was drafted and I went and had my basic training."

While fully expecting to be deployed overseas like so many others brought into the service of the military through conscription, Kwong's talent for hockey meant he had another role. They drafted him to play hockey to entertain the troops.

In 1945 Kwong returned to play a cup-winning season with the Smoke Eaters. It was during that season that a scout for the New York Rangers noticed him. "I

"They played hockey as a fun game, but I was the only one who wanted to play hockey for a living."

was asked if I would like to play for them [Rangers farm team, the New York Rovers]. I was happy to play anywhere in the NHL," says Kwong. "I was so glad just to be asked by a team."

Kwong's arrival created something of a sensation. Before his first game at Madison Square Garden, mayor Shavey Lee presented him with the key to Chinatown. He appeared in a television commercial for Bristol shaving cream. It was at this time that he got another nickname: he was dubbed "King Kwong" by the New York press.

Opposite Page, Top: Larry Kwong with the 1938-39 Vernon Hydrophones, BC Midget Champions.

Opposite Page, Bottom: A portrait of a handsome young Kwong during the time he played for the Valleyfield Braves.

Kwong took this opportunity to showcase his talents and became the highest scorer for the Rovers, but his shot at the NHL still wasn't certain. They brought everyone else on the team up to the NHL before Kwong.

The big-league call did finally come. He would get the chance to don a New York Rangers uniform and face off against the Montreal Canadiens on March 13th, 1948, at the Forum in Montreal. Kwong sat patiently on the bench through two periods of play. Finally, in the third period, he got the nod from coach Frank Boucher. The moment the blades of his skates hit the ice of the Montreal Forum, Kwong made one of the first great strides in the fight for equal rights for minority athletes.

While thankful for his chance at the big leagues, Kwong saw the writing on the wall. "When I saw that they only gave me a couple of minutes on the ice, I said, 'Well, this is not the club for me.'"

Other organizations weren't so quick to dismiss Kwong's skills. During his time with the New York Rovers, the president of the Quebec Senior Hockey League's



Left: A recent photo of Larry at home in Calgary.

Right: Larry Kwong and Trevor Linden at the BC Hockey Hall of Fame 2010 Induction Dinner. At the end of the ceremony, Linden rushed over to congratulate Larry on receiving the Okanagan Hockey School's inaugural Pioneer Award. Photo by Zoe Soon.

(QSHL) Valleyfield Braves recognized his talent and made him an open-ended offer to join his club. Kwong says, "He told me anytime I would want a job he would hire me, so when I decided to leave New York I contacted him and went to play there."

There was no shortage of talent in the QSHL. Kwong found himself up against legendary players. "We had players like Doug Harvey, Gerry McNeil, Jacques Plante—they were all playing in our league. I played for

coach Toe Blake before he went to the Montreal Canadiens. With him we won the Canadian championships."

Kwong continued to compete in professional hockey in the QSHL until 1956, when he decided to take his talent abroad. He recalls, "I told my brother that I was going to go to Europe, just see what it was like, and I'd be back. I ended up staying for 15 years." He spent those 15 years in Switzerland, playing and coaching hockey as well as teaching tennis. He returned to Canada in 1972.

Kwong has since retired, but he still keeps a keen eye on hockey. "It's a different brand of hockey now. There's less puck handling by the players. We used to stick-handle very well, which we learned playing hockey on the ponds, with 20 kids after one puck." He continues, "We didn't wear helmets at that time, and if you were lucky you got a pair of shin pads. In our day you hardly ever saw concussions. Now you're seeing all kinds of concussions."

While his time in the National Hockey League was brief, Larry Kwong accomplished two things: he achieved his dream of playing professional hockey at its highest level, and he helped pave the way for other minorities. He continues to hope they get their own shot like he did.


The evolution of racial diversity in hockey has continued since Kwong's playing days. Today the Asian community is represented in the NHL by the likes of former Vancouver Canuck Paul Kariya and the Colorado Avalanche's Brandon Yip. In addition to veteran Asian players, Vancouver's Zachary Yuen recently took to the ice as a newly drafted player for the Winnipeg Jets. With racial diversity now more common in the NHL, each of these players owes Larry Kwong and others like him a debt of gratitude. 🐾

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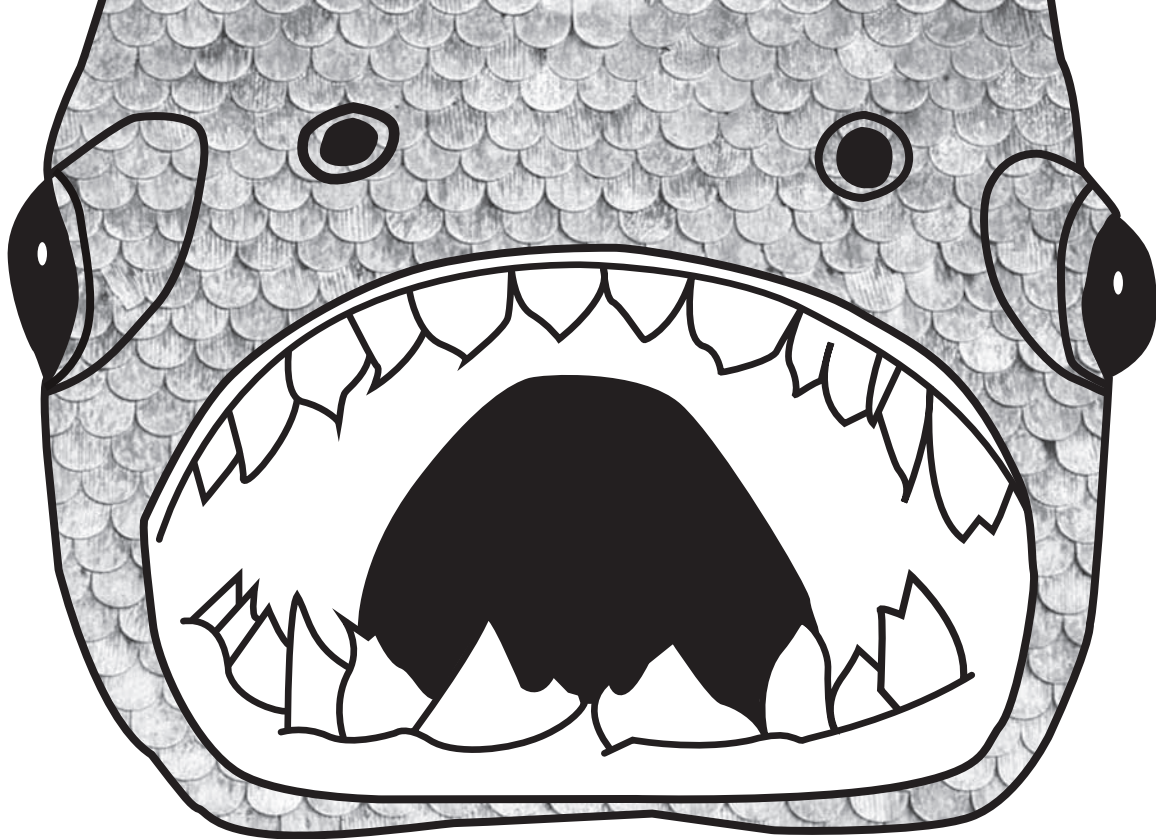
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日本からの音楽

JAMS FROM JAPAN


STORY NICOLE STISHENKO ART TINA GALANOPOULOS

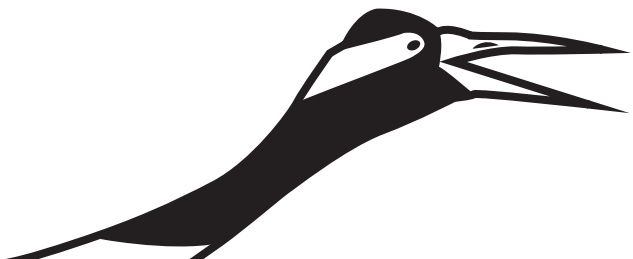
In the wide world of independent music, the Japanese music scene and the Canadian music scene rarely collide—in fact, they are on opposite sides of the planet. While music in Japan flourishes, it goes largely unheard by North America.

Though bands like Shugo Tokumaru, Shonen Knife, or Cornelius are not household names in Canada, they are prominent Japanese bands who have succeeded in the difficult task of making their presence known in North America. The music scene in Japan is saturated with talent and only the strongest stand out. Taking that extra leap to tour in North America is yet another hurdle.

There is one aid for dedicated Tokyo bands who want to try their style with Canadian audiences. It is an annual, cross-Canada tour called Next Music From Tokyo and is currently the only event of its kind. It aims to bring interest to Tokyo's growing music scene through a series of concerts in three of Canada's major cities:

Montreal, Toronto, and Vancouver. The event, single-handedly organized by Steven Tanaka, is rapidly growing in popularity, proving that there is definitely a market in Canada for Japanese independent music. Fans of the event have been waiting for its return since Next Music from Tokyo, Vol. 3 was here last October. All shows in that tour were well received, especially at The Rivoli in Toronto, which sold out with 40 people over capacity. The Vancouver show at the Biltmore was also packed. Looking around at the crowd, it was apparent that most of the audience had no idea what to expect, but in the end they were blown away by the performances.

This year, Next Music from Tokyo, Vol. 4 will feature four thriving new bands: group inou, Charan Po Rantan, Praha Depart, and Zazen Boys. Each band is known for their high stage energy and complex sound. Their unusual flairs are sure to infuse Vancouver venues with fresh sounds. Be sure not to miss this annual music explosion. 



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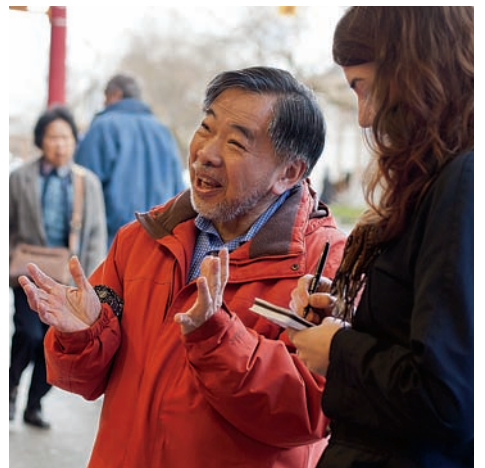
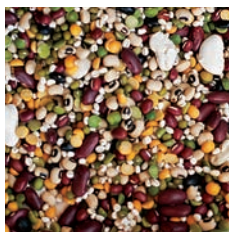
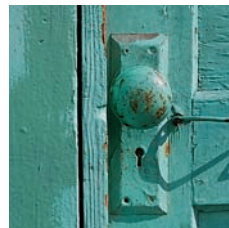
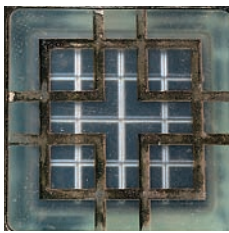
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STORY Tina Ga Lan OpOu LOS PHOTOS Danie LLe Baker

Dressed in emerald green, Marilyn Monroe smiled and waved as she stepped out of a small plane, walked onto the platform and down the steps at the old Vancouver Airport. Embodying beauty and charm, Monroe brought a bit of Hollywood to the tarmac.

On that day in 1953, two 15-year-old boys got on their bicycles and rode 15 km, from Vancouver Technical High School to Richmond, to get a glimpse of their movie star crush. The friends were able to get close enough to study her every move. Monroe was starring in *River of No Return*, to be filmed in the Rockies of Alberta. Knowing that she would be taking a limousine from the airport to the train station on Main and Terminal, the two awe-struck teens hopped on their bicycles once again. They made it there in time to see her wave goodbye to her admirers. Those teenagers were Larry Wong and Wes Woo. Seeing Marilyn Monroe was one of the most thrilling moments in Wong's childhood—one that he has never forgotten.

Wong has an impressive memory. Last year, at 73 years of age, he published his first book, *Dim Sum*

Stories: A Chinatown Childhood. In the book, he writes about growing up in Vancouver's Chinatown in the 1940s and 1950s. I was fortunate to sit down with Wong in his East Vancouver home to discuss his life and find out why it was so important for him to write memories that took place 60 years ago.

Bright red walls and black leather couches make up Wong's eclectic living room decor. A fireplace warms the house. On the mantel sits a white statue of Quan Yin, the goddess of Mercy, a brass figure of the Monkey King, a statue of an imperial couple, and an old weight-lifting trophy. There are photos of friends and family, including Wong's aunt, childhood friend Wayson Choy, and writers Carol Shields and Gail Anderson-Dargatz.

Wong chatted with me about the stories that make up his book. He was delivered by a midwife in the heart of Chinatown in 1938. His family lived in a small space in the back of his father's tailor shop.

In those days, Chinatown was a close-knit, self-contained, and self-supporting community. The Chinese-Canadians kept their business and family

Opposite Page and Above: Larry Wong led writer Tina Galanopoulos on a tour of Chinatown. On the tour, Wong educated Galanopoulos on the uses of all the dried foods in the markets.

members close by, and tended to remain within the boundaries of Chinatown, where they felt safe from racial discrimination.

Wong was the sixth and youngest child to Wong Quon Ho, father and Mark Oy Quon, mother. He had five older siblings, Yung Git, Ching Won, Yung Wah, Mee Won, and Wong Jin Lee (Jennie). Ching Won and Mee Won died before Wong was born. Yung Git died of tuberculosis when Wong was only four years old. He was closest to Jennie despite their seven-year age gap. After their mother died during his infancy, Jennie naturally fell into the role of mother to Wong.

Jennie was the wild child of the Wong family. As a teenager, she dated non-Chinese boys, to her father's great disapproval. She often went exploring outside the boundaries of Chinatown, and had her own radio show, *Jennie's Juke Joint*. Her

rebellious nature prompted her to run away from home when she was a teenager; her brother was just a young boy at the time. Jennie, along with a couple of friends, hopped on a freight train and traveled across Canada. But before she moved away she spent a lot of time with Wong.

Jennie exerted a strong influence on her baby brother. She loved books and encouraged him to learn to read and to use the library at a young age. He remembers Jennie taking him to Carnegie Library for the first time. The very first story that Wong remembers falling in love with was King Arthur and the Round Table. Since then, reading and writing have been an integral part of his life. Jennie died in early 2011. As he spoke of her life and death, I could tell by his quiet tone that he greatly misses her. He dedicated his book *Dim Sum Stories* to her.

Wong's teen years were marked by the notable absence of his siblings; only he and his father remained. Encouraged by a school counselor, Wong considered engineering as a career choice; however, his interest

was short-lived. This led him to a series of disparate career changes.

After graduation, Wong did not have enough money to go directly to university, unlike many of his friends. He worked for an English language news magazine called *Chinatown News* for two years. He started out selling advertising, and was later promoted to head of layout and design.

When Wong had saved up enough money, he went back to school. He studied psychology and creative writing at the University of British Columbia. However, after two years, Wong decided that although he wanted to become a writer, "[university] wasn't the best way to approach it."

Wong then worked for Canada Post for twelve years. He started as a clerk, filling out order forms, moved up to sorting mail, and later worked the front counter. When Wong was 34 years old, he was hired to work as an auditor for Canada Post in Toronto. Being an auditor meant a lot of treacherous travel during Ontario winters. It wasn't for him. He left Canada Post and began working with Employment and Immigration Canada. He was laterally transferred back to Vancouver in the 1980s. After 30 years of service, Wong retired from the federal government in 1994.

He was finally able to devote time to things that had long been in the back of his mind. He co-founded the Chinese Canadian Historical Society of British Columbia in 2004. He began writing with focus and passion. *Dim Sum Stories* started off as a one-act play called *Sui Yeh* (Midnight Snack) before fellow Vancouver writer Jim Wong-Chu encouraged him to turn it into a book of short stories. He also became involved with the Federation of BC Writers as a board member, and the Chinese Canadian Military Museum as a curator and secretary. He has kept busy as a writer, with events such as the workshop he gave in the fall of 2011 at Historic Joy Kogawa House, on writing family stories, with former writer-in-residence Susan Crean.

Writing has been very important for Wong's personal growth. It was vital for him to write *Dim Sum*

"It wasn't until the last ten, fifteen years that I started to embrace everything that was Chinese."

Below Left: Wong shows us the world's narrowest commercial building—the Sam Kee building—at 8 West Pender St.

Below Right: Wong points out to Galanopoulos some of the traditional Chinese medicinal herbs he remembers his father using.






Stories. "I wrote it for myself," he confesses. Towards the end of the book, Wong explores his identity as a Chinese-Canadian. He writes that while his father was always sure of his identity, he (Wong) struggled with his. "When I was growing up, I hated being Chinese... [and] anything to do with Chinatown." He admits: "It wasn't until the last ten, fifteen years that I started to embrace everything that was Chinese. And because now I know that it is part of my heritage and it's really who I am, I embrace and try and learn as much history about China as I can.... [As] a full grown adult I started to appreciate my background and heritage. And I'm really embracing it."

Writing has been a personal journey for Wong; it has served as an outlet to acknowledge his past and to reconcile it. Sitting and talking to Wong, I realized why he needed to write this book. He didn't want to forget his past. He wanted his memories to last forever.

Writing has also been a way for Wong to make peace with his father, who died in 1966, with his youngest son by his side. At the time, 28-year-old Wong had been living outside of Chinatown for three years and visiting his retired father once a week for dinner.

As an adult, Wong says his relationship with his father was good. However, he admits, when he was a teenager there was a rift between them. "There were a lot of harsh words spoken. And I must say I kind of regret it.... In a sense that's why it's important that I redeem myself." Wong explains that his father "instilled into me some sense of morals and good judgment and family values... and I really regret the time that I was really angry with him." Wong's search for redemption has come to an end in *Dim Sum Stories*. "I guess I'm... hoping if he were alive he would forgive me for what I have done.... And the reason why I do this, like I say, he instilled this philosophy of do good to others and I think he got it inside of me so much that I really wanted to be sure that I'm still okay with my father.... There's this little bit of me, that God, I hope he's happy with this."

Wong's friend, Jim Wong-Chu, has an interesting reflection on being a writer, and the function of personal and cultural memory Wong's book performs. "The beauty of having a book... is that they can make something that will last forever." With his book, Wong both honours and preserves the memories of his father and sister.

Writing was a vehicle for Wong to make his thoughts tangible. His passion and fervor for history and its preservation is evident in his book and his storytelling. Some writers write because they are inherently good at it. Some writers write because they have a message or story to tell. Larry Wong writes for these reasons and more. 

Above: With a smile never leaving his face, Wong strikes some poses in his old neighbourhood.

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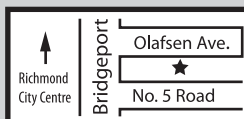


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VanChic

Elim Chu blogs Vancity style

STORY Sarah Winton PHOTOS Jhoana Tamayo

Ten years ago fashion was an elusive world, glimpsed by the masses only through the lens of *Vogue* and other undisputed fashion bibles. Anna Wintour, editor of *American Vogue*, sat at a remote desk, in a remote New York City building, and dictated seasonal trends to the world. However, with the growth of blogging, we are now seeing regular fashionistas talking about fashion in an accessible way and highlighting the choices of everyday people who are wearing clothes from everyday stores.

According to Elim Chu, the blogger behind *The Style Seen*, “You don’t have to be an editor at *Vogue* to have an opinion on where fashion is going.”

Chu was born in Regina and moved to Vancouver with her family at the age of three. She has been blogging for about three years and has developed an impressive following. She explains that while there are some bloggers who use their blogs as a business, for her it’s a creative outlet. “It’s totally something I do because I love it.”

Chu carries a camera in her purse so that she’s always ready to snap a photo if she sees an outfit she likes. After being questioned by a friend about what she was doing with all of the photos cluttering up her hard drive, she decided to start a blog. *The Style Seen* was born.

The blog is driven by Chu’s photos. She has always been inspired by the work of Scott Schuman, blogger behind *The Sartorialist*. His blog is heavily based on photography.

Chu explains, “When he [Schuman] takes a photo, there’s intention behind the photo. There is an element of what he sees, and what he wants you to see.” *The Style Seen* is similar in that it gives Chu the opportunity to guide her reader’s eyes through the lens of a camera.

The tone of the blog is very much Chu’s own. Brittany Law, Editor at *Style Republic Magazine*, agrees: “[*The Style Seen*] is very fun, sassy. The sky is the limit when it comes to fashion on [Chu’s] blog. I feel like I’m always discovering something new with *The Style Seen*.”

Part of what makes *The Style Seen* such a goldmine for her readers is the accessibility of the fashion Chu features. She highlights local shops, making it easy for Vancouverites to stay on trend. In the past, fashion has focused on labels such as Marc Jacobs, Zac Posen, and Chanel. For the average Joe or Josephine, these brands are out of the question because of their sky-high prices.

It’s refreshing to read about someone who styles herself in great finds from Zara, Joe Fresh, and H&M, all of which can be found in downtown Vancouver. *The Style Seen* also highlights neighbourhood boutiques such as The Board of Trade in Chinatown and The Barefoot Contessa, which has two locations on Main St. and Commercial Dr.

Chu says that bloggers are definitely having an impact on the fashion world. Blogs are showing that fashion is accessible to anyone who is interested. It’s nice to see outfits on the streets of Vancouver that are echoed in the blogosphere and that can be replicated without blowing the bank.

Above and Opposite page:

Elim Chu spends an afternoon modeling select items from her wardrobe.





Scarf, Forever 21;
Denim jacket, Mavi;
Silk tank, lululemon
lab; **Pants**, Band of
Outsiders; **Suede
booties**, ALDO;
Clutch, H&M



Denim jacket, Mavi
(Chu has had this
since she was 19);
Cotton sweater,
JOE Fresh; **Silk slip**,
vintage; **Booties**,
BCBG; **Clutch**, H&M

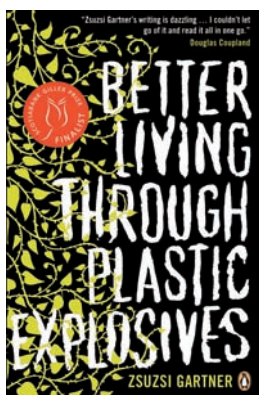


Trench coat, Forever
21; **Sheer tank**,
American Apparel;
Coloured denim pants,
J Brand; **Leather
pumps**, ALDO



Blazer, ZARA;
Cotton tee,
TNA by Aritzia;
Denim shorts,
American Eagle;
Booties, BCBG;
Clutch, H&M

Book Reviews



better Living Through Plastic explosives

Zsuzsi Gartner

Reviewed by
Laura L. Mson

Zsuzsi Gartner's greatly anticipated book of short stories is exactly what

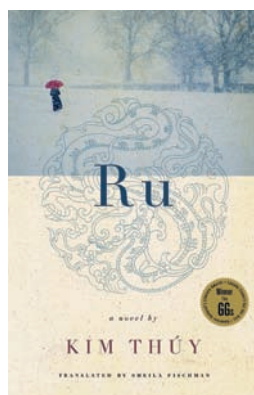
you'd expect from a Canadian writer known for her dark satire and wit. She has no inhibitions about exposing people's personal desires and violent capabilities. Her writing has depth and intensity. Her ability to pinpoint the flaws in a world we've created and the flaws that make up the human condition is what brings her words and characters to life.

The Vancouver-based writer is best known for her debut book of short stories *All the Anxious Girls on Earth* (Key Porter Books, 1999). Like *All the Anxious Girls on Earth*, *Better Living Through Plastic Explosives* is a collection of short stories set in different areas of Vancouver. It chronicles the lives of people struggling over what they have and what they lust after. The collection is incredibly diverse and intelligently written. The novel earned instant recognition as a shortlist finalist for the Scotiabank Giller Prize.

Follow Gartner's words as they illustrate characters who conspire against a new neighbour in a quiet cul-de-sac. Meet fictitious Vancouverites who disguise themselves in order to kidnap children on Granville Island. Read about the struggles of a recovering ex-terrorist mother. The collection of ten stories delves into psychological conflicts and everyday issues.

Gartner's ability to shine light on a hidden side of Vancouver makes her writing an incredible reality check. Once you begin reading her collection, it's impossible not to fall into Gartner's dark, funny and very real world.

Published by Hamish Hamilton Canada 2011



Ru

Kim Thúy

Reviewed by
April McIntyre

Kim Thúy's first novel, *Ru*, is a masterful story of freedom. She deftly strings her words together in this poetic remembrance of suffering and change. The novel tells the tale of a family's escape

from a war-torn Vietnam to a new life in Quebec.

Winner of the 2010 Governor General's Award, it was originally written in French and recently translated to English by Sheila Fischerman. Each chapter is an individual anecdote weaving the story of Nguyen An Tinh. She fled from Saigon thirty years ago, sailing away from a country divided in two on a tiny wooden boat. After spending time in a desolate Malaysian refugee camp, she and her family made their way to Quebec, seeking a better world.

The chapters are short and to the point. They are composed with a lyrical structure; the novel reads like a poem. While not originally recognized as a memoir, after publication Thúy announced that the novel is semi-autobiographical.

The story is of a childhood spent in the shadows of others, a journey to find deliverance from a crumbling reality, and the sweet choruses of a glad life now lived. The anecdotes—sometimes detailed, sometimes vague—allow the reader to easily navigate the path of her journey. Thúy's voice flows freely, illustrating haunting memories and recollections of the past. Her words dance over the pages and evoke mingled feelings of sorrow and joy. Moving from past to present, the novel comes to an end in a beautiful show of appreciation for her life today.

Ru is a vivid celebration of life at its most desperate. It paints a brilliant picture of escape, survival, and renewal. This small novel is bound to move each reader who welcomes it with open arms.

Published by Random House Canada 2012

Crafted Creatures

Not your grandmother's crochet

STORY Janelle Huber PHOTOS Kat Hleen | Los Ki



Seas of scarves pour from the hands of most beginning knitters and crocheters—but with a little Japanese flair, those seas could be filled with squid, mermaids, and flying fish. Amigurumi is a Japanese style of crochet: the name comes from *ami*, which means knit or crocheted, and *nuigurumi*, which means stuffed creature. Small crochet stitches come together to create tiny, quirky stuffed animals. This art has recently become immensely popular in North America.

The history of Amigurumi is vague, but it most likely originated in 1950s Japan. The innocently frivolous look of Amigurumi is similar to Japanese post-war emergencies such as Hello Kitty, one of the most well known images of cute culture. In the early 2000s, crafting websites such as Ravelry (www.ravelry.com) and Etsy (www.etsy.com) brought Amigurumi to North America.

I learned about Amigurumi through a crochet website. I kept seeing photos of darling animals and monsters, but I worried they would be too complicated for me as a beginner. I eventually bought a pattern I could not resist from a designer, and found that I already knew the one stitch that was used for the entire pattern. Unfortunately the first one I made wound up with too big a head: I had missed a step. I still keep it because it makes me laugh, and reminds me that my crochet skills can only get better.

A big head isn't necessarily out of place though. Amigurumi style has a quintessentially Japanese *kawaii* aesthetic: adorableness,

sometimes with a dash of the strange or macabre. Big heads are very *chibi*, which means “small child,” and in anime culture refers to a cute, “super deformed” style of drawing with big heads and small bodies. The trend now is for monsters or little girls made to look like monsters. With Amigurumi you can make just about anything you can imagine from basic shapes like cones and spheres. It usually involves only single stitches and sewing parts together.

Stacey Trock, blogger and author of *Cuddly Crochet: Adorable Toys, Hats, and More*, suggests to beginners, “Take your time when placing/making the eyes. Their placement and size really determine the expression.” It's also useful to crochet with an extra-small hook to keep the stitches tight and to prevent the stuffing from showing.

With Amigurumi, it doesn't cost much to make something incredible. Each project takes very little yarn. Affordable, easy-to-follow patterns can be found throughout the generous crochet community. The pattern I tried was about \$5. Many people design and share their patterns, and jump at the chance to answer questions and help beginners. Brenda B. K. Anderson offers pattern designs at www.crochetme.com. She sketches to come up with ideas and sometimes tries “to imagine what... friends would look like if they were monsters.”

Amigurumi appeals to a whimsical nature and promotes smiling. Anderson says, “A common by-product of making Amigurumi is all that happy squealing from those around you—and who doesn't want that?”



Rest Au RAnt Review

ZAKKUSHI

MAENAM

KINGYO

WILD RICE



Sharing Food

Tina Galanopoulos

When I was growing up, my family shared every meal at the kitchen table. It was the only time the whole family gathered. Family dinner is a scene that's repeated across cultures, and through the centuries—perhaps because we all know instinctively that the function of food extends so much beyond mere physical sustenance. For food to be truly nourishing, it must be shared.

In this year's PRM food reviews focus on *tapas* and the idea of sharing. *Tapas* refers to the Spanish custom of serving small portions on several plates and placing them in the middle of the table for all to share. This tradition of sharing plates extends to Asia. In contrast with the North American model of meal service, which focuses on single entrées, many Asian restaurants serve up family-style platters. Zakkushi, Maenam, Kingyo, and Wild Rice all have menu items that are meant to be shared: delicious foods that please the palate, warm the heart, and bring people together.

Zakkushi

1833 West 4th Avenue

(604) 730-9844

\$10–\$20

REVIEWED BY April McIntyre

PHOTOS Kathleen Loski

When you walk into this hidden alcove on 4th Ave., the chefs in the open kitchen yell out a cheerful “hello.” At 650 square feet, the restaurant has a maximum capacity of 37 guests, and at 10:30 pm on Saturday night it is overflowing.

Once seated, I open the menu and read through the *tapas* that range in price from \$2 to \$6. I decide to start with something safe. Two skewers of garlic beef with teriyaki sauce and garlic chips arrive shortly after I place my order. Tangy teriyaki deliciously offsets the garlic, making these beef skewers a perfect little bite.

Deciding it is time to venture out of my comfort range, I ask for beef tongue. It comes on two skewers, lightly seasoned, and thinly sliced. The texture is a little chewy, but the taste is divine—a mixture of sweet and savory.

Finally, I order chicken heart, a skewer of three pieces for \$1.40. They are chewy, juicy, and seasoned to perfection. Paired with teriyaki sauce, the bites are small and packed full of flavour. This is one item I would order again and again.

This tiny Japanese restaurant has something for everyone, with a menu filled with foods from land and sea, and an assortment of sake to wash it all down. Zakkushi is a delight in bustling Kitsilano. The friendly staff and mouth-watering *tapas* put this hole-in-the-wall restaurant on the map. 🍴



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Maenam

1938 West 4th Avenue
(604) 730-5579
\$15-\$30

REVIEWED BY Sarah Winton
PHOTOS Stephanie Boha
and Ka thleen I oSKI

Last year, *Pacific Rim Magazine* interviewed Angus An, owner and creator of the restaurants Maenam and Gastropod. We got the inside scoop on the making of these two popular Vancouver restaurants. An's passion and enthusiasm for the culinary arts and his restaurants made us so curious, we just had to taste for ourselves the flavours he serves up.

If you weren't looking for it, you might walk right by Maenam. It is tucked into a long, skinny building on 4th Ave. in Kitsilano. The cozy, warm interior and prompt, friendly service make it an inviting place to share some delicious wine and food with friends.

To start, their Tom Yum King Crab Soup is a wonderful combination of flavours: spicy, citrusy, and fresh. The crab was sweet and tender and the flavours of the soup complemented it beautifully.

To follow I would recommend the peanutty Pad Thai with perfectly cooked noodles and chicken. Their Geng Gari Gai (aromatic curry of roasted chicken), with a slight taste of fennel, is to-die-for. The curry is pleasantly spiced and has just the right consistency to be sopped up by the jasmine rice. I particularly enjoyed their crispy Roti that comes with a made-in-house peanut sauce.

I finished off my meal with some tasty

dessert. My life is now complete having enjoyed their Dark Chocolate Pot de Crème, a mousse paired with delightfully tart tamarind ice cream. This is a must-try dessert. The ice cream sits atop a crunchy, sweet wafer that, when broken, allows the ice cream to mingle with the chocolate mousse in the most harmonious way.

The service was fantastic. Each dish was described in detail as it was brought to the table. The prices are on the steep side, but as a special treat the meal was well worth it. I left Maenam feeling full, happy, and with every intention of returning to sample more of its delicious fare. 🍴

Maurya Indian Cuisine is winner of Best Appetizer 2007, Best Overall Dine Out Menu 2009 and Best Bite Award for Best Service Dine Out Vancouver 2010



Menu Highlights

Starters \$7.95 to \$15 Mains \$16 to \$37

- Butter Chicken
- Chicken Chetnad—coconut-flavoured and accented with mustard seeds
- Rack of Lamb
- Lamb of Seekh Kebab—grilled in a charcoal clay oven and served with fresh mint sauce

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www.mauryaindiancuisine.com

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Kingyo

871 Denman Street

(604) 608-1677

\$20-\$30

REVIEWED BY Christine t seng

PHOTOS Kathleen Ios Ki



If you're not instantly won over by Kingyo's lively ambience, attentive service, and the cool bamboo stalks sticking out of the large community table, the food will do the trick.

The Fresh Sashimi Salad comes with three kinds of bite-sized sashimi on a bed of greens, dressed with a soy-based vinaigrette and garlic oil. It's a great dish to start with. Mine came with salmon, tuna, and shrimp. It's flavourful and refreshing, and whets your appetite for what's next.

The Tako-Wasabi is for the adventurous. It is chopped octopus, marinated in a wasabi sauce. It can be ordered cooked or

raw. To eat it, spoon a few bits onto a strip of seaweed, and fold it over like a mini, bite-sized taco. This dish isn't coloured the expected wasabi green, but don't let that fool you—it has an intense rush.

The Yellowtail and Avocado Carpaccio is a balance of creamy and tangy flavours. It is topped with mayonnaise and a soy-based sesame dressing. The crisp garlic chips add mild crunch to the otherwise soft textures.

I couldn't leave without trying at least one type of sushi. The Lightly Seared Tuna Toro Pressed Sushi comes pressed with avocado and plum seaweed and topped

with sesame sauce. It is perfectly flavoured with no need for extra soy or wasabi.

For dessert, the Famous Almond Tofu, with jasmine jam and a single goji berry garnish, was a surprising hit. The taste takes a few seconds to bloom, but then lingers until the last bite.

With all the sushi places, ramen houses, and izakayas sprinkled through Vancouver, it's hard for one to stand out. Kingyo does. Its flavours, service, and ambience will bring you back again and again. 🍣

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The One Restaurant & MetroMax Karaoke provide a fun and family-friendly environment. We make it our priority to deliver quality food and service.



Wild Rice

117 West Pender Street
(604) 642-2882
\$20-\$30

REVIEWED BY LiLa Smith

PHOTOS JameS mc c ron
and Kody t ottenham

Located on the edge of old Chinatown, Wild Rice serves up a bit of stylish late-night ambience. Whether you've come to sample some of the best fusion plates Vancouver has to offer, or just to bask in the glow of your cocktail on their stylish blue resin bar, Wild Rice will impress.

Large or small, each plate at Wild Rice is artfully arranged to be shared. The Mixed Vegetable and Glass Noodle Spring Rolls with ginger-infused dipping sauce are a classic choice. For a dish that's less ordinary, I would recommend the Smoked Tofu and Shitake Mushroom Turnip Cakes, or the well-paired Yam and Rosemary Potstickers.

For those who appreciate enormous amounts of ginger, the Seared Albacore Tuna with daikon radish purée is daring, but delightful.

Diners should keep in mind that portions are modest. Ordering several dishes may be necessary if you are extra hungry. You can always opt for a large plate—the Buddha's Curry is a great choice, with just the right amount of spice. Chili salt tofu or organic, free-range chicken are available as additions. The Chicken Kung Po is an enduring favourite on their ever-changing menu.

Wild Rice boasts a comprehensive list of cocktails with colourful infusions

ranging from the Lotus (lychee-infused vodka, lychee nectar, ginger ale, and soda) to Buddha's Caesar (horseradish-infused vodka, clamato, cilantro, lemon, soy, and sambal). For the perfect dessert and cocktail pairing try the Fan Tan Alley (cardamom and clove-infused brandy, passion fruit liqueur, charred orange, and cardamom syrup) with the decadent Flourless Cardamom and Chocolate Torte.

Wild Rice is committed to keeping their menu local and sustainable. On your way out, for a final flourish on the perfect late night, don't forget to grab a metallic Wild Rice matchbox. 🍷

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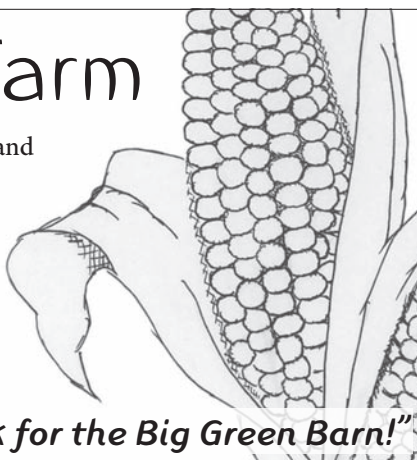
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Our Travels of 2012



Indonesia

Indonesia is home to a species of 12-inch high miniature deer and a mudskipper fish that climbs trees.

Borneo

The Borneo rainforest is 130 million years old, making it the oldest rainforest in the world.

Malaysia

Malaysia has built the tallest twin towers ever made—a staggering 88 stories high.

China

The number one hobby in China is stamp collecting.

Philippines

The Puerto Princesa Underground River is the 2nd longest subterranean river in the world—stretching 8.2 kilometers on Palawan Island in the Philippines.

Cambodia

The Cambodian flag is the only flag in the world that features a building.

Papua New Guinea

Papua New Guinea has a greater density of languages than any other nation on earth—with more than 850 indigenous languages recorded.

Japan

In Japan the literacy rate is almost 100 percent.

Singapore

Singapore has the largest fountain in the world. Made of cast bronze, it cost an estimated USD\$6 million to build in 1997.

Vancouver

In Vancouver, around 1910 the city was paved with wooden bricks. These bricks were replaced with concrete paving around 1926.

Thailand

Red Bull originated in Thailand and was previously called Red Guar.

Hong Kong

In Hong Kong a bun festival is organized on Cheung Chau Island, between April and May. It is intended to appease the hungry ghosts roaming around the island.

South Korea

South Korea spent six years transforming a landfill with waste piles over 90 meters high into the World Cup Park.



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