

SPECIAL 25TH ANNIVERSARY EDITION

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FROM THE PRESIDENT

It has been a remarkable year at Langara and there is so much to celebrate. Events that take place year after year have continued to flourish while new initiatives have gained traction. Thought-provoking talks like our Public Art Speaker Series, Philosophers' Jams, and Community Lecture Series featured intriguing speakers and relevant topics. Our Photo-Imaging students put on a tremendously popular exhibit in partnership with the Vancouver Archives. No surprise, Studio 58 again received rave reviews for their brilliant theatrical productions.

One of the most remarkable events of the year was Langara's Art+Design Auction that brought 250 attendees to campus for a festive evening. Students, faculty, and staff contributed artwork to the event, which helped raise over \$10,000 for student scholarships.

As a leader in lifelong learning, it is important to engage with the community beyond our walls. This past year, we hosted the Vancouver District Science Fair, sponsored three CreativeMornings Vancouver

events, and hosted the annual World Community Film Festival. We are also in the second year of our partnership with InTransit BC, a public art program that works with emerging artists to exhibit pieces along the Canada Line. Langara students have a prominent piece on display at the Langara-49th Avenue Station until the end of July 2013. These initiatives, among many others, encourage meaningful dialogue and keep us connected to those who share our passion for learning.

Our spectrum of creative expression includes this issue of *Pacific Rim Magazine* that you hold before you. I would like to extend my congratulations to all the students and faculty involved in the production of this year's 25th anniversary issue. These photos and stories have been weaved together masterfully to tell a compelling narrative about the community we live in. We hope you enjoy the read.

Roy Daykin

President, Langara College

FROM THE PUBLISHER

This issue of *Pacific Rim Magazine* is, as always, a special production. What other magazine reinvents itself every year with a completely new roster of talent? Langara College's Class of 2013 Publishing students have taken on the challenge of creating a new edition. This is also done with student contributions from three other programs at Langara and the assistance of the Publishing program's *Pacific Rim Magazine* instructors. Please take a moment to review the masthead and acknowledge the talented people who make this magazine a reality.

The 2013 issue is a milestone because it marks 25 years since *Pacific Rim Magazine* first hit the streets of Vancouver. We are proud to continue the tradition of this annual magazine. We also welcome our ongoing presence on the web, which is made possible via LangaraPRM.com. Check out page 60 and 61 for a commemoration of the evolution of this magazine.

This year the scope of our stories has broadened beyond our previous Asia-Pacific theme with the focus shifting to a range of

Pacific Rim countries. Jayme Brown shares a tale of two Australian cities in "Different Folks Sharing Spokes?" which we can learn from as Vancouver institutes a bike-share program that needs to co-exist with a mandatory helmet law. Continuing with the theme of leading a greener life, Mona Struthers examines the facts surrounding urban farming in "Soil and the City." And we cannot help but see how intertwined we are with our Pacific Rim neighbours after reading Janis Letchumanan's story about Filipino nannies in "The Cost of Caring."

It is rewarding to see the fine work of many individuals brought together in this publication. For some of the Publishing students this marks the continuation of a path that started prior to joining the program. For others it represents a foundation they are building for a new career. I hope you enjoy these insightful, entertaining, and educational stories.

Darren Bernaerdt

Publisher, *Pacific Rim Magazine*

FROM THE EDITORS

Anniversaries help us remember significant moments in time. They remind us to pay tribute to our beginnings, appreciate where we are now, and motivate us to surge ahead. As we commemorate 25 years of *Pacific Rim Magazine*, we continue our commitment to explore the people and issues connecting Vancouver to other countries in the Pacific Rim, while renewing our desire to create meaningful dialogue that both reflects and inspires the way we live.

Canadians have made great strides toward social justice, and there will always be a need for a place where voices can be heard. These voices belong to us all. They belong to a nanny from the Philippines who questions why she had to leave her family behind to make a better future for her children. They belong to an elderly man who, after years of advocating for gay rights, now speaks out for the aging members of his community. They include the voices of citizens encouraging a more environmentally conscious city. By providing a place for these voices to be heard, we hope the stories within these pages help to instill both optimism and awareness.

On this, the 25th anniversary of *Pacific Rim Magazine*, we want to spark conversations that acknowledge the economic, cultural, and environmental concerns facing the Pacific Rim. We are proud to present you with this year's issue, but the real impact of this magazine lies with its potential to enact positive change for the next 25 years.

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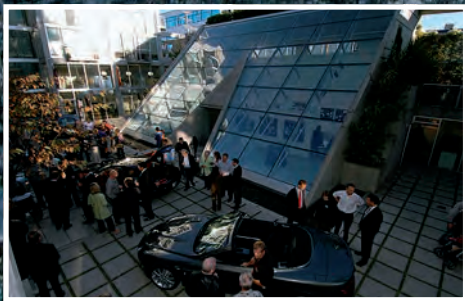


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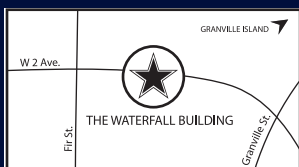


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TABLE OF CONTENTS

36 THE COST OF CARING

Like many foreign nannies, Marilou Tuzon looks after other families in order to take care of her own.

BY JANIS LETCHUMANAN

FEATURES

21 SPIRITUALITY AT WORK

Three Vancouverites weave Eastern philosophies into their professional lives.

BY ANTHONY NERADA

26 DIFFERENT FOLKS SHARING SPOKES?

The promise and problems of Vancouver's bike-share program.

BY JAYME BROWN

31 AGING WITH UNCERTAINTY

Older members of the LGBTQ community face unique challenges.

BY JANET FILIPENKO

42 CULTURAL GRAINS

Local sake expert challenges conventional sake production.

BY REA GOSINE

COMMUNITY

8 I AM CANADIASIAN

Young Chinese-Canadians feel torn between two worlds.

BY CAROLYN LEE

10 MIRROR MEDICINE

Stephen Sumner shares a simple treatment for phantom limb pain.

BY AMY ROSS

11 EDUCATION BRIEFING

Current issues in international education.

BY BONNIE EDWARDS
& MANDY CRUSE

ENVIRONMENT

12 SOIL AND THE CITY

The advantages of small plot farms in Vancouver neighbourhoods.

BY MONA STRUTHERS

COVER STORY



14 FACING THE FLATS

The hazards and opportunities of developing in the False Creek Flats.

BY JIMMY LEITCH

15 INVASIVE DEBRIS

Troublesome foreign species wash into West Coast waters.

BY JOANNA FINLAY

16 REPORT CARD

How green is Canada compared to the rest of the Pacific Rim?

BY REA GOSINE

TRAVEL

18 DREAM WEAVER

Local volunteer starts community building organizations in Peru.

BY MARCELLA REAY

19 RITE OF PASSAGE Q&A

Star of *Departures*, Justin Lukach, advises adventure seekers.

BY TIM FOCHT

20 TRAILBLAZING

Remote destination travel tips for the intrepid traveller.

BY TIM FOCHT

FOOD

47 RESTAURANT REVIEWS

Four local dining hotspots.

49 FIGHTING FUSION

Pidgin Restaurant serves up a side of controversy.

BY COURTNEY CHRISTENSEN

51 CRAFTING LOCAL BEER Q&A

Craft beer guru, Paddy Treavor, highlights Vancouver's growing beer culture.

BY COURTNEY CHRISTENSEN

BRIEFS

52 ARTS & INNOVATION

Exploring ingenuity across the Pacific Rim.

FILM & MUSIC

54 THE LOST KAIJU

A cinematic mystery uncovered.

BY MANDY CRUSE

56 HOLDING THE NOTE

Salve Dayao recalls the golden years of jazz.

BY PAUL KASASIAN

58 AN HONEST PURSUIT

Folk-rocker Jasper Sloan Yip gets set for the release of his third album.

BY LYNDA TIERNEY

EXTRAS

60 CELEBRATING 25 YEARS

We look back at 25 years of *Pacific Rim Magazine*, and over two decades of its evolving covers.

ENDNOTE

62 RESCUING PICKLES

International volunteers rescue an abandoned Taiwanese pup.

BY LYNDA TIERNEY

I AM CANADIASIAN

Chinese-Canadian youth struggle to blend an older generation's traditions with their Western identities.

STORY **CAROLYN LEE** PHOTOS **JOEY CROWLE**



AT MY GRANDMOTHER'S GRAVE, my mother opens up two containers filled with Chinese chicken buns and yellow sponge cake. It is Easter weekend, but my family is here to celebrate the Ching Ming Festival. The food we bring represents our spiritual offerings to our departed ancestors. My mother tells me she brings cakes and buns because they rise and represent prosperity: "That means our family is getting better and better; like the cake rising, our family is rising. It all means something." In the distance another family surrounds a large steel can. They are burning gold-foil paper folded to represent gold bars. The ashes of these gifts will be taken into the heavens so the departed can use them in the afterlife.

I am 23 and know very little about these Chinese traditions. My friend Kevin Zhang doesn't even know what the Ching Ming Festival is when I ask. As part of the younger Canadian-born Chinese generation, I sadly admit many of us do not fully understand the meaning behind the things our elders practice and celebrate. It leads to an important question: is Chinese culture in Vancouver dying? And is it something we should be worried about?

My mom, Gwen Lee, nearly 60 years old, is sitting near me on our family's big brown couch; it is 11 p.m., and the TV is on in the background. "Younger generations don't care about these traditions," she says. "They don't see it as a part of their lives." I understand where



TOP Traditional spiritual offerings in celebration of the Ching Ming Festival.
ABOVE Gwen Lee shares family stories over tea with her daughter Carolyn.

she is coming from. I have never tried to learn how to make special Asian dishes, and my mom has guilt-tripped me before for not taking advantage of what she knows.

But the lack of knowledge about Ching Ming Festival traditions, or any other specific celebration of the Chinese culture, may actually be unimportant. Henry Yu, a history professor who specializes in Asian migration in Canada at the University of British Columbia, says, "The assumption that culture is lost through Chinese celebrations is symbolic. It is a symbol for loss, but content-wise, it means almost nothing. Traditions are usually stand-ins

It's not like there is some book out there to tell you how to be Chinese.

for something else. If you have no idea what you're going to the Ching Ming Festival for, then it's useless."

Then again, replacing our ethnic identity with an abstract saying like "I am Canadian" could actually be damaging to our sense of self. Professor Yu worries we will be Canadians without any heritage. "It's not like there is some book out there to tell you how to be Chinese. For example, there could be books explaining the Ching Ming Festival, but if you don't connect with it, it wouldn't matter. It won't be your story. It goes for anyone; your sense of who you are is actually quite concrete."

Despite not following traditions, there are still some things that come naturally for my friends and me as younger Chinese-Canadians, even in Vancouver. The everyday way of life never really went away. The relationships between families, the food we enjoy, and the bonds between children and parents are still intact. It is very much like a circle, which is highly regarded in Chinese tradition. As a whole, the most important elements of celebrations are still a part of me.

I am extremely thankful for where I am, and I would not be here without the sacrifices my parents, grandparents, and other relatives have made. There is only so much that can be done to retain tradition in an environment that is changing and evolving. As long as we make the effort to understand our elders' values, respect them, and situate them in our lives to the best of our ability, then we have done our best. And as Zhang says, "I think we're still developing and evolving into what it's like to be 'Canadian.' This is our culture now. It is new, but it is ours." ■

311
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Stephen Sumner totes handmade mirrors on the back of his bike as he travels throughout Cambodia.



SHOWN HERE Sumner teaches at the trauma centre in Northwest Cambodia.

BELOW A new teacher masters the mirror therapy technique.

MIRROR MEDICINE

When Stephen Sumner's phantom pain became unbearable, he found relief using a common household item. He now shares this treatment with amputees across Southeast Asia.

STORY **AMY ROSS** PHOTOS **BILL IRWIN & STEPHEN SUMNER**

STEPHEN SUMNER LAY IN BED SLEEPLESS, BRACING HIMSELF FOR THE next shock of pain. Every 45 seconds, like clockwork, an electrifying shock shot up his left leg and spread over his entire body. It was like, he says, "being spiked with a cattle prod day and night." The bizarre thing was: Sumner no longer had a left leg.

Sumner has been an above-the-knee amputee since 2004 when he was the victim of a hit-and-run driver in Italy. For years after the accident, he experienced daily pain known as phantom limb pain, which affects the majority of amputees.

Phantom limb pain causes spasms that affect an amputee's whole body, as well as their ability to function in society. "It's like having Tourette syndrome but worse," Stephen explains, "because you do scream out and usually they are obscenities, but you also have pain. Very, very real pain."

Though Sumner has no formal medical training, he jokes that he has a real-life degree in being an amputee. From his experience, he describes the science behind the pain: "To use a simple analogy, your brain has a map inside of it that describes every single body part, every molecule. When the map in your mind no longer jibes with your body, your brain panics." As a result, an amputee feels pain in an area that no longer exists.

In 2007 Sumner was driven to desperation by a particularly bad phantom pain event consisting of three days of non-stop pain. He drove to the nearest store and bought a mirror to try an unusual cure he had read about online: mirror therapy. As soon as Sumner propped the mirror against his left thigh and looked at the reflection of his good leg superimposed over his missing limb, he felt relief. He had essentially tricked his panicked brain into believing he



was no longer an amputee. After five weeks of looking at his leg's reflection twice a day for ten minutes, his phantom pain was cured.

Since mirror therapy made such a difference in his life, Sumner wanted to share the cure with other amputees who may not have access to it. He prepared a list of organizations that might be interested in assisting him, and in December 2011, he flew to Cambodia where over 40,000 people have lost limbs because of landmines left from three decades of war. Cambodia has one of the highest numbers of amputees per capita in the world.

However, as Sumner presented his mirror therapy to the clinics and organizations to get their support, he met an unexpected obstacle. In Cambodia, amputees are considered crazy if they admit to feeling phantom limb pain. A clinic Sumner visited did not include phantom limb pain on its questionnaires or ask the amputees about it. "Sumner had to first convince them that he's an okay guy and persuade them to listen to him," says Bill Irwin, Sumner's friend and contact in Cambodia. "Then he had to get them to admit, 'I get that crazy pain.'"

As word of Sumner's cure spread from village to village, his work became slightly easier. Non-government organizations (NGOs) like the Cambodian Trust agreed to assist his efforts. Sumner stayed in Cambodia for six months, cycling across the country and giving away countless mirrors. He taught amputees how to use mirror therapy to cure their phantom pain and inspired them to maintain an active lifestyle.

Irwin attributes much of Sumner's success to his friendly personality: "He's not your regular officious NGO guy. He rides up on his bicycle with a smile on his face and a bunch of mirrors." ■



GLOBAL STUDIES

STORY **MANDY CRUSE** PHOTO **ERIC HAY**

BRITISH COLUMBIA'S INTERNATIONAL Education Strategy set a target last May to increase the number of international students by 50 per cent over the next four years. This translates into an additional 47,000 students across the province.

There is a perception that an increase in international students means less spots in schools and less job opportunities for Canadians. This is a misconception that international recruiters are attempting to quash.

"We're able to use resources that we get from international students to better our programs overall," explains Ajay Patel, Dean of International Education at Langara College. "In some cases, domestic students probably have a seat because we have that international student population to contribute."

B.C.'s emerging labour market challenges showcase another benefit of increased international enrolment. The combination of baby boomers' retirement and declining birth rates results in an impending shortage of skilled workers. Foreign Affairs and International Trade Canada outlines international education as an excellent way to cultivate skilled workers and meet labour needs.

By increasing the number of international students who decide to stay permanently after studying here, the B.C. government hopes to significantly ease the skilled worker shortage. Contrary to the belief that international students displace Canadians, they actually serve to fill the gaps.

B.C.'s International Education Strategy invites all British Columbians to share their ideas on how to maximize the benefits of international education. When talking about any plans to increase international student numbers, the interests of Canadians are at the forefront. ■

FAILING GAOKAO

STORY **BONNIE EDWARDS**

PHOTO **DION FARRELL**

IN MOST REGIONS OF CHINA THE EDUCATION system focuses on rote memorization. This technique enforces learning through repetition and has been criticized for stifling self-expression, limiting creativity, and encouraging fact-based knowledge rather than critical thinking. One of the most publicized aspects of this system is the *gaokao* exam.

The controversial *gaokao* exam lasts for nine hours over a span of two or three days. It places an extreme amount of stress on high-school students because most Chinese universities use exam results to place students into specific programs. Students are left with little choice in their future career. In early 2012, photos were published of students in the classroom receiving amino acids through intravenous drips for energy to study for the *gaokao*.

This educational model has produced students who are highly intelligent, but test results are only one way of measuring the success of a country's educational system. The number of *gaokao* registrants is falling because, especially in big cities, students have more choices. "A lot of students choose to go to college in North America," says Catherine Liao, who has researched higher education reform in China. "If you look at the rural areas, their resources are lacking. They still use the rote memorization technique because *gaokao* is the only way for people to get into university in these areas." ■



XING WEI

STORY **BONNIE EDWARDS** PHOTO **TINA LIN**

XING WEI COLLEGE BEGAN OFFERING classes in September 2012, and is the first liberal arts college of its kind in Mainland China. The college follows a bold mandate to foster innovation and inspire creativity. Here, students are free to pursue their interests rather than have their majors chosen for them. Opinions and self-expression are encouraged through open dialogue between students and faculty. The classes are taught in English by experienced American professors like David Stafford, who says the school is "much more than just an idea; it is a dream becoming reality."

The value of a liberal education is yet to be proven effective in China. However, Stafford believes that people "don't distrust liberal arts because they dislike it, they just don't know what it is."

The Chinese Educational Development and Cooperation Association reports that students seeking university education overseas has risen from 30 to 40 per cent between 2011 and 2012. But now with the increase of Western-modelled liberal arts programs in China, students may not have to leave the country. Hopefully Xing Wei can help prove that the skills a liberal arts education provides, such as open communication and leadership, are of great value in a global economy. ■

SOIL AND THE CITY

As environmentally conscious urbanites look for sustainable food sources, a new breed of urban farmers takes root.

STORY **MONA STRUTHERS** PHOTOS **DION FARRELL**

WITH DEMAND FOR NATURAL AND ORGANIC PRODUCE rising, farmers are experimenting with different models of production. One model is urban farming: growing vegetables commercially on smaller plots of land within cities. Reduced transport distances, access to municipal water for irrigation, microclimate benefits, and low initial investment are a few advantages of city farming.

In a well-operated urban commercial farm, smaller land areas can result in competitive and profitable yields. “Scaling down land doesn’t mean scaling down profits,” says Wally Satzewish, founder of an urban farming model called SPIN (small plot intensive). Satzewish’s farm in Saskatoon produces and sells thousands of pounds of carrots, potatoes, greens, and squash each year. He cites easy access to irrigation as one of the benefits of farming in an urban area. “Access to water can be as simple as turning on the faucet at the house. No investment other than an inexpensive garden hose is required.”

Urban farmers also enjoy longer growing seasons due to the “urban heat island effect.” Metropolitan areas are warmer than their surrounding rural zones. Two factors contribute to the urban heat island effect: heat-retaining materials used in city construction (concrete) and waste heat from energy and fuel use. Curtis Stone, founder of Green City Acres, an urban commercial SPIN farm in Kelowna, B.C., agrees the urban heat island effect is a benefit to his operation. “A city is often five degrees warmer year-round than it is in the countryside.”

Stone is part of a new generation of farmers: a group starting with little-to-no experience but with a lot of energy. In 2010 he established Green City Acres, a profitable, pedal-powered commercial farm. He had no previous farming experience, but he wanted to have more control of the food he ate and to reduce his reliance on fossil fuels. Stone could not afford to buy land, but he did not let that deter him. In 2009 he started farming on a rented city lot. Soon after, he expanded to more plots—increasing his harvests and maintaining his values. In 2011 Stone used 137 dollars worth of fuel in the production of 13,000 pounds of produce. Green City Acres now has eight plots located throughout the central Kelowna area.

According to the B.C. Association of Farmers’ Markets, nearly 50 per cent of vegetable vendors in this province have less than five years of experience growing produce. People who pursue urban farming, either commercially or personally, do it for many reasons. Ward Teulon, founder of City Farm Boy in Vancouver, consults on the construction of urban farming spaces and has been very busy. He believes people are becoming more aware of food quality and are looking for ways to spend quality time with those they care about. “Lots of people are doing it if they’re starting a young family,” he says. Economic advantage is another motivator. “Other people are really trying to put a dent into their grocery bill. They’ve planted out every square inch of their backyard.” ■



Food Security Ranking (Out of 105)



To feed growing populations, the United Nations’ Food and Agriculture Organization suggests the world will need to increase its food production 70 per cent by 2020. For developing countries, this need is almost at 100 per cent. Canada sits high in terms of food security, but some Pacific Rim nations rank rather poorly.

Without changes to crop production and food supply, the trend of increasing undernourishment and decreasing food security in developing countries will continue. Rising urbanization, the shift from rural to urban living, only compounds the problem. China has seen drastic change in this area—its rural population decreased eight per cent over a six year period. Requiring less land and expenses than rural farming, the rise of urban farming may suggest an optimistic alternative to this growing issue.

RESEARCH **LIBRARY TECHNICIAN STUDENTS**



ABOVE Ward Teulon from City Farm Boy consults on constructing an urban farm for Cedar Cottage Neighbourhood House. Behind him, volunteers help to prepare the ground for planting.

FAR LEFT Broccollette plant: an example of produce grown on a local urban farm.

LEFT Teulon cleans up in preparation for planting an urban garden.



A view overlooking the False Creek Flats, a mainly industrial region slated for development.

FACING THE FLATS

The False Creek Flats, one of central Vancouver's last undeveloped areas, is extremely vulnerable to a flood or an earthquake. Will the city's plan for development protect its future residents?

STORY **JIMMY LEITCH** PHOTOS **MARJAN YAZDI**

LAST OCTOBER FOUR METRES OF WATER spilled over the Hudson and East Rivers, submerging large areas of New York City and flooding its subway. Suddenly, Superstorm Sandy transformed the Big Apple into a modern-day Atlantis. Seeing another of the world's cities fall to its knees in the face of an environmental catastrophe prompted me to consider our city. Vancouver, planted precariously next to the Pacific Ocean and beside a soft and ever-changing river delta, is also situated on the world's most active tectonic region: the Pacific Rim.

For the past six years, Vancouver's Planning Department has discussed what could be done with the 128 hectares of derelict industrial land known as the False Creek Flats. The city's research, along with a number of submissions from urban designers, became known as the Eastern Core Strategy. In it, planners communicated their goal to create a vibrant district: one that would connect fragmented communities, link parks, and reintroduce natural waterways. It sounds attractive—a progressive vision for a blighted urban area—but the strategy brings its own share of challenges. The False Creek Flats exist as the city's only central industrial region. What's more, beneath the tracks and warehouses lay

tidal mud flats: soft, vulnerable wetlands filled with mud and sediment by the tides. These areas are at high-risk in the event of an earthquake or flood. Nowhere in the Eastern Core Strategy were such concerns addressed.

Across the Pacific, the 7.1 magnitude earthquake of 2010 that flattened the city of Christchurch, New Zealand, and displaced its residents, proves how ill-prepared urban areas fare when faced with calamity. In the earthquake's aftermath, the city and its residents began a year-long process of engagement with urban experts to draft a complete recovery plan for the city's centre. The resulting blueprint was released in July 2011 and outlines the specifics for a safe and modern city. According to the blueprint, Christchurch will be compact, green, sustainable, and considerate of the region's sensitive seismology. The blueprint mandates new height restrictions for the central business district and both the residential and commercial zones that will surround the new core. The Christchurch authority responsible for the rebuild offers clear guidelines for deeper and stronger foundations braced to withstand tremors and create stable building platforms.

The Eastern Core Strategy mirrors many aspects of the Christchurch blueprint,

including an emphasis on connecting neighbourhoods and working with local geography to create green public spaces. However, it lacks an effective analysis of the risk posed by a flood or earthquake. A four-metre sea level increase—as New York received in October with Superstorm Sandy—would see Delta, Richmond, and the False Creek Flats under water.

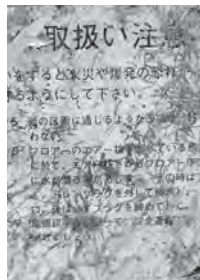
Vancouverites need to recognize that we could all be affected by the choices made in the Eastern Core Strategy. We need to demand of our city planners and engineers a clear communication of the building strategies for such sensitive areas of our city. Our first step should be to direct the conversation with City Hall away from questions of density and sustainability and toward considerations of the additional measures required for building on a mud flat in False Creek.

To conceive an innovative new neighbourhood reborn from an industrial park is exciting, but we should not undervalue the importance of being prepared for the blows our changing world can deal. As a community, our input is fundamental to creating positive change for our city's urban future. Green, modern, and sustainable, yes, but also safe and protected—that's a home. ■

INVASIVE DEBRIS

Two years after the tsunami in Japan, unwelcome species infiltrate West Coast waters.

STORY **JOANNA FINLAY** PHOTOS **OREGON DEPARTMENT OF FISH AND WILDLIFE**



ABOVE A fuel label warning in Japanese.

TOP LEFT A capsized boat rests along the Oregon shore after being carried by the tides.



BOTTOM LEFT Pelagic Gooseneck barnacles are among the invasive species discovered on the West Coast after the 2011 tsunami in Japan.

ON MARCH 11, 2011, A 9.0 MAGNITUDE earthquake hit Japan, triggering a massive tsunami. Three million tonnes of Pacific Ocean water surged through the streets, taking anything it could in its path back into the ocean. While much of the wreckage has sunk to the ocean floor, a large amount has made its way to North American shores. To counter an estimated 1.5 million tonnes of debris washing up on B.C.'s shoreline, the provincial government and the Vancouver Aquarium have initiated programs that counterattack potential damage to the coasts.

The Great Canadian Shoreline Cleanup, founded in 1994 by the Vancouver Aquarium, schedules cleanups across Canada for any body of water affected with litter. With over 56,000 volunteers in 2011, the program helps to control the massive amounts of wreckage posing a threat to Vancouver's shorelines. The Great Canadian Shoreline Cleanup's goal is to help people become aware of the damage caused by debris, while raising awareness about where garbage goes.

A significant concern is the introduction of invasive species. In June 2012, a massive 66-foot dock was found in Agate Beach, Oregon. The 165-tonne pier transported more than its weight in steel and concrete; it also carried millions of individual organisms. Of these organisms, starfish, wakame kelp, and crabs—all of Japanese origin—were among the mix. Scientists at Oregon State University are concerned that the wakame kelp, listed as one of the top 100 invasive species, could clog fishing harbours and block much needed sunlight from marine life on the ocean bed. Northern Pacific sea stars, as well as Japanese shore crabs, also pose a threat because they feed off native species that make up local marine life.

Although this natural disaster took place an ocean away, the wreckage that continues to wash up on North American coastlines is a reminder of how connected our planet is. ■

To learn more about a shoreline cleanup located in your community, please visit: shorelinecleanup.ca



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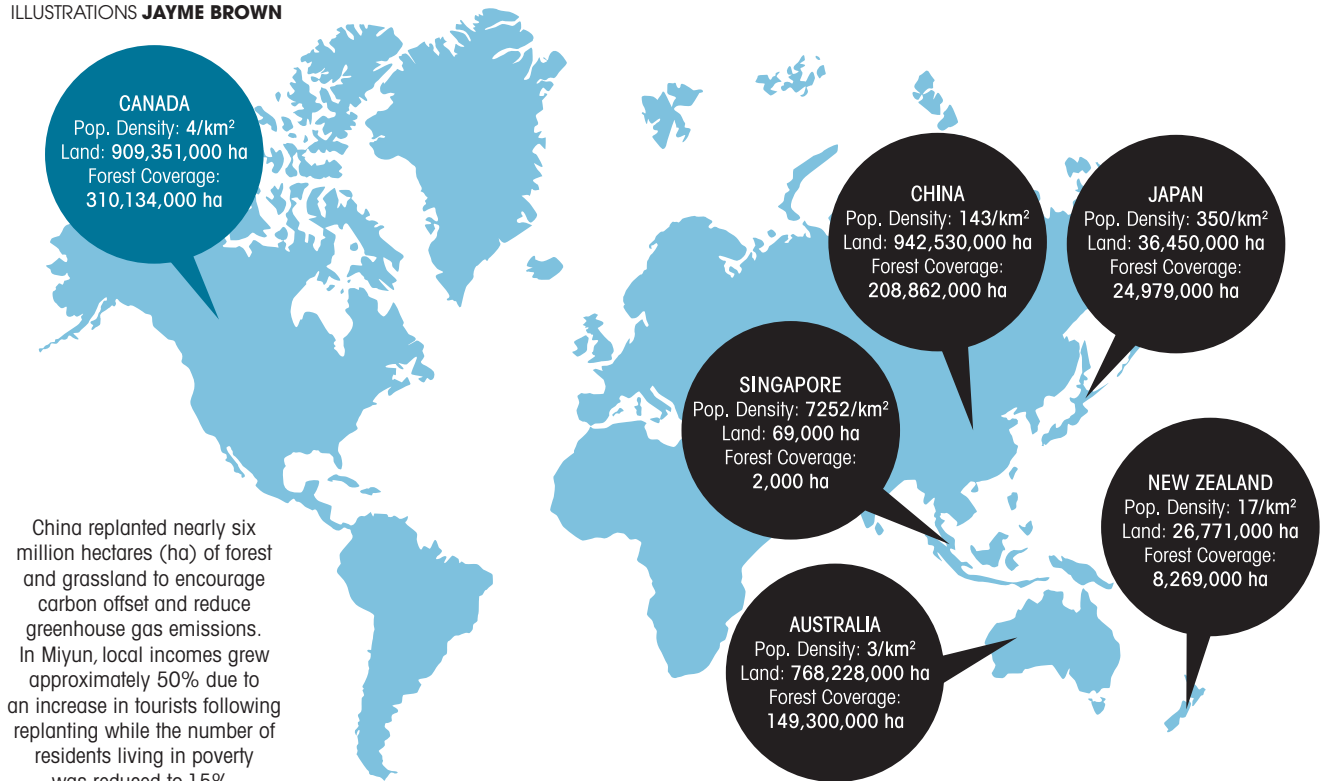
amrikb29@yahoo.com

REPORT CARD

RESEARCH **LIBRARY TECHNICIAN STUDENTS**

ILLUSTRATIONS **JAYME BROWN**

In this environmental report, we measure Canada against other Pacific Rim nations. Canada scores well but, as always, there is more we can do.



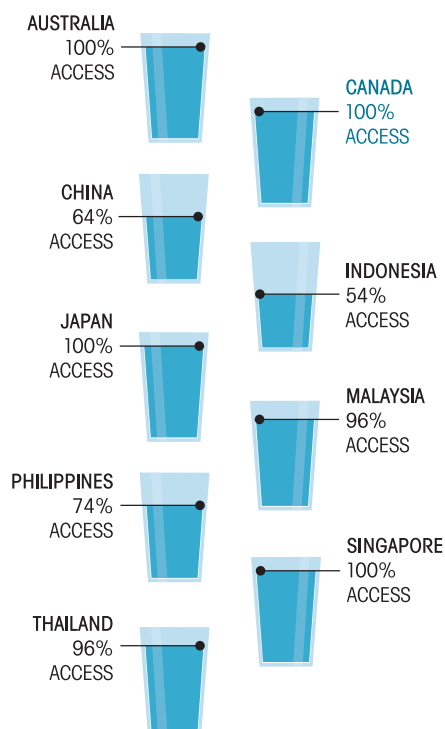
WATER QUALITY AND ACCESS

Most of Canada's population has had access to clean water for a long time. However, for many Pacific Rim countries, water access is a work in progress.



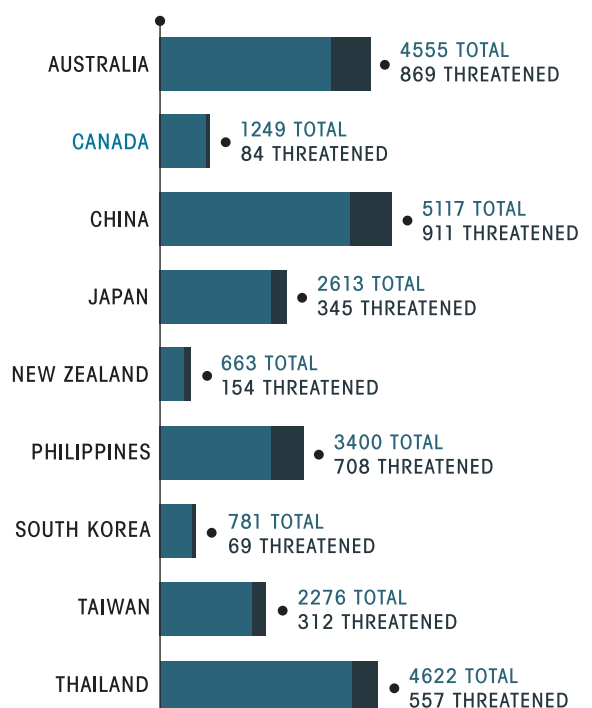
The numbers indicate Canada is doing well in terms of water quality, but there are issues we need to deal with. Canada consumes the second-largest amount of water per capita in the developed world, and yet many First Nation communities do not have access to clean drinking water. Our infrastructure is aging, and 60% of fresh water drains north—away from where it is needed most.

Recent changes to the Navigation Protection Act allow industrial projects to proceed on almost all waterways in Canada, without proving they will not harm those waterways.



DIVERSITY OF SPECIES

Often used to measure the health of ecosystems, diversity of species is affected by technological improvements, scientific discoveries, and natural and human threats.



AIR QUALITY

Most Pacific Rim countries have air quality initiatives in place through international organizations and agreements. Each country also has their own clean air issues to deal with.



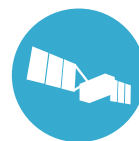
AUSTRALIA

Emissions from larger industries are reported under the National Pollutant Inventory. National initiatives address the impact of road transport on environmental quality, urban amenities, and human health.



CANADA

The WHO Air Quality Index (2011) has Canada tied for third best air quality in the world. As of 2010, total emissions of sulphur dioxide have decreased by 57% since 1990.



JAPAN

In 2009 Japan launched the Greenhouse Gases Observing Satellite (GOSAT), the only greenhouse-gas-observing satellite in the world. In 2012 the Ministry of the Environment outlined a plan to cut greenhouse gas emissions by 80% by 2050.



NEW ZEALAND

The primary source of man-made emissions is home heating, with the exception of Auckland, where the main emissions are from transport. Man-made air pollution is associated with over 1,100 cases of premature mortality each year.



PHILIPPINES

The Department of Transportation and Communications removed carbon dioxide from the list of gases monitored in motor vehicle emission tests, which does not comply with the Clean Air Act.

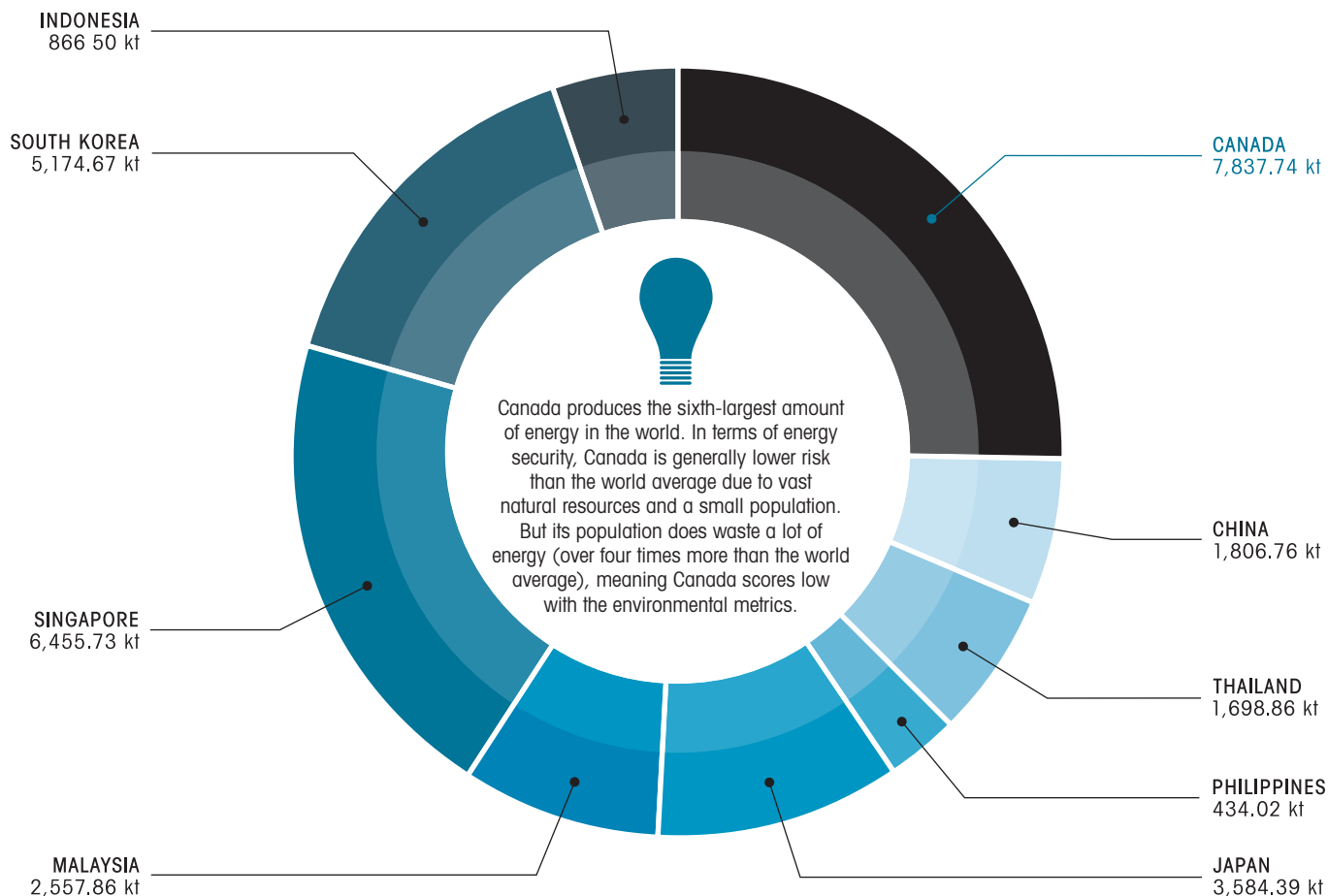


THAILAND

Air quality was improved by shifting from leaded to unleaded gasoline in 1995. However, air quality is also affected by slash-and-burn farming that, despite being officially banned, still proceeds with little enforcement from the government.

ENERGY CONSUMPTION

The World Energy consumption per capita is 1,851.05 kilotonnes (kt) of oil. Energy efficiency is vital to an environmentally friendly future.



DREAM WEAVER

Inspired by her travels, Ashli Akins turns passion into progress, helping Peruvian communities maintain their traditions and provide for their future.

STORY **MARCELLA REAY**

PHOTOS **ASHLI AKINS, KATIE LARONE & ALLIE DICKHOUT**



ABOVE A backstrap loom used by the Quechua.



ABOVE Ashli Akins started Mosqoy in 2006 after backpacking through Peru's Sacred Valley.



ASHLI AKINS, AN AMBITIOUS 20-YEAR-OLD, decided to exchange her classroom studies for a real-world education by learning Spanish and backpacking through Peru. She fell in love with the small village of Ollantaytambo, nestled in Peru's Sacred Valley, and made friends with the high school students there. The students are of the Quechua culture and were torn between the desire "to preserve their indigenous culture and the need to develop economically for a more prosperous future. They couldn't find a way of doing one without losing the other," says Akins.

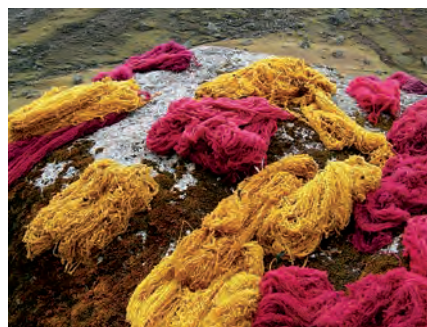
Hand-woven textiles using patterns that have been handed down for centuries have kept alive the important stories of Quechua culture. Globalization, synthetic dyes and fibres, and machine-made products now compete with the culturally rich handmade textiles in the local markets. Economic development in the villages has brought new jobs requiring expensive post-secondary education, which is out of reach for many. Uneducated youth are left unemployed and often more poor than prior to economic development. "I tried to figure out an innovative way to marry the two problems (tradition versus growth) so they could help and support each other," Akins explains.

Akins' vision to address the tension between tradition and progress led to the evolution of three non-profit organizations:



Mosqoy (meaning "dream" in the Quechua language), a post-secondary initiative for promising underprivileged youth; Q'ente Textile Revitalization Society (which means "hummingbird"), an ambitious program to promote Quechua weaving; and Global Stewardship Education Initiative, which enables Canadian students to experience world development issues in their schools. Volunteers drive these programs. "It's at the point where we know the model works," Akins says. "What we need now is financial longevity."

All three organizations have been met with success. The Ollantaytambo municipality now employs Rosemary, a Quechua graduate of Mosqoy. Recently she launched a recycling campaign in the municipality to help rid the local river—where people get their drinking water—of plastic. She enlisted the help of 800 local high school students, educating them about recycling and the need for clean drinking water. She is just one of over 25 university graduates who have found meaningful employment in their communities and are now able to help support their parents and younger siblings. Q'ente Textile Revitalization Society currently works with nine communities in the Sacred Valley, helping the weavers promote and commercialize their textiles locally. The Society also sells the



LEFT Three Quechua women carry their goods in the traditional *manta*, a thickly woven shawl that protects against the harsh Andean climate.

MIDDLE Volunteers meet with a weaving community in the Mapacho River Valley.

RIGHT Newly dyed yarn dries on rocks near the Urubamba Valley, Peru.

weaving at Fair Trade markets and events they host in Victoria, B.C. And as part of the Global Stewardship Education Initiative, a grade three class from Calgary, Alberta raised enough money last year to build a library for an elementary school in Peru. "When I tell people that children raised this money, they are just amazed," Akins relates.

Akins' dream has moved far beyond her initial vision of raising university tuition for her friends. Many people ask her, "Why Peru? Why not support something like this in Canada?" Her response: "I guess I see the world as somewhat borderless. It is our business, and we are part of the problem if we are not directly and actively being a part of the solution." ■

When viewed from the air, Machu Picchu is the shape of a hummingbird: a powerful symbol of regeneration and rebirth for the Quechua people of the Sacred Valley of Peru. Each year tiny hummingbirds make a remarkable journey from Peru to Canada.



Justin admires pelicans and blue-footed boobies while on location in Ecuador during season three of travel series *Departures*.

RITE OF PASSAGE

STORY **TIM FOCHT** PHOTO **ANDRE DUPUIS**

AFTER THREE SUCCESSFUL SEASONS OF *Departures*, a travel show documenting the international meanderings of friends Scott Wilson and Justin Lukach, Justin reflects on his country-hopping adventures and drops hints about upcoming projects.

Q&A

Were you much of a traveller before you signed on with *Departures*?

When I was done college, I moved to Vegas and travelled a lot. Me and my roommate made a goal that every month we would go somewhere; maybe San Francisco, San Diego, Hawaii, Mexico, Arizona. So I did travel, but nothing worldly like I did with *Departures*.

Obviously the show has to be edited to create a storyline. Was anything staged?

I really got into a lot of arguments with the producers about faking stuff. I said, "I'm not an actor—I am who I am. Whatever you guys want me to do, first off, I don't want to do it. I'm going to do something better, ten times better, and it's going to be real." So I never faked anything or played up for the camera much.

Was the show mostly just a job for you or did you really adopt the backpacking lifestyle?

Once you get a taste of travelling, you just don't want to stop, especially at the level we were doing it. We could go pretty much wherever we wanted, and we had access with *Departures*. But we also had a lot more pressure than anyone else travelling. I would say there were about five days in three years that I was allowed to do whatever I wanted and the camera wasn't rolling.

For people who are inspired by *Departures* to travel but do not have the same kind of budget, what would you recommend they do?

I always recommend people move to Australia. Let that be your base. You'll meet people, find work, and make good money for travel. If you move to Thailand and start working, you're not going to make any money, right? But if you make enough in Australian currency, then you can just go off and travel all the spots around there. There's a lot to see in the South Pacific. In North America it's kind of hard. Where do you go for cheap: Mexico? Travel around Cancun? I mean, come on. Vancouver is a really tough spot to travel from.

Has *Departures* served as your foot-in-the-door in the film industry?

Not really. No one is really like, "Oh you're that drunk guy from *Departures* who likes candy and chasing animals around." I kind of get stereotyped for that.

Do you have any travel plans or projects right now?

I think I want more than anybody in this world to do another season for *Departures*, but I don't see it happening anytime soon. But something else with me and Scott? For sure. I think there is definitely a need for good television out there, and the project I'm working on is exactly that. It's about promoting a better life and showing what's out there.

What travel advice would you give to Vancouverites?

If there's something you want to do, plan for it and make it happen. And really make it happen, because no one gives you the right to see another day. So see the world and enjoy it. I'm just a regular guy who got a lucky break in life, so if I can encourage people to see the world and live a better life, I walk away with a smile on my face. ■

TRAILBLAZING

For the discerning globetrotter, we offer a few lesser known travel tips from around the Pacific Rim. Happy travels.

RESEARCH **LIBRARY TECHNICIAN STUDENTS** ILLUSTRATION **MARCELLA REAY**



JAPAN

Traversing just a few of Japan's 6,000-plus islands would debunk any myth that this country does not offer diverse experiences to travellers. Miyajima, literally meaning "Shrine Island," resides about a half hour from historic Hiroshima. The small island offers travellers a chance to camp on the white sands of Tsutsumigaura Beach and experience a tropical side of Japan that often goes unnoticed.

CHINA

China contains one-fifth of the world's population, but 94 per cent of its 1.33 billion people live on just 46 per cent of the nation's land. This leaves space for a great span of historic landmarks to discover, 43 of which are recognized as World Heritage sites, across a widely diverse terrain.

TAIWAN

While a small island, Taiwan is rich in vibrant culture and warm traditions. Often overlooked are Taiwan's 18,400 animal species, one-fifth of which are rare or endangered. The more fascinating among them include the land-locked salmon, Taiwan serow, Formosan rock monkey, Formosan black bear, blue magpie, Mikado pheasant, and Xueshan grass lizard.

PHILIPPINES

With over 7,000 islands, only one-third of which are inhabited, extended trips to the Philippines are best experienced by boat. With an extensive ferry system, private charters, and affordable rental rates, hopping from island to island is an efficient way to see the Philippines. A popular starting point is the province of Palawan due to its long, narrow formation and seemingly endless beaches.

THAILAND


While Chiang Mai, Thailand's "Rose of the North," may be a popular destination for travellers seeking a reprieve from the country's beaches, Chiang Rai offers a more tranquil and diverse setting. Set on the country's northern border, an area lined with mountains and waterfalls, the "Gateway to the Golden Triangle" is also a great spot to launch an adventure to visit the jungle hill tribes.

NEW ZEALAND

It is impossible not to wear a smile in New Zealand. Among many other wonderful attributes, it has the highest ratio of golf courses and bookshops per person, and many of the rarest birds, insects, and plants in the world. The country also boasts a sheep-to-citizen ratio of 7:1 and the world's smallest dolphin.

AUSTRALIA

Far from opera houses and barrier reefs, one hidden gem of Australian nature lies in the southwest corner of the country. Take a treetop walk in the "Valley of the Giants," where bridges criss-cross beneath the canopy of 500-year-old red tingle trees, or let your feet touch ground next to the incredibly wide trunks in this tranquil region of Australia.

A man with dark hair and a beard, wearing a light-colored long-sleeved shirt and khaki pants, is sitting cross-legged on a city sidewalk. He has his eyes closed and a serene expression. The background shows a busy city street with tall buildings, including one with a 'FORTISBC' sign, and blurred figures of people walking. A street sign for 'Howe St' is visible. The overall scene contrasts the tranquility of meditation with the hustle of urban life.

Spirituality at Work

Three Vancouver professionals define what it means to be spiritual in the workplace, fusing Eastern theologies with modern occupations.

STORY **ANTHONY NERADA**

PHOTOS **FRANCIS GARRUCHO**

It was an epic battle between good and evil, and yet the young prince, Siddhartha Gautama, did not raise a finger against Mara, the wicked one, casting chaotic storms and temptations at him. Instead, Gautama sat beneath an ancient bodhi tree, deep in meditation on his path to understanding suffering. He placed his right hand upon the Earth to witness his defiance of Mara. It was then, underneath that sacred fig tree during a full moon in May, that Siddhartha Gautama became Buddha, 'the enlightened one,' and Buddhism was born.

According to the most recent census on religion, the majority of Canadians ages 15 to 29 and nearly 60 per cent of citizens in British Columbia have no religious affiliation or have not attended a religious service in the past year. In a world becoming

PREVIOUS PAGE

Kai-Lin Yang helps clients find peace in the Vancouver area every day. With a background in Integral Psychology, Yang incorporates both cognitive therapy and Buddhist philosophies into his practice.

more secular each day, many people try to incorporate spirituality into their daily lives, looking to reconnect with their holy selves. Buddhism has progressed outside the traditional confines of temple walls. Sprouting in the most unlikely of places throughout Vancouver, Buddhism has become more of a way of life than a religion. A psychologist, dance teacher, and restaurant owner would normally have little in common, but throw in the teachings of an ancient prophet, and you have a modern twist on religion.

Sporting hemp-based clothing and emerald green Crocs, Kai-Lin Yang walks through life with Buddhism close to his heart. A life coach and psychotherapist with an MA in Integral Counseling Psychology and a Registered Clinical Counselor since 2005, Yang has established practices in both Vancouver and Burnaby. Born in Kaohsiung, Taiwan, Yang has incorporated Buddhist and Taoist teachings into his practice and uses self-help principles to motivate his clients to realize their potential.

Yang sits back in his chair, hands gently resting on his lap as he contemplates every question asked. After earning an associate degree in engineering, Yang began to doubt his Taoist and Buddhist upbringing and asked himself where he fit in the world. "When I was younger, I followed what my mom believed, but I didn't know what I was doing. It was very hard for me to figure out what it was all about." After enrolling at the California Institute of Integral Studies, Yang knew he had found his calling. "In my program, I relearned and reconnected with my faith and was able to create my own definition of what it meant to be spiritual." Very much a fusion of Western and Eastern traditions, Yang credits his education in Integral Psychology as "a necessary path to understand the meaning of life."

Yang works with people of all ages and learns from each one of them. "Most of my clients suffer from anxiety, depression, and relationship issues. I tend to focus a lot on emotions because they connect

with our neural system, our bodies, and our memories. When emotions become too intense, they become the master and we become the dog." However, Yang stresses the importance of love and compassion. "Buddha's Ultimate Truth is that everything changes and there is only now. The other thing that goes hand in hand with change is that, when it happens, love and compassion become a part of it."

When asked about the Tibetan amulet hanging from his neck, Yang rubs it as if for good luck. "This was given to me from a friend to ward off evil demons inside, to get rid of that voice that always judges and criticizes us," he says. "I often tell my clients that if they want to live a happier life, they have to, no matter what, not let that voice in their head take over."

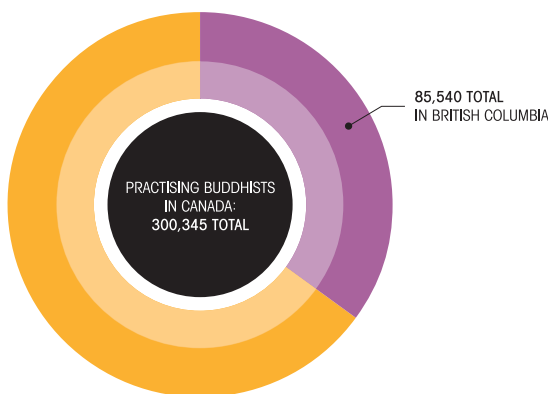
Kai-Lin Yang is someone who found his connection to spirituality amid the clamour of the city. While helping his clients achieve a happier life, he established his place in the world with a contemporary take on divinity.

I often tell my clients that if they want to live a happier life, they have to, no matter what, not let that voice in their head take over.

Bettina Rothe is a mother of two with rich auburn hair and a warm smile. Her place of worship is the dance floor. There she transcends rigid ways of thinking and expresses her individuality and freedom through the movement of her body.

Raised just minutes from the Berlin Wall in Germany, Rothe grew up hardwired for success. "My upbringing was very academic, very political. My father was from East Germany and both of my parents were children of the war. I grew up as a go-getter. You go figure out the system and make the system work for you. From a very young age I was programmed to achieve, and that life just didn't work for me."

After studying Psychology, Rothe traveled to California to further her studies at Esalen Institute, a community and retreat center focusing on the union between psychology and spirituality. Here she met the late Gabrielle Roth, a teacher she credits for changing her life. "Gabrielle believed that spirituality is not something we do in the closet; it is something we live and breathe



Buddhism has come a long way since Gautama chose to walk away from a life full of luxury to discover the road to human happiness. Over 300 million people identify themselves as Buddhist, making it one of the largest religions in the world behind Christianity, Islam, and Hinduism. Countries with the largest national Buddhist populations

include China, Japan, Thailand, and Vietnam. Buddhism has found ground in Canada, according to reports from the 2001 census by Statistics Canada, which stated 300,345 people are practising Buddhists in the country, or roughly one per cent of the population. Of that small group, 85,540 live in British Columbia.

Bettina Rothe left an academic upbringing in West Berlin to pursue a future in dance in Vancouver. Her place of worship is the dance floor.





and we become. We become the teachings; we become the offerings. Her approach really spoke to me.” In the late 1970s, Roth devised a practice based on erratic dance movement that she named the *5Rhythms*, an exercise of the mind, body, and soul. Loosely based on Buddhist meditation principles of breathing and mind-body connections, the program puts the body in motion in order to reconnect with the spirit. When the five rhythms—flowing, staccato, chaos, lyrical, and stillness—come together it is called the Wave, a perfect union of the mind, body, and soul.

“The idea with *5Rhythms* is to get out of thinking, because thinking is linked to a very linear way of being, linked to judgments and concepts and systems. The body is timeless and completely in the present moment,” says Bettina Rothe. “We work with big sound systems and electronic music that enable people to get into those alternate states of consciousness. We are a group of people moving together, breathing together, and crying together.”

Upon coming to Canada in 2000 with her husband, Rothe was unable to work for the first two years while her immigration was finalized. So she sought to create a community of her own, one connected through

Spirituality is not something we do in the closet; it is something we live and breathe and we become.

healing and dance. “We started out with one man in 2001, and now our group in Vancouver is massive.”

Rothe’s way of life is deeply rooted in Buddhism. “The first thing I do in the morning is meditation to centre myself between heaven and earth, in a vertical way, to bring myself back into my own body. I need to start the day knowing that my heart is there; I’m grounded. I’m present and hopefully not stressed out.”

Bettina Rothe, when asked what advice

she would have for someone wanting to start a spiritual journey, replies with passion: “I think a lot of people have a big threshold or landmark on what they perceive spirituality is. Start exactly where you are, and start right now. Spirituality is going for a walk and noticing the bird sitting on the tree and just being able to be with that. It is being able to recognize what moves through you at the moment and taking full responsibility and ownership of that.”

Sheila Pan is the owner of Panz Veggie on Hornby Street in Vancouver. A Taiwanese-born chef, Pan chose to open one of the first Asian vegan restaurants in the city in March 2010. After growing up in the food and beverage industry, Pan brings her own experiences and flavour to Vancouver.

Melodic traditional music flows through the restaurant as Pan prepares for the day. A Buddha statue greets guests as they arrive and, for Pan, serves as a reminder of peace and tranquility. “Personally, I wanted to be with my belief

OPPOSITE Sheila Pan has been offering delicious vegan cuisine to her guests for the past three years at her restaurant Panz Veggie in Vancouver.

and with my God at all times. There are moments where I lose control for sure, but when I look and see him, I snap out of the state that I shouldn't be in. I ask him to help me to do better and overcome any hardships that I encounter."

Pan attributes the opening of Panz Veggie to destiny. "I was brought up by my father in the kitchen. I remember working in his restaurant Shanghai on Robson Street in the 1970s. It's very funny because since his passing six years ago, all of the technical skills he taught me are coming back. It's amazing how our brain keeps all of our memories. We don't forget things." Pan smiles, "I've never operated a restaurant and never managed people before, so where do I get all these skills? Then I realized that everything that my father taught me has led me to exactly where I am today."

When asked what her most popular dish is, Pan answers: "The bestseller is the Buddha's Feast." What is interesting about this meal, and her entire menu in general, is that Pan does not use garlic, onions, shallots, leeks, or chives in any of her dishes. "In Buddhism there are spirits all around you, and those five ingredients chase away the good spirits and attract the bad ones. Garlic gives you an aftermath aura," she says with a laugh. "You smell like a skunk."

Typically, Buddhist cuisine advocates vegetarianism, as it follows the teaching of *ahimsa*, meaning "to do no harm." With *ahimsa*, one respects all living beings, so using meat products is generally condemned. However, Pan insists she does not specialize in Buddhist

cuisine and that the food she offers is for everyone. "I respect everyone's beliefs. If you would like it to be Buddhist, sure, make it Buddhist. I am Buddhist. But if you want to make it a healthy, natural meal, then that's the way it will be."

Sheila Pan stands tall for a woman of petite stature and has a positivity about her that radiates light. While vegan food may not be everyone's cup of tea, Pan's kind smile and story beckons customers from all over the city to try their hand at this truly unique experience. In its three years of operation, Panz Veggie remains a staple on Hornby Street, and Pan could not be happier in what she calls "home."

Buddhism has greatly evolved since Siddhartha Gautama overcame Mara's temptations and chose to seek human happiness. Though the modern world may be becoming more secular every day, many North Americans are integrating faith into their careers, transforming tradition and spirituality into a hybrid of new and old. Each day Kai-Lin Yang begins a dialogue with his clients, helping to alleviate their anxiety and depression through inspiring counsel. Every morning Bettina Rothe meditates before making her way into the studio to instruct a rhythmic dance exercise that sets spirituality in motion. Across the city Sheila Pan makes her way to Panz Veggie, hoping to provide an authentic vegan experience to entice locals. Three Canadians, three Buddhists, and three professionals, all live and breathe Buddhism each day by incorporating aspects of the religion into their trade. ■

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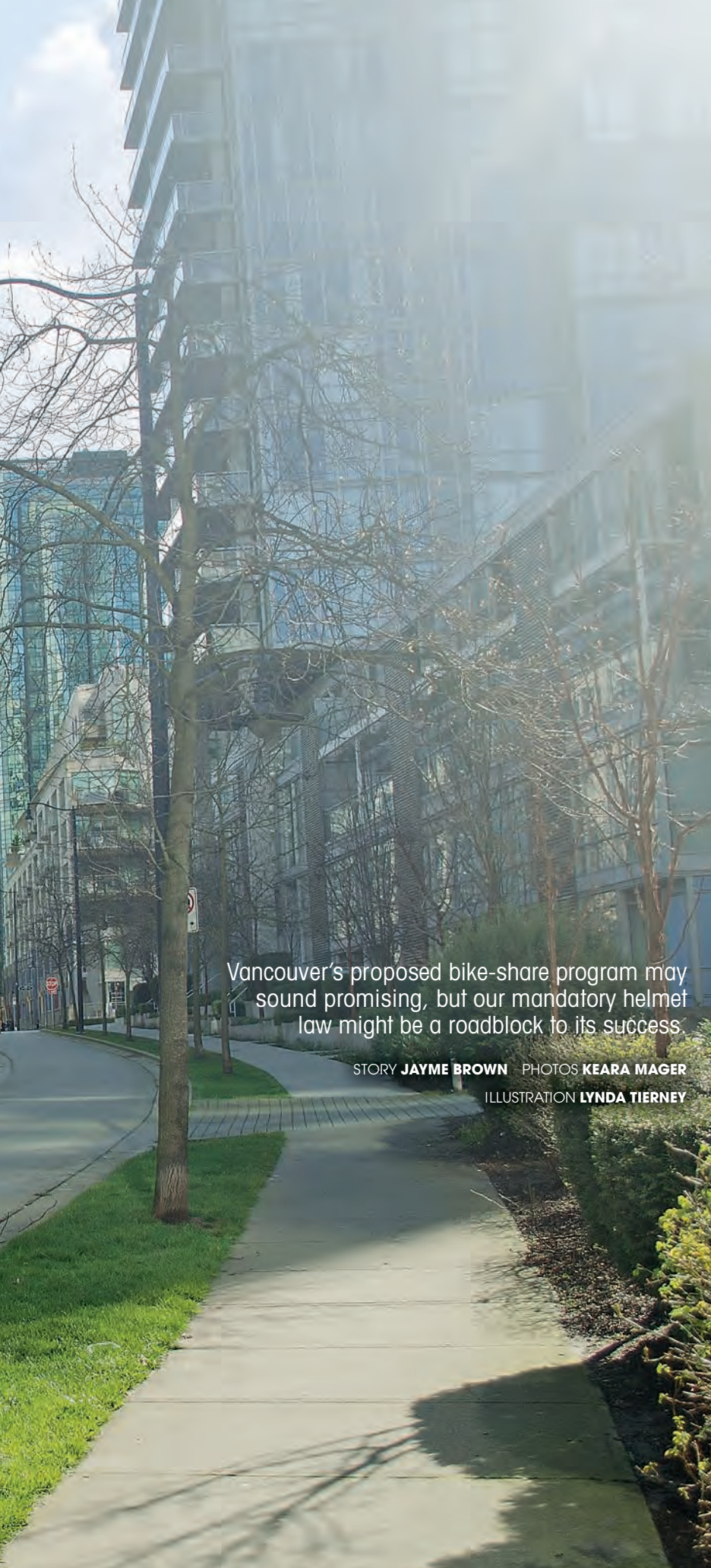
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Vancouver's proposed bike-share program may sound promising, but our mandatory helmet law might be a roadblock to its success.

STORY **JAYME BROWN** PHOTOS **KEARA MAGER**

ILLUSTRATION **LYNDA TIERNEY**

DIFFERENT FOLKS SHARING SPOKES?



Imagine this: Vancouver's downtown core is bustling as usual but with fewer cars on the road and more cyclists. You see bikes parked in stations every couple of blocks. People swipe their cards and unlock bikes from the station, while others return bikes after completing their trip. You watch as business people speed by, late for a meeting across town; commuters bridge the gaps between modes of transit; and tourists casually pedal around, taking in the sights of the city. Vancouver's newest form of public transit, the bike-share program, is in full swing.

Vancouver will soon be added to the growing list of cities with a public bike-share program. The city is currently in negotiations with Portland-based operator Alta Bicycle Share Inc. to bring the program to Vancouver in the summer of 2013. Bixi, a public bike-share company from Montreal, will be a sub-contractor of Alta and will provide the bicycles and stations. The



SHOWN HERE

One of Melbourne's many bike-share stations. Each bike is typically used only once every four days.

BELOW Automated helmet vendors allow Melbourne bike-share users to comply with the city's mandatory helmet law.

Photos by Peter Halasz

program is proposed to have 1,500 bikes at 125 stations throughout downtown Vancouver and its metropolitan core area, with the system boundaries currently set at Broadway, Arbutus, and Main Street. The stations would be placed every two to three blocks, accommodating approximately 20 public bikes each. The program is designed for short one-way trips and the pricing structure reflects that. If Vancouver's program mimics Toronto's, on-demand access fees would start at no fee for the first 30 minutes, with the user being charged \$1.50 for up to 60 minutes; subscription fee options range from a 24-hour fee of \$5 to an annual fee of \$95.

The city of Vancouver is looking to reap the benefits of a public bike-share program as it offers a low-cost transit option and an alternative to driving. The program could improve connectivity and flexibility within the transit system without the added responsibilities of bike ownership. Economically, cycling increases business exposure because riders are travelling slower and are more likely to stop and shop with the money they save on transit. The program has shown significant benefits for the environment as well. Montreal's program, run by Bixi, has saved over 1,360 tonnes of greenhouse gases since its launch in 2009. Lyon, France rivals that with an estimated equivalent of 8,436 tonnes of CO₂ pollution saved since its 2005 launch.

Even though bike sharing has been around for over 40 years, France is recognized

as kick-starting the phenomenon with the launch of its successful program in Lyon in 2005. Other cities followed suit, and programs soon became common throughout Europe. Public bike-share is no longer just a European thing. The number of programs worldwide has exploded in recent years: from 60 in 2007 to almost 450 today. Bike-share programs can now be found in Boston, Ottawa, Denver, and many other cities.

While most bike-share programs around the world have been successful, two Australian cities, Brisbane and Melbourne, have not done so well. Since their 2010 launch, both programs have encountered lower ridership than initially anticipated. Brisbane's program, operated by CityCycle, recently announced its two hundred thousandth ride. This is impressive until you do the math: the program is used about 600 times a day and has 2,000 bikes, meaning the chances of a bike being used is only about once every four days. Melbourne offers approximately 600 bikes through its program operated by Alta Bicycle Share Inc., the same company currently in negotiations for Vancouver's program. The program had its best day of use during the Australian Open in January 2012: 733 rides were taken that day, just over one ride per bike. Average daily use often drops to a third of that number.

Various reasons have been named for Australia's failing programs. However, recent studies have shown it comes down to the same thing: mandatory helmet laws.



In a recent survey by the Centre for Accident Research and Road Safety-Queensland (CARRS-Q) in Melbourne, over 60 per cent of respondents cited helmet restrictions as the primary reason stopping them from using the program. Focus groups held in Brisbane showed similar results: people described the mandatory helmet law as their reason for not using the program, and also felt the need for a helmet reduced the spontaneity often associated with bike sharing. Similar issues could threaten the bike-share program in Vancouver.

Erin O'Melinn, Executive Director at HUB, formerly the Vancouver Area

Geoff Sharein and local bike rental shop owners are raising concerns about how the bike-share program will affect their businesses.



Cycling Coalition, speaks enthusiastically about everything related to cycling, including the potential bike-share program. When asked about HUB's opinion on the mandatory helmet law, she sighs, nods her head, and then smiles. It is obvious she has been asked this many times before. "We encourage and support the use of helmets. However, we believe adults should have the right to choose whether they would like to wear one or not." She continues by saying that HUB "would like to see the emphasis shifted away from helmet use to things that actually increase the safety of cyclists such as better infrastructure and cycling education, which are much bigger pieces in the overall safety of cyclists." HUB's opinion cannot change provincial law, so the topic shifts to the effect the mandatory helmets may have on Vancouver's bike-share program. "I don't think it's a showstopper," O'Melinn says, "but most large cities don't have a mandatory adult helmet law. It adds a different level of complexity here in Vancouver."

One of the biggest things O'Melinn stresses is the need for an integrated helmet solution. Unlike the programs in Australia, HUB wants to see helmets be as accessible as possible. "It's great to be able to learn from different cities like Melbourne, which has helmet vending machines and partnerships with convenience stores," O'Melinn says, "but it's not as accessible. It's two separate transactions." The success of Vancouver's program could come down to the innovation of helmet distribution by the manufacturers

and system operators; "They can't just take what they have done in the other cities and plunk it into Vancouver."

Vancouver's city council is aware of the issues surrounding B.C.'s mandatory helmet law but is optimistic about the possible outcome. Councillor Heather Deal is Vancouver's liaison to the Active Transportation Committee. She says, "The provincial helmet law presents a challenge, but we know that even cities without laws are looking for helmet options. I think that an effective solution could be picked up

They can't just take what they have done in the other cities and plunk it into Vancouver.

elsewhere." When asked about any of the operator's plans or solutions to the helmet problem, Deal says she has "seen options, but not a proposed solution yet." She also mentions that council understands the solution must be integrated to avoid any problems similar to Melbourne's.

Mandatory helmet law aside, Vancouver's bike-share plans may have another challenge ahead of them: the effect on local bicycle rental businesses. Vancouver rental shops do not like the horror stories they have heard from programs in Montreal and Ottawa, and they are not staying quiet about it.

Spokes Bicycle Rentals sits close to the entrance of Stanley Park, its double doors

propped open, inviting tourists and locals to take a spin on one of their many rental bikes. The radio plays in the background and a bike mechanic rummages around the shop as Geoff Sharein sits in his office. Sharein, Product Manager at Spokes, has major concerns about the bike-share program and has rallied other bike rental shops in the downtown area together, hoping to have a stronger voice at city hall.

When the possibility of a bike-share program appeared on the radar in Vancouver, Sharein began contacting bike rental shops in other cities who have faced the same problem. One rental shop owner in Montreal had advice that resonated: "He said bike-share is going to be the biggest challenge that my business ever faces. If he had to do it all over again, he would have focused really strongly on getting all the shops in the area together to be more of a presence at city hall," says Sharein. With that advice, he and local bike rental shop owners started to think of what they could suggest to the city to avoid being run over by the bike-share program. The rallied rental shops went to city hall with three solutions that could mitigate some of the damage to their businesses without hurting the bike-share program. "We wanted to see the rate structure skewed a little bit. The price is absurd," Sharein says, speaking of the projected Vancouver prices based on a current program in Toronto. These current prices could give tourists incentives to use the program instead of renting a bike, as

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it would be significantly cheaper. Their second solution was to keep the stations off of Denman Street, where most of the city's bike rental shops are located. Sharein stresses the third solution the most: keeping the bike-share program out of Stanley Park. "It's absolutely the nucleus of what all these shops do," he says, emphasizing "it's the bread and butter for all of us. If they want to stick a bike-share station at this end and on the English Bay side, we're as good as done."

Despite his voiced concerns, Sharein and other bike rental shops owners are not against the idea of a bike-share program. Sharein mentions, "We're in the business of cycling, and anything that improves the rate of cycling in Vancouver is probably good for us and the bike industry overall. The idea, if executed properly, has demonstrable benefit for the city, but it's up to the city to be very careful and not destroy small businesses."

It is evident that Sharein has done a fair amount of homework on bike-share programs, as he mentions Melbourne and Brisbane when the mandatory helmet law is brought up. Comparing the way bike rental shops deal with helmets to the way that the bike-share program may deal with them, he notes "the biggest hitch is really that a person is going to be walking up to a vending machine, and it's going to be spitting a helmet out for them. What happens if your helmet is too big? Or if it doesn't really fit?" He laughs, and then adds, "Is there going to be any elegant way to stick that helmet back in the machine and get one that does fit? Here, you're dealing with a person at a counter. When the helmets come back, it's a real person who is checking the helmet for damage and who is sanitizing it. I don't see any way the bike-share program can do that."

With the future of Vancouver's bike-share program in their hands, Alta Bicycle Share Inc., Bixi, and the city have a long road ahead of them. If a middle ground can be found, one where both bike renters and a bike-share program can work alongside each other, an entire industry can be saved. The biggest risk the city faces is launching a program with a mandatory helmet law in place. However, if the operator is innovative in integrating helmets into the program, they might be able to avoid turning out like the bike-shares in Melbourne and Brisbane. If all goes well, Vancouver's downtown area could be bustling with bike-sharing, helmet-wearing cyclists this summer. ■



Aging with UNCERTAINTY

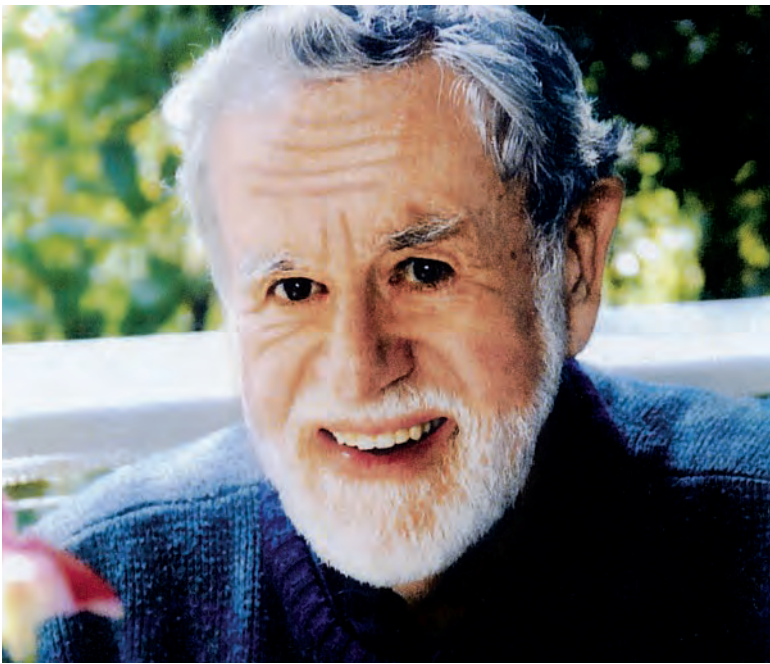
After decades of living out of the closet, an aging LGBTQ community could go back into hiding when they seek out assisted care. Local LGBTQ advocacy groups propose a unique retirement solution that celebrates the city's diversity.

STORY **JANET FILIPENKO** PHOTOS **SHAWNA WAJZER**

Jack Hallam is not an average senior citizen. He is an active animal rights supporter, a proponent of Dying With Dignity (an organization advocating end of life choices), and a committed philanthropist. When asked about his life, Hallam recalls events with keen detail and refreshing honesty; his voice is strong and confident.

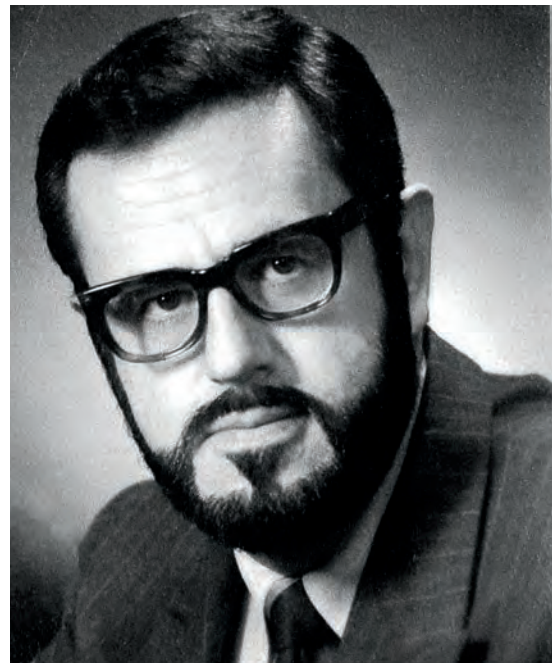
Behind bright eyes, a snow-white beard, and a devilish sense of humour, Hallam is also something else. He is gay.

Growing up in Toronto, Hallam completed an honours degree in Biology at the University of Toronto. After a year in London, England, working briefly for an aquarium while teaching biology at a



LEFT Though he called Toronto home for much of his life, Hallam now resides on Salt Spring Island, B.C.

RIGHT Pictured here in 1975, Hallam helped pave the way for the gay rights movement in Canada.



grammar school, Hallam returned to the University of Toronto to complete a PhD in Zoology. It was upon his return from England in the winter of 1955 that Hallam came to accept the nature of his sexuality. For the first time in his life, Hallam joined in the gay rights conversation and surrounded himself with like-minded individuals.

In the early 1970s Hallam began to attend meetings held at the university conducted by the Community Homophile Association of Toronto (CHAT). His friends organized the start of *The Body Politic*, Canada's first gay publication, later replaced by *Xtra*. Both publications played a major role in shaping Canada's LGBTQ community. Despite the legalization of homosexuality in Canada in 1969, Hallam was arrested in 1970 and falsely accused of "counselling to commit an indecent act" with an undercover police officer. After a preliminary hearing and a three-day trial in February of 1971, Hallam was acquitted.

The LGBTQ community in Toronto endured a decade of brutal police raids and harassment culminating in the infamous bathhouse riots on February 5, 1981. Over 250 men were arrested in gay bars and bathhouses in an attempt by the government and police to drive the establishments out of business. The campaign came to a grinding halt as the gay community and its supporters gathered in the streets in protest of police action.

Hallam now lives on Salt Spring Island in British Columbia—a liberal community and safe haven for LGBTQs who can be "out" without much fear of open homophobia. Yet at 84, despite living in an accepting community, Hallam is still resistant about going into a long-term care facility. "I would hate to go into our local nursing home because we're always going to be a minority," he says. "Maybe in Vancouver and Toronto acceptance has gone forward enough that people wouldn't run into any open bigotry. There would still be some straight people who were uncomfortable though."

The 84-year-old recently bequeathed a sum of

money to Omar Khadr—a captured terrorist at the age of 15—to help fund Khadr's education once his prison sentence is complete. Hallam garnered some media attention and a mixed public reaction after writing a letter to *Maclean's* regarding the bequest. In the letter Hallam said, "I am sure Omar Khadr would not approve of me: a gay, atheist, octogenarian, retired zoologist." From this disclosure of his identity, Hallam received an email that stuck with him. "I got a long email from

The generation that fought hardest to come out is going back in.

—*Gen Silent* (2011)

a guy in Peachland: 86 and he has never come out. He lives in a small community of 600 and he says he's always looking over his shoulder wondering what they're whispering about him," said Hallam.

Hallam and the man from Peachland are not alone. According to the recent Statistics Canada report in September 2012, the number of people aged 65 and older surged 14 per cent over the past six years to nearly five million. Moreover, the report marked a drastic increase in the number of people identifying as being in a same-sex relationship: up 42 per cent to just under 65,000 couples. These measurements show a growing demographic.

Potential challenges associated with aging are likely a shared experience for many, but the challenges for the LGBTQ population can be magnified. The tagline of the 2011 documentary *Gen Silent* by filmmaker Stu Maddux may have said it best: "The generation that fought hardest to come out is going back in." As a group, they are less likely to have children who can provide care or aid in decisions involving financial or health matters. Elderly LGBTQs may not have supportive relationships with their families at all due to their sexual identity. Many have come out later in life after living as heterosexuals and have families that they are now estranged from. An aging LGBTQ population may be less likely to trust the healthcare system, as

homosexuality was considered to be a mental illness by the Canadian Psychiatric Association until 1982. They may also be less likely to trust police in times of crisis, as was Jack Hallam's case in 1970. A combination of these circumstances can lead many LGBTQ elderly people back into the closet in long-term care settings. The fear and vulnerability, real or perceived, of trusting strangers with the most intimate details of life can lead many elderly to isolate themselves and hide their identity.

This isolation can be more of a concern for seniors who are newcomers to Canada. While the LGBTQ community in Canada has the right to marry, many countries around the Pacific Rim do not have basic laws prohibiting discrimination based on sexual orientation. In some countries, homosexuality is a punishable offence by law. For those coming to Canada from these countries, the newfound freedom can be a mixed blessing. Dr. Brian O'Neill, an associate professor and Chair of Field Education at the University of British Columbia's School of Social Work, published a study in 2010 on the challenges faced by lesbian, gay, and bisexual newcomers to Canada. "People could feel that within their own ethnic community it would be very unacceptable to be gay. Then on the other hand, when they would go to 'mainstream' gay places, some of them felt marginalized based on their ethnicity. So they feel isolated in the 'big gay world' and they feel isolated in their home communities. They lose where they came from, and then come here and still feel isolated."

Dara Parker, Executive Director of Qmunity, also recognizes the added complexity of gay seniors who are newcomers to Canada. Qmunity, Vancouver's LGBTQ resource centre, runs the Generations program, which offers community development programming and diversity training, as well as advocacy for LGBTQ older adults. "Within a marginalized group, there are people who are further marginalized—people of colour, people with disabilities. Unfortunately, we don't have a lot of ethno-cultural diversity within our users of the Generations program. One of the barriers, especially for newcomers to Canada, would be language. Even not knowing the language of LGBTQ culture would be an added challenge."

The concern about isolation is echoed by Plum Living, an LGBTQ-friendly Vancouver-based business that provides home health care support. "I think isolation is the primary concern for an aging LGBTQ

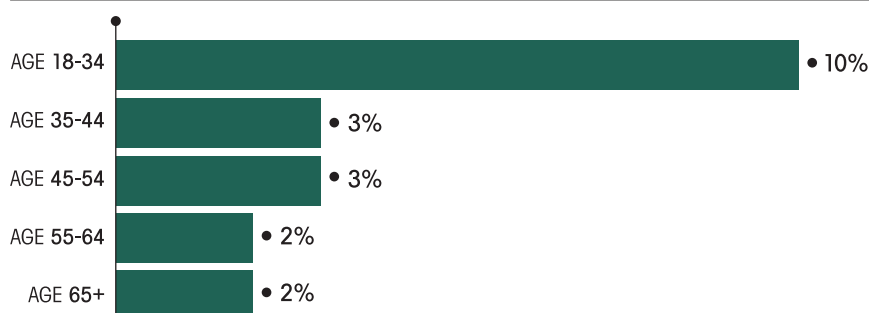


ABOVE Concerned about an aging LGBTQ community, Dean Malone and his partner founded Plum Living in 2006 to provide home health care support.

population. People aren't accessing support in health care and are really alone. On our intake forms, most of our clients can't identify someone for us to call should they become very ill or die," says Dean Malone, CEO of Plum Living. RainbowVision Vancouver, an extension of Plum Living, has proposed the creation of a progressive-living community catering to the needs of the LGBTQ community and their friends, families, and allies. The response, however, has been smaller than expected. "People aren't getting older," says Malone sarcastically. "They aren't accessing help until they're a wreck. Getting older is always somebody else other than 'me.'"

Opinions about an LGBTQ-centred retirement community are mixed even from within the community itself. "My hesitation is around the philosophical underpinnings of integration versus cultural exclusion," said Dara Parker of Qmunity. "I think that the projection of a queer-centred facility is a good one, but not to the exclusion of others. I think it will only work if allies are invited."

Malone recognizes the importance of a place where LGBTQs can be safe and have services that are responsive to the unique needs of the community. "There are those who think it's about sequestering



Younger Canadians are far more likely to say they are lesbian, gay, bisexual, or transgender than older Canadians, with 10% of those aged 18 to 34 answering the question with a "yes," compared to the 2% or 3% in the four older age categories.

1969

Pierre Trudeau (Justice Minister and Attorney General of Canada) introduces Bill C-150, which decriminalizes homosexuality in Canada.

2005

On July 20, 2005, Canada legalizes same-sex marriage nationwide.



Jack Hallam is a long-time philanthropist and an active supporter of animal rights. Photo by Shari Macdonald/ Gulf Islands Driftwood.

us away from the rest of the world, but it's not true," he says. "We just happen to live in one building. It doesn't mean we're locked in. It doesn't mean straight folks don't come and spend time with us, and it doesn't mean that our allies don't live there with us. There are always nasty comments like 'Well, why do they need it?' And my response is: 'Queer folks just haven't done it yet.' The Jewish community has done it and the Greek community has done it—no one questions it if golfers want to have a retirement community together. So all types of people with similar interests or perhaps similar culture come together. We're just another community that's thinking of getting older. As you get older, no matter what community you come from, usually you

When people talk about older adults, it's always about someone else; but I guarantee you, it is you and I, and we are going to face the same things.

like to have things around that are familiar and that you have a shared experience with. So why wouldn't we? Why couldn't we? We're just another group of people."

Karen, a retired therapist and out-lesbian since the late 1970s, sits with her arms folded in a teak-framed chair, her legs crossed and propped up on a footstool. Her apartment is close to "the Drive"—an LGBTQ-friendly Vancouver neighborhood—and is bright and comfortable with a stunning view of downtown. Books are piled high on the coffee table, most of them about spirituality and various religions. "I think it's a really good idea," says Karen about a queer-centred retirement community, "at least at this time in history. I think there are a lot of people who would only be comfortable in a place like that." She proposes, "It would also be an important stepping stone to other retirement communities becoming more open and conscious and educated on the subject. It's heartbreaking that people feel like they have to go back in the closet at the end of their life."

The needs of an aging LGBTQ community may be unique, but one thing is universal: we are all aging. In a society obsessed with the preservation of youth, there seems to be a general denial about growing old. Dean Malone warns, "When people talk about older adults, it's always about someone else; but I guarantee you, it is you and I, and we are going to face the same things." ■



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Like many countries in the world, Canada depends on Filipino nannies to offset its lack of a national child care system. Mother and nanny Marilou Tuzon looks after Canadian children in order to take care of her own, sacrificing time with her family to stay employed overseas.

STORY **JANIS LETCHUMANAN** PHOTOS **JAMES McCRON**

Marilou Tuzon stooped to put fuzzy mittens on a four-year-old blonde, blue-eyed little whirlwind of pink. Leaving a Vancouver community centre, both Tuzon and her “little buddy” called out goodbyes to their friends—other Canadian kids and the Filipino women in charge of them. Tuzon pulled on her own hood against the wind and, hand-in-hand, the two began the four-block walk to a treat of White Spot chicken nuggets and chocolate ice cream. As much as she enjoyed this moment, Tuzon

missed spending time with her own four little whirlwinds growing up apart from her across the Pacific Ocean.

In Vancouver, seeing a Filipino nanny hard at work is almost as common as seeing someone toting an umbrella. Without a national child care system, hiring a live-in nanny from overseas is one child care solution for Canadian women who choose to return to work after having children. Filipino caregivers are in especially high demand. With approximately 4,000 Filipino temporary workers in



Filipino nannies like Marilou Tuzon are sought after as caregivers because of their high level of training in social work, teaching, and nursing.

Metro Vancouver alone, they are a familiar part of the city's culture.

The Filipino phenomenon is nationwide. The majority of all foreign workers currently living in Canada come from the Philippines. Martha Scully, the founder and owner of online nanny database CanadianNanny.ca sees this trend playing out in her business. "Of all the nationalities we have of overseas nannies, Filipinos are number one for sure: more than double any other nationality," says Scully.

Canada may prefer Filipino caregivers, but so does the rest of the world. The Philippines is the world's largest exporter of labour. Ten per cent of the Philippines' population, approximately ten million people, live and work overseas, and there is a constant demand for more. The majority of Filipino temporary workers live in the Middle East and other parts of Asia, while up to ten per cent of overseas Filipinos work in Canada.

Rosemarie Edillon, Director of National Planning and Policy Staff for the Philippines' National Economic and Development Authority, recognizes the migration of Filipino workers as a matter of supply and demand. "In the Philippines we have a very high level of human capital. And in other parts of the world countries are at an economically stable stage of development but don't have as much human capital."

In other words, the Philippines have people willing to work, and developed countries have money and are willing to pay. Much of the money made by overseas workers is faithfully sent home as remittances, enabling the Philippines to stay economically afloat while

many of their educated citizens leave the country. Remittances create up to ten per cent of the Philippines' GDP (about 22 billion CAD), making it the second-largest source of foreign capital for the country.

Parents love Filipino caregivers in part because most come to Canada with additional training like nursing and teaching—skills that would cost more to hire from a Canadian nanny. "So that's part of the appeal," says Scully. "Parents can get someone who is actually a nurse living in their home and pay them close to minimum wage."

Most Filipino caregivers come to Canada with additional training like nursing and teaching—skills that would cost more to hire from a Canadian nanny.

Apart from additional training, Canada's love for Filipino caregivers is tied to Filipino culture. "We learn from our families at a very early age to respect everyone," explains Adelina Deloeg, a Filipino who worked the majority of her 17 years in Canada as a nanny. "That is what was put in our minds and hearts, and that's what we have to do from generation

to generation. When you are growing up, everyone is caring for you—parents, uncles and aunts, all the extended family—and if we don't have anything, everyone shares."

However, turning this caring into a commodity has a dark side that nanny Marilou Tuzon knows personally. As a social worker in the Philippines, she could not afford the medicine her husband needed when he was diagnosed with cancer in 2001. That same year, at the age of 37, she left her four kids, ages three to thirteen, with her husband and his family and took a job as a nanny in Israel to support them. Tuzon furrows her forehead



and looks down as she explains, “The situation was really tough for me. I didn’t want to watch him die without medication, and I didn’t want to see the kids starve.” For many Filipino nannies, homesickness is the greatest battle. “I became really numb. I needed to do this, so I didn’t think of myself anymore; I just thought about them.”

The transition was hard on her kids too. After Tuzon left the Philippines, her seven-year-old daughter always seemed to be sick. Trips to the doctor never revealed any problems, and doctors would send the little girl home with her relatives, saying, “She really misses her mom.” Geraldine Pratt, a Feminist Geographies professor at the University of British Columbia and author of *Families Apart: Migrant Mothers and the Conflicts of Labor and Love*, has spent 18 years researching the impact of overseas working mothers on their families at home in the Philippines. Pratt says what millions of Filipino children experience, we would classify as trauma.

Tuzon says with a small laugh, “Eventually she got used to it. And then started to say, ‘Buy me this, buy me that.’ I was sending a lot of money home for school and food and extras. I think as a mom you try to compensate for your absence.”

After two years in Israel, Tuzon applied to work in Canada under the Live-in Caregiver Program (LCP), which allows nannies to apply for permanent residency after two years of full-time

caregiving work. She chose Canada because the LCP made the process of sponsoring her family to join her easier than it was in other countries. “My hope was that if my husband passed away, at least then I could try to be with the kids,” she explained.

Tuzon moved to Vancouver in 2004, and three years later had just begun the process of applying for her family’s visas when she received a call from her husband. The cancer was spreading and he had been given two months to live. Knowing she wanted to be with her husband for his last two months, Tuzon quickly did the hard work of finding another nanny to fill in for her while she was gone. She got her papers in order and was on a plane to Manila in four days. Tuzon was on that plane when her husband died.

“I was so mad,” Tuzon says without apology. “I questioned God for that. I just wanted to see my husband and talk to him, and it didn’t happen. It took time before I

accepted there was nothing I could do about it.” Tears still mist her eyes as she talks about it five years later.

Returning to the Philippines was not what she had hoped either. “I was no longer connected to my kids. The children were not open to me. I was away from them for a long time, and we didn’t get used to each other.” She came back to Canada to continue working on her children’s visa papers and to keep sending money home, but life was not easy. “There were times I just wanted to curl up in a ball in the corner and cry, but you cannot do it because you have to go out and work.”

*There were times I just
wanted to curl up in a ball
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but you cannot do it
because you have to
go out and work.*



SHOWN HERE Tuzon takes a moment to reflect on her decision to leave the Philippines and work overseas.

BELOW Tuzon in Manila at eight months old.

Hundreds of thousands of families in the Philippines face conditions similar to Tuzon's family. Women, mostly mothers—when faced with husbands who are sick, have died, or have gone to work overseas themselves and stopped sending money—set out to find a better life. They accept work in other countries, leaving children in the care of relatives. While the children may be cared for materially, “It’s still not the same as when a parent is there to look after the kids,” says Edillon, who worked with the Philippines’ government to study the impact felt by children left behind.

Pratt, in an interview with *Society and Space*, shares her own research: “What we find is that temporary labour programs are not so temporary. Families are separated for seven to eight years on average, and the effects reach into the next generation.”

Almost 20 years ago the Philippines’ government recognized the impact overseas deployment was having on Filipino families and tried to limit the amount of people working out of country. However, the initiative never gained traction due to the economy’s reliance on remittances.

Once reunited in Canada, families often do not fare better than when separated. The transition is tough. “When it was just me in Canada, my life was work, work, work, and save money to send home,” Tuzon explains. “When my kids came here I had to

balance spending time with them, and I still had to work hard. We didn’t get along. We barely knew each other.”

“Many of the children of domestic workers fare poorly in Vancouver after they migrate to join their mothers,” says Geraldine Pratt. Her research shows, like many immigrants, Filipino children

and youth experience displacement and feel like they do not belong. Filipino youth in Vancouver drop out of high school more than all other non-Aboriginal youth. In fact, Pratt found that Filipino children who immigrated between the ages of 12 and 16 ended up with lower levels of education and fewer job skills than their mothers.

As she reflects on the decision she made to leave her family, Tuzon has mixed feelings. “My kids would say, ‘Who told you to go? We didn’t tell you to go. You wanted to do it.’ It hurts me a lot. They wish I hadn’t gone. There were times that I wish I hadn’t gone, but now I think it’s still better than it would have been in the Philippines.”

These stories of strength and brokenness are inextricably linked with Canada’s own

story, one beginning to take a turn. When reports surfaced in the mid-to-late 2000s of Canadian employers taking advantage of Filipino live-in caregivers, Canada implemented stricter guidelines to insert more employer responsibility into the LCP. As a result, the numbers of those entering the program from





the Philippines has decreased since 2007.

Also, the Philippines' economy has begun to stabilize for the first time in 30 years. The country's GDP has increased at a faster rate than their gross national income since 2011. This trend is predicted to continue, which is a good sign the Philippines is becoming less dependent on remittances and developing a robust economy of their own. "For the first half of 2012, there were about a million people awaiting deployment," Edillon shares from the Philippines. "Now, that's already a big figure, but if you compare it with the same time last year, it's actually 35 per cent lower."

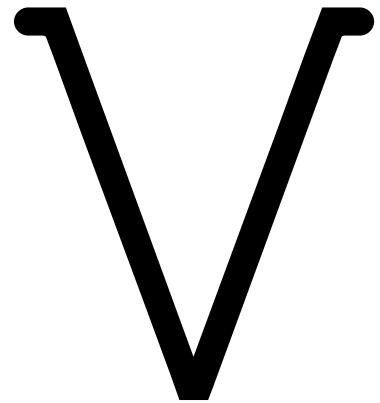
This past August, in light of their improving domestic economy, the Philippines' government initiated a five-year plan to slow

*If all goes as hoped,
the Philippines will
be able to switch
its focus to
trading commodities
rather than people.*

overseas deployment. Still in the conceptual framework and development stage, the initiative aims to provide ongoing education and training for Filipinos, as well as liaise with agencies to find and create work opportunities for already-educated citizens at home. If all goes as hoped, the Philippines will be able to switch its focus to trading commodities rather than people.

As Filipinos remain at home and Canada's supply of patient, loving Filipino caregivers dwindles, many Canadian families are left to ask, "Who will care for our children?" Without a national child care system, the options are limited. We may just have to invest in cultivating a patient and loving culture of our own. ■

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Cul



tural

GRAINS

Masa Shiroki is challenging traditional sake production by growing the first sake rice crop in Canada. With his combination of authenticity and innovation, he is crafting a rice wine that is truly Canadian.

STORY **REA GOSINE** PHOTOS **JOSH ESTERHUIZEN**



ABOVE Masa Shiroki stands proudly outside his shop, Artisan Sake Maker, on Granville Island.

Masa Shiroki is standing outside his shop, Artisan Sake Maker, on Granville Island demonstrating how to peel rice. It is a cool fall day, and the storekeepers around us in the Railspur District of the island are beginning to open their shops. First we pick a seed from the rice plant and try to remove the outer hull, or chaff, to get at the grain of rice inside. Shiroki deftly rolls the seed in his palm while explaining it takes a bit of practice to do properly. I clearly need to work on my skills, because I manage to drop my rice seed. Shiroki hands his over, and I see the hull of the seed was hiding a single grain of brown rice.

Rice plants are not something you expect to see, well, anywhere in Canada, but Shiroki likes a challenge. In 2010 he planted the first sake (pronounced sak-eh) rice crop in Canada in an attempt to make his sake 100 per cent local. He plans to start producing sake from his own B.C. rice in 2013. “I hope we have enough rice to do two batches out of the ten we do a year, which is enough to do 2,000 bottles. We have been using the sake rice imported from Japan. Hopefully it will be replaced by the Canadian-grown rice.”

We taste the rice, taking a moment to savour the sweetness of it. This rice is from plants brought from Shiroki’s crop growing in Abbotsford, B.C. The careful rice plant arrangement outside of the Artisan Sake Maker storefront serves two purposes: the first is decorative and the second is educational. The rice plants are wilting slightly now that it is fall, but their effect remains the same. “People will stop, look, and learn if they see the plants,” Shiroki says.

Traditionally, sake—commonly translated in English-speaking countries as rice wine—is produced once per year in Japan. Shiroki makes his own brand, Osake, by producing small batches throughout the year. Artisan Sake Maker opened its doors as the first Canadian sake house in



2007, and five years later it is only one of three. “I always get asked why I started doing this,” he says. “I was looking for something meaningful to do.”

Prior to his sake-making career, Shiroki did trade promotion work for small businesses with the B.C. government. When he retired in his late 50s, he began importing premium sake into Canada and set out to educate Canadians about Japan’s national beverage. “I noticed sake culture had not really been transferred correctly to North American culture. Japanese culture evolved from rice culture.

By focusing on it, I thought I would be able to convey some of the essence of the Japanese culture to the people in Canada. By making it locally, people will take more ownership. It becomes our sake, and it becomes a departure from their sake, which is made somewhere else.”

Artisan Sake Maker serves three purposes: commercial and retail sales, production, and education. Despite sake being available in North American liquor stores since the 1960s, many consumers

still dismiss sake without even considering it a wine. “Not only the wine snobs, who would absolutely not consider sake as wine, but also the general public who have a completely different notion of sake because it was promoted in the early 1970s as warm sake. It had to be heated and poured in a little cup, and you shot it down like a shooter. It doesn’t help to warm sake.”

People will be served sake in a wine glass and be surprised. It reinforces the notion that we are serving wine.

One of the features in the shop is a tasting counter where customers can sample three types of sake: *Junmai Nama Genshu*, *Junmai Nama*, and *Junmai Nama Nigori*. Store presentation is carefully considered. The sake is sold in Bordeaux red and white wine bottles. They also use Belgian beer bottles and French champagne bottles for some of their products. “Our presentation is quite a bit different from the conventional way of sake,” says Shiroki as he lines up bottles on the counter in front of him. He

LEFT Shiroki stirs up a batch of his in-house Osake rice wine. He plans to produce sake from his own crop in Abbotsford, B.C., this year.

RIGHT Eiji Oda bottles one of the non-alcoholic beverages made using SakeKasu.

adds International Standard Organization (ISO) approved wine-tasting glasses, used at all major wine tasting competitions, to the selection in front of him and says, “People will be served in a wine glass and be surprised. It reinforces the notion that we are serving wine. Immediately people’s thinking changes, and they will sip the wine and taste it instead of shooting it down.”

Worldwide consumption of sake has been increasing, as has the quality of sake produced. In Japan, however, production of sake has been declining since the mid-1970s. There are two basic kinds of sake: ordinary (the kind you should serve warm) and special designation, or premium, sake (served chilled). Artisan Sake Maker produces the latter. “The degree of milling is associated with the quality or grade of sake. It is based on how much the rice is milled.”



As Shiroki continues the tour, he talks animatedly about the rice he has grown. Currently the rice crop covers two acres and yields 1.2 tonnes of rice. I ask him if anyone told him he was crazy for trying to grow rice in Canada, and he laughs. “Yes, many said you have got to be crazy for thinking it.” It may be easier and cheaper to import rice, “but that doesn’t satisfy my curiosity.”

Shiroki and his employees are growing rice from seeds brought in from northern Japan. They are growing three varieties of rice. “The rice is not a prominent designer rice; it is recognized as a sake rice.” Shiroki travelled to Japan to learn from sake rice growers. The crop planted here in B.C. faced a lot of unique problems because it was a new crop to Canada. “Tonnes of problems,” says Shiroki with a rueful smile. “The weeds, the algae, and the aphids had never been heard of before in Japan. Through interaction with berry growers, corn growers, and dairy farmers, we picked up some information. Garlic concentrate works.”

There are three ingredients required to make sake: rice, water, and yeast. Producing sake in Canada gives it a different taste

than the sake produced in Japan—water is a huge factor. “Hard water makes a more full-bodied sake, soft water makes a lighter-bodied sake,” says Shiroki. “Water in Vancouver is soft water.” As for how using Canadian-grown rice will change the taste of OsaKe, that is something Shiroki and his customers will not know until spring, when the first batch of sake from the Canadian crop is produced.

I wanted to challenge the establishment. I also wanted to challenge sake’s limitations.

Until then, Shiroki has plenty to focus his attention on. In addition to the six types of sake he produces, there are other in-store products available. One of these is Artisan SakeKasu. Kasu, the leftover sediment or *lees* from the sake, is valued in Japan as a culinary ingredient for marinades and sauces. “I started focusing on that for two reasons. One is that I wanted to be sustainable. Secondly it is saveable, meaning you can freeze it and it lasts almost indefinitely.”

LEFT Artisan Sake Maker on Granville Island sells a variety of sake-related products.

RIGHT Breaking with tradition, Masa Shiroki’s sake is poured into a wine glass instead of the usual sake cups.

SakeKasu is a subsidiary role in the business, but Shiroki is always thinking of adding value. “We have restaurants now that serve our Kasu in concept dishes. We have vegan-friendly products, dressings, and two non-alcoholic beverages. We are always conscious of our audience.”

One new beverage Shiroki has created is *Mirai*. It is produced using traditional sparkling champagne methods that champagne makers in France use and is the first sparkling sake in North America. *Mirai* was created for two reasons: “I wanted to challenge the establishment. I also wanted to challenge sake’s limitations.” Shiroki named the beverage *Mirai*, which is translated as ‘future.’ Not only is it the name of his new product, but also the future is something Shiroki is considering. He is having fun, and his motivation is to “carry this down to a new generation. How do I leave a legacy?”

For now, the attention will be on the



Shiroki presents his final product: *Junmai Noma*, one of several varieties of the Osake brand.


rice crop and trying to convince the B.C. Liquor Control and Licensing Branch to change their regulations to include rice. The current regulations state that in order to qualify as a land-based winery, you have to produce grapes, other fruit, or honey. Shiroki believes the regulations can be changed; in the last ten years fruit winery makers got together and convinced the Liquor Control and Licensing Branch that fruit should be included. Additionally, in order to take advantage of B.C. tax incentives for locally produced wine, Shiroki needs to prove he can produce enough rice to make all his batches of Osake.

In his quest to provide Canadians with sake, Shiroki is aware of the differences in the ways alcohol is served in various countries. In North America the taste palate is different. "We always think about drinking culture in North America as food pairing. The food and the wine. There is no such culture in Japan until very recently." Canadians eat meat, cheese, and butter. He notes, "Their taste buds are different. And then the pairing possibilities become different too."


I ask Shiroki what he thinks of the other sake houses that have opened in Canada. He is thrilled with their progress

and lists the sake houses in both Canada and the U.S. He has had conversations with the majority of the houses that have started since his doors opened in 2007, and he finds it interesting that most providers are non-Japanese. "The more encouraging thing is when it is a non-Japanese person who takes interest and tries to go in. When they see my set-up they get less scared. They get more encouraged. They think, 'If he can do it in this little dinky place, then anyone can do it.' Hopefully this will [have a wide-reaching] influence on other people." Shiroki does not fear having competition. "I think they are an enhancement. I believe we need a critical mass in order to have a place in the market," he says. "Otherwise people would not have the chance to see or taste it. I really hope that one day you will see sake makers in every city."


Shiroki shares his motto: "authenticity with innovation." For him it has always been about culture. "Culture does not stay in one place. Culture evolves. Tradition is considered as something that is the status quo, but it is not. It has to evolve. And that is what becomes a new tradition. As I see the sake industry's demise [in Japan], I see the new tradition." ■



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REVIEWS

Vancouver's reputation for being a city of food lovers is reflected in this year's diverse restaurant reviews.



EL CAMINO'S

3250 MAIN STREET • LATIN AMERICAN STREET FOOD • REVIEW BY JIMMY LEITCH • PHOTOS BY DIANA WONG

FAR FROM THE LIVELY STREETS OF MEXICO CITY AND THE DESERT shores of the Peruvian coast is El Camino's, a restaurant paying homage to tasty and vibrant Latin American street food. The menu features that staple of Latin cuisine: tacos. El Camino's soft corn tortillas are similar to the five peso gems that sell on the streets and beaches of Mexico. One order gets you two tacos filled with your choice of pork, barbecued steak, fried Baja cod, chicken, or

rice, beans, and cheese. These little beauties are addictive and alive with robust hints of citrus and cilantro. They are best enjoyed with the spicy *salsa roja* or the spicier *salsa verde*. El Camino's small, one-page menu offers a healthy mix of meaty, vegetarian, sweet, and spicy dishes with portions to suit any appetite. Head over on a Tuesday to sample any two tacos for \$5. You will leave feeling full and in the mood for a swim and a sunburn.



THE GENERAL PUBLIC

3289 MAIN STREET • JAPANESE FUSION FOOD • REVIEW BY LYNDA TIERNEY • PHOTOS BY DIANA WONG

THE GENERAL PUBLIC'S INTENTIONALLY TACKY DÉCOR MIMICS THAT of its sister restaurant on Vancouver's West Side, The Eatery, but its mostly white art is appreciatively less overwhelming. The sushi rolls are delicious; their quirky English names and thorough descriptions also make them friendly options for the inexperienced sushi eater. The Round Table Platter, great to share, consists of seven rolls: The Cap'n Crunch, The Charlie Tuna, The Bob Marley,

The Erotica, The Devil's Tail, The Dragon, and the Ichi Roll. These offer a nice variety of eccentric, yet non-intimidating rolls. You will appreciate the modest size of the individual sushi pieces. Our table's favourite was the Devil's Tail Roll: a revamped dynamite roll with spicy tuna. The tempura bacon was a close second. Overall, The General Public offers a fun atmosphere for a low-key meal with a group of friends.



HEIRLOOM VEGETARIAN RESTAURANT

1509 WEST 12TH AVENUE • VEGETARIAN FOOD • REVIEW BY ANTHONY NERADA • PHOTOS BY DIANA WONG

BATHED IN NATURAL LIGHT AND BRIGHT WHITE WALLS, HEIRLOOM Restaurant provides a positive atmosphere for guests to enjoy. It offers a variety of dishes, promoting both vegan and gluten-free options on the menu. The staff, casual and hip, were all smiles as they passed from table to table offering fresh cucumber water to the guests. Specialty in-house popcorn was all the rage at only \$4 a bowl (ending with the bowl wiped clean). Heirloom's take on comfort food with a modern twist was the grilled cheese.

Sandwiched between two fresh pieces of grilled sourdough bread were Canadian cheddar cheese and a bountiful spread of cranberry mustard that was a unique kick to our taste buds. A unanimous favourite was the Lentil Pecan Homous made with garam masala spice and offered with sangak chips. Reminded of a perfectly crafted samosa, we savoured every bite of this delicious appetizer. We left feeling both satisfied and full and had nothing less than praise for Vancouver's newest contemporary restaurant.



MOOSE'S DOWN UNDER

830 WEST PENDER STREET • AUSTRALIAN PUB FOOD • REVIEW BY PAUL KASIAN • PHOTOS BY DIANA WONG

UNIQUE AND INTERESTING FLAVOURS LIKE KANGAROO AND Vegemite meet Canadian pub classics like poutine and wings. If you are eager to eat almost any animal on the planet, and you want a real Aussie experience, you may want to start with a kangaroo burger topped with blueberry mint mayo. Kangaroo is surprisingly delicious; its flavour is similar to lamb or mutton. Following the 'Roo Burger, you might try a real Australian classic: a Vegemite

and Cheese Sanger (or sandwich, if you are speaking Canadian English). Vegemite is an acquired taste, and you are in for a bit of a surprise if you have never tried it. Its flavour is rich and salty, and it makes a great sandwich. Moose's Down Under is not somewhere to go if you're on a diet, but a real treat for anyone who loves beer and chips. With a bright, cheery location and friendly service, it's a great spot to stop for lunch, dinner, or a pint.



Protesters have been seen outside Pidgin at 350 Carrall Street since the restaurant opened in February.

FIGHTING FUSION

In the midst of protests against gentrification of Vancouver's Downtown Eastside, Pidgin restaurant dishes out local cuisine.

STORY **COURTNEY CHRISTENSEN** PHOTOS: FOOD **DIANA WONG** LOCATION **MARJAN YAZDI**

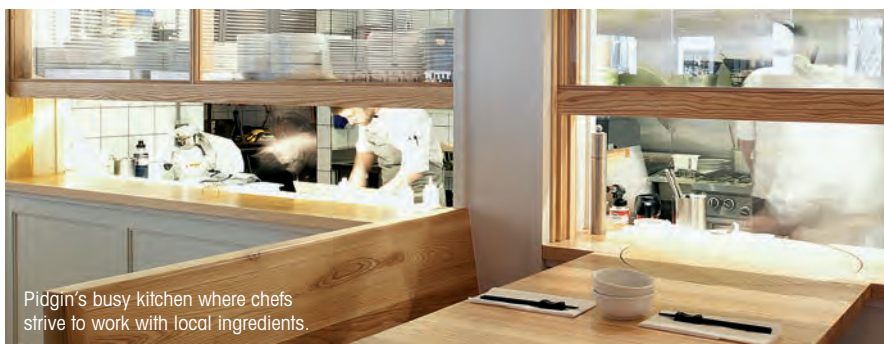
WHEN I READ ABOUT THE OPENING OF PIDGIN, a new fusion restaurant in East Vancouver, I was excited by the prospect of trying something new. I made plans to go, completely unaware of the protesters who were about to make headline news. As the day approached, news of the protests began to pop up on Twitter, then on the news, and soon it seemed everyone was talking about it. I was anxious but even more curious about the controversial restaurant.

When I arrive at the restaurant, there is a wall of protesters armed with signs and flashlights. They carry cardboard signs with scrawled slogans like, "Feed the poor, eat the rich!" They yell out "Have you ever been starving?" at the well-dressed patrons entering the restaurant. Feeling half-apologetic but also half-starved, I move through the protesters and step inside.

The place is packed and surprisingly beautiful. Though it seems dark from the



A share plate with humpback shrimp, citrus, and celery.



Pidgin's busy kitchen where chefs strive to work with local ingredients.

FOOD

outside, the restaurant inside is bright. Its white-tiled space with copper fixtures hosts a collection of interesting installations from a collaboration between designer Craig Stanghetta and local artist Ricky Alvarez. It is simply done and romantic—or would be romantic, except the windows have been papered over due to the protesters.

The protesters are demonstrating against gentrification of Vancouver's Downtown Eastside. They argue that upscale businesses like Pidgin have displaced lower income residents. The block of buildings where Pidgin is located were apartments until they were closed in 2008 and the tenants promptly evicted. The building was vacant until Pidgin opened its doors this February. "When choosing this location we knew that there would be a stark contrast between what is outside and inside," Pidgin's owners said on their website about the decision to open an upscale restaurant in an impoverished area. "Rather than this being viewed as a negative, we believe it starts a conversation, one that is overdue. This venue is on the divide between the east and west of the city and can serve as an opportunity to bring a more integrated community, where we can

better understand each other's viewpoints and struggles."

Pidgin draws on traditional French cooking mixed with Japanese simplicity and flavour—with a little Korean barbecue. Featuring mostly locally sourced food, Pidgin offers an East-meets-West dining experience. Chef Makoto Ono specializes in fusion foods. He grew up in Winnipeg and found inspiration in his parents' sushi bar.

*Feeling half-apologetic
but also half-starved,
I move through
the protesters and
step inside.*

Chef Ono has worked in, and opened, award-winning restaurants in cities around the globe. The food is not the only draw; the bar features local beers from Parallel 49 Brewing and local sake from Granville Island's Artisan Sake Maker.

Pidgin aims to be active in the community, but the restaurant is active in the social media world as well. They post daily on both Facebook and Twitter with pictures

of featured drinks and special menu items.

I order a sake cocktail with grapefruit, pear, and kumquat flavours. It is an absolutely beautiful shade of pink and is one of those drinks I dearly wished came in a pitcher. My favourite dish of the evening is a quinoa salad accompanied by humpback shrimp with a seafood bisque and salmon roe. It perfectly demonstrates Ono's style of simple staples plated with Asian elegance. It is delicious, but the portions are small. Another dish worth mentioning is the scallops served with fried polenta. Each dish served up is like a modern art piece. The servers are friendly and are all foodies; each dish is enthusiastically explained.

Though walking through a group of passionately angry people is intimidating, I enjoyed the atmosphere of the restaurant and appreciated the subtleties of each dish. I will come back, if for nothing else than the fantastic and inventive cocktail list. Next time, however, I would approach the restaurant as more of a tapas bar with a great cocktail list than a place for a filling dinner. ■

Pidgin restaurant is located at 350 Carrall Street, Vancouver. Reservations recommended.



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CRAFTING LOCAL BEER

STORY **COURTNEY CHRISTENSEN** PHOTOS **JOSH ESTERHUIZEN**

PADDY TREAVOR IS A BEER ADVOCATE AND self-proclaimed “hophead.” A fixture of the craft beer community, he has worked for Storm Brewing and is known as the voice behind *VanEast Beer Blog*, which chronicles the political side of craft brewing.



Q&A

How would you define craft beer?

For me, craft breweries push limits and create new styles. They are about the passion and ingredients that go into the beers and about trying to push people's ideas about what beer is. A craft India Pale Ale isn't just an India Pale Ale—it is a challenge to make you think about it. What is art? How do you define art? Is a velvet Elvis painting art, or is it not?

Why is craft brewing doing so well in Vancouver?

One of the reasons it's working here in Vancouver is because we are on the west coast. It sort of started in San Diego, moved its way up to San Francisco, to Portland, to Seattle, and finally leeches over the border. I also think the ‘foodie’ culture here really accepted it because food and beer just go together. Vancouver was ready for more than Molson Canadian and Labatt. I think it's just a sexy thing to do now. It's a West Coast kind of thing. The India Pale Ales being made up here right now: I'd put them up against any in the world.



Do you think Vancouver can have a beer tourism industry like Portland?

It's starting now. Whether we get to that point, I don't think we can right now. You can go to a winery, buy a bottle of wine, sit down in a garden area, be serenaded by a jazz band, and enjoy the wine. Breweries can't have that. The beer industry isn't a six-pack of Molson Canadian, a house party, or a barbecue anymore. It has become sophisticated, and the government won't acknowledge that. Until they do, the industry isn't going to be all it can be.

What is your favourite local craft beer?

I would take Driftwood's Fat Tug anywhere in the world, and I'd put it against anything in a blind taste test. It's one of the best. ■

ARTS & INNOVATION

Across the Pacific Rim old becomes new as we explore innovative art from Canada and other communities around the region.



WEARABLE ART WOWS DOWN UNDER

STORY **VICKY HSU** PHOTO **FARI YAVUZ**

THE BRANCOTT ESTATE WORLD of WearableArt™ Awards Show (WOW) is an annual fashion extravaganza for expressive designers from around the world to flaunt work that takes art off the wall and places it onto the body. Canadian artist Marjolein Dallinga, costume designer for Cirque du Soleil, was a WOW finalist in 2011

and 2012 for her costumes *Skin* and *Cocoon*. She designed her whimsical costumes using the ancient art of felting. Her inspirations include her love of movement, colour, and nature. The garments now have a permanent home in the World of WearableArt™ and Classic Cars Museum in Nelson, New Zealand. ■



MINIATURE ART: PAINTING FROM WITHIN

STORY **TANYA PATERSON** PHOTO **ERIC HAY**

SNUFF, CONSIDERED A MIRACLE medicine by 17th and 18th century Chinese, is the reason the exquisite snuff bottle came into being. Originally crafted by Imperial Household artists, these softly rounded bottles were made from a variety of materials including porcelain, ivory, and orange rinds. In the 19th century, skilled artists began painting inside the crystal bottles, creating pictures of animals, natural scenes, portraits, and erotic images. Snuff bottles became status symbols and statements of wealth.

Today snuff bottles are made from extruded strips of man-made crystal that are chopped to size, smoothed into shape by hand, and then individually scored inside with tiny revolving files and a gritty powder. This allows the

combined porcelain and acrylic paints to adhere to the crystal. Academy-trained artists begin with the foreground and end with the background, laying the colours down through the narrow opening of the bottle with their specially made brushes. Every finished snuff bottle is unique, and the prices for the palm-sized creations range from 20 dollars up into the thousands depending on the artist's name, skill, and years of inside-painting experience. "China's economy is changing," says local collector, David Osborne. "Citizens are becoming affluent and rediscovering the antique bottles, impacting the price as the demand rises." Osborne believes they are a good investment, and the miniature masterpieces not only look lovely, but make great conversation pieces too. ■

END OF THE PENNY SPARKS LOCAL CREATIVITY

STORY VANESSA HUNTER PHOTOS AGNES LAUREL & ERIC HAY

NOW YOUR OLD PENNIES CAN express your artistic side. The Penny Smasher, located at the front of Salt Tasting Room in Vancouver's Gastown, takes the idea of an average souvenir penny press and transforms it to create a press for affordable art. The concept of the Smasher came from Todd Falkowsky, who designed a similar press in Toronto. The press requires a toonie and a penny, and all the

proceeds go toward charities or funding for the arts. The machine features four unique designs. The most popular design is called *Monument for East Vancouver*, an impression by Ken Lum of the monumental East Van cross. A portion of the proceeds goes to BC Children's Hospital. The other designs are *Flip* by Jerszy Seymour, *Vision Token* by Ian Grais, and *Button* by Natalie Purschwitz. ■



INTERNATIONAL SCRIPT COMPETITION SHOWCASES CANADIAN TALENT

STORY PEGGY YET

THE CHINA CANADA GATEWAY for Film® Script Competition is an exciting opportunity for Canadian screenwriters and producers to team up and pitch their scripts for feature Chinese films. The competition is a result of a three-year partnership between the Whistler Film Festival Society, Telefilm Canada, and the China Film Group in 2011. The China Gateway for Film's goal is to increase co-productions between Canada and China.

There are two years left in the competition. A selection committee screens each script to determine which team will be

given the chance to pitch their ideas to international experts and Chinese studios. There is up to 15 million dollars in production funds available for a total of nine approved projects.

"This is an opportunity of a lifetime," says Heidi Foss, one of the 2012 finalists out of 109 entries. She is not just thrilled to be given the chance to pitch her own script though. "Anything that puts Canadian talent on the world stage is a great idea. There is so much talent in this country, and this initiative allows it to be tapped into, cultivated, and showcased internationally." ■



GREEN COFFEE: RETHINKING THE BEAN

STORY ALYX HO PHOTO ERIC HAY

GREEN COFFEE IS NEUTRAL IN taste and does not have the full body, or sometimes bitter taste, that regular coffee has. All coffee begins as green beans; the bold flavour in coffee happens when the beans get roasted.

A common misconception with new green coffee drinks is that, because they lack the bold taste of coffee, they do not have caffeine. Instead of being roasted, green coffee beans are soaked in water, and the concentrate is used to make drinks. Green coffee extract is

essentially a concentrated form of caffeine. The green coffee extract is combined with fresh fruit juices for both coffee and non-coffee lovers to enjoy. The concentrate is available in most health food stores. A standard size drink contains slightly less caffeine than green tea—not too bad for those looking for a little kick-start to their day.

Not everyone wants the strong taste of coffee all the time, so when a bit of energy is needed, green coffee drinks are perfect for all. ■

A miniature model depicts the most famous scene from *King Kong* (1933).



THE LOST KAIJU

King Kong first appeared in Japanese film in the 1960s, but older versions may have disappeared in WWII. On the eightieth anniversary of the American classic, we explore the myth of the missing reels.

STORY **MANDY CRUSE** PHOTO **ERIC HAY** MINIATURIST **LYNDA TIERNEY**

THE GIANT APE, DWARFED BY THE LOOMING skyscraper, scales the Empire State Building. Overhead, four planes circle the primate who is now at the tower's peak, clutching a squirming Fay Wray. He puts her down, beats his chest, and flails at the attacking planes. The ape is hit. Hit again. And again. He picks Wray up one last time before setting her down gently, caressing her as the final blow comes. Then, he falls.

This is the most memorable scene in an iconic film. *King Kong* celebrates the eightieth anniversary of its original release this year. The story of the world's most well-known giant ape has been told time and again. Its sequel came right on the heels of the original U.S. film with *Son of Kong* in 1933, followed by a remake in 1976, and another more recent remake in 2005.

But the history of *King Kong* may go beyond its American origins. Legend has it that another Kong film was made in Japan the same year as the U.S. original. The film *Wasei Kingu Kongu* (1933), literally translated as "Japanese King Kong,"

is said to have been a knock-off of the American version, made to exploit the original film's success in Japanese theatres. In 1938, another Kong film entitled *Edo Ni Arawareta Kingu Kongu: Henge no maki* (*King Kong Appears in Edo*) was made. Neither of these films was likely to have been seen outside of Japan.

The existence of these fabled Japanese Kong films has sparked a dialogue among film history buffs. While most audiences regard 1954's *Gojira* (*Godzilla*) to be the first Japanese *kaiju* film (referring to the "monster" or "giant monster" subgenre of science fiction), *Wasei Kingu Kongu* suggests the presence of *kaiju* films in Japan 21 years earlier than *Godzilla*. It also comes

roughly three decades before the Japanese films *King Kong vs. Godzilla* (1962) and *King Kong Escapes* (1967), which are widely considered to be Japan's first ventures into the *Kong* movie franchise.

The unfortunate reality is that we may never know the truth about the 1930s Japanese Kong films. They remain almost as mythical as the character of King Kong himself, belonging to a group of early Japanese films believed destroyed by the Allied atomic bombings of World War II.

Like most science fiction films, post-World War II Japanese *kaiju* films reflect the fears of the contemporary masses: in this case, the world after the atomic bomb. Japanese films *Godzilla* (1954), *Rodan* (1956), and *Mothra* (1961) typify the gigantic, mutant creatures created as a result of nuclear experiments gone wrong. The earlier *Wasei Kingu Kongu* (1933) and *Arawareta Kingu Kongu* (1938) may have predated the

Oh, no, it wasn't the airplanes. It was Beauty killed the Beast.

—Carl Denham, *King Kong* (1933)

atomic origins of the monster mutation. However, like its *kaiju* successors and science fiction films at large, they raise the question: who are the real monsters?

While films of the *kaiju* subgenre mostly come from Japan, *kaiju*'s appeal extends far beyond the country's borders to those around the Pacific Rim. Guillermo del Toro's *Pacific Rim* is evidence of this. Set to be released in July, this highly anticipated U.S. science fiction blockbuster shows gigantic monsters rising from the depths of the Pacific Ocean to be battled by soldier-piloted giant robots. This is yet another affirmation of what *kaiju* has been suggesting all along: it is we who create the monsters. ■

HOLDING THE NOTE

Java Jazz Café and Bistro owner Salve Dayao may be singing the blues about Vancouver's dwindling music scene, but she isn't going away any time soon. Dayao recalls the golden years of her career as a performer.

STORY **PAUL KASASIAN** PHOTOS **SARAH WHITLAM**

IT IS 11 O'CLOCK ON A FRIDAY NIGHT, AND NEW Westminster, B.C. is a ghost town in the cold autumn air. Outside, a neon sign flashes the words 'Live Vocal Jazz' in fluorescent purple. Stepping inside the doors of Java Jazz Café and Bistro feels like a trip into the orange light of a 1920s speakeasy; like falling into a film strip from the movie *Casablanca*.

Gathered around the tables, a proverbial sea of jazz enthusiasts speak softly and tap their feet as the smooth sound of the saxophone reverberates throughout the room. The matriarch of the house, a small woman clad in black and wrapped in a leopard print scarf, floats from table to table. Her smile is broad. Her eyes and hair, a deep copper, shine in the snug glow of the candlelight.

During the mid-1970s, Salve Dayao and her husband, Ed, left their home in the Philippines to begin a new life travelling the world. "Ever since I was a little girl my dream was to be a singer and to go abroad," says Dayao, who has now travelled to 19 different countries.

After settling in Vancouver, the Dayaos began performing at Trader Vic's, a prestigious restaurant at the Westin Bayshore hotel, and became their longest running in-house entertainment. It was there that they made a name for themselves in Vancouver's music and performance community. "When I was singing I would see in front of me Sean Connery, Billy Joel, Ringo Starr," Dayao says with an air of nostalgia. "It's not like I'm name-dropping, these were just the sorts of people who were there."

In 1990 the Dayaos started a Filipino music and dance academy in New Westminster, which they ran out of their home. "We called it Ed and Salve's Music

Studio. I'm a voice coach; my husband teaches bass and drums. Prior to opening Java Jazz I had 78 students, but owning a restaurant was always a dream of ours. I wanted to do it before we hit 50."

The Dayaos have had their share of ups and downs. "In the first four years of the business we had lineups out the door. It was always full, but the new liquor laws have been hurting everyone."

Times are changing for live music venues and performers all over Vancouver. It seems everywhere you go there are venues closing or shifting their emphasis away from live music. The Waldorf, one of Vancouver's most well-established live music venues,

closed this past January to make way for a new condominium development. Joining it are numerous other venues across the city that have either shut

their doors or changed their focus. High real estate prices and strict liquor laws have been the major culprit, closing down bars all across Vancouver and earning it the reputation of 'no-fun city.'

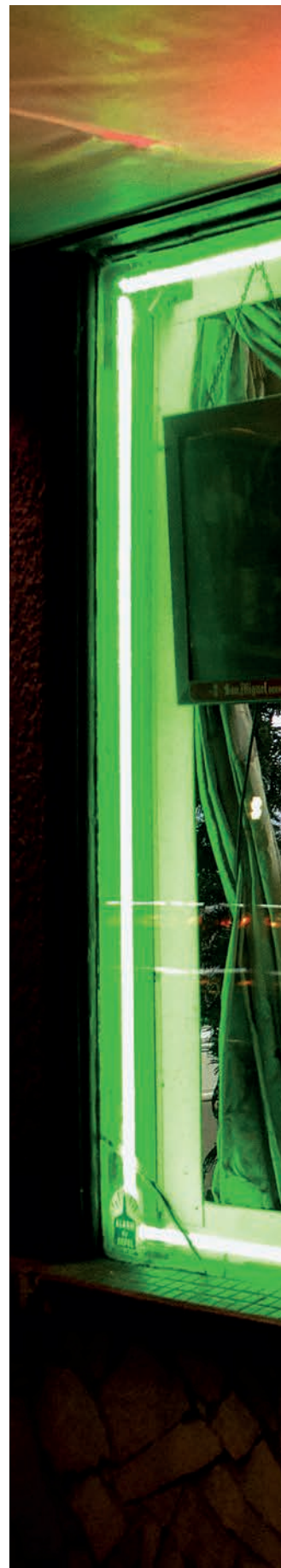
Dayao finds it difficult to see young musicians struggling to find work. "Here, the music scene is dead and dying. I feel bad for my colleagues because there is nowhere in the city they can perform that will pay."

Java Jazz recently celebrated its tenth anniversary. The business is hard to keep afloat, but it has stood the test of time, hiring local artists to sing, play, and do what they love for over a decade. Java Jazz is open six days a week with live music every night. ■

When I was singing I would see in front of me Sean Connery, Billy Joel, Ringo Starr.

FAR RIGHT Salve Dayao regularly wows patrons at Java Jazz Café and Bistro in New Westminster.

RIGHT Dayao awaits her cue while her husband Ed prepares the music for their performance.





AN HONEST PURSUIT

With his third album soon to be released and an upcoming summer tour, local folk-rockers Jasper Sloan Yip has a lot to look forward to.

STORY **LYNDA TIERNEY** PHOTOS **SHAWNA WAJZER**



On stage at East Vancouver's Biltmore Cabaret, Jasper Sloan Yip charms a receptive audience with new, notably edgier songs off his upcoming album *Foxtrot*.



SNAPPING HIS FINGERS IN PERFECT CADENCE, Jasper Sloan Yip tests out the interview recorder amid the jangle of espresso cups and beer bottles at a busy East Vancouver café. Despite being interviewed at 6:30 p.m. on his birthday, the 26-year-old's relaxed posture and unassuming smile project the illusion of having all the time in the world. Only two hours ago his band finished recording their upcoming album *Foxtrot*.

Jasper was born and raised in Vancouver. He used the first paycheck from his high school job to purchase a four-track recorder, and he quickly amassed an entire album's worth of music. Despite his natural gravitation toward songwriting, Jasper claims he never saw music as his destiny. "I never thought of myself as a musician. But I had all of these songs, and I wanted to release them. I had no intention of being a musician after that." Three albums and nine years later, clearly fate had other plans. After making The PEAK Performance Project's top 20 in 2011, he achieved both local and international play on radio stations across the globe.

Though the genre "pop" is often ascribed to his folk-rock style, Jasper's raw, introspective lyrics built on thoughtfully crafted metaphors emit a vulnerability

generally lacking in current pop music. "I can't help but write about really personal things," he says. "That took a long time to get used to. I've gotten into some trouble with people for writing about them so directly."

Foxtrot, in particular, is a very personal album, which concentrates almost exclusively on his past relationship with the band's female vocalist/violinist. His previous album, *Every Day and All at Once*, which he describes as being more commercial, focused on weaving together a musical tapestry of self-reflection, homesickness, and discovery. "I think *Foxtrot* is really different. It's weirder," he laughs. "I could have made this album a lot more commercially viable, but I don't think I would have liked it as much."

At this point in his career, Jasper believes the most important thing he can do for his music is to write for himself first and others second. As his band's music has evolved, its members have changed as well—only three original band members remain. "It's hard to find the right people," Jasper says, "but I feel like the ones I have on my team right now are just the best people I could have."

Foxtrot is set for release early this summer before the band embarks on a cross-Canada tour in August. ■



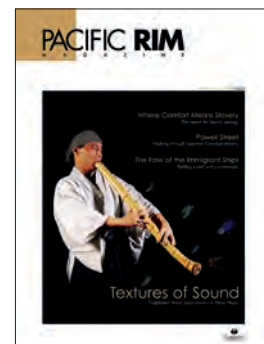
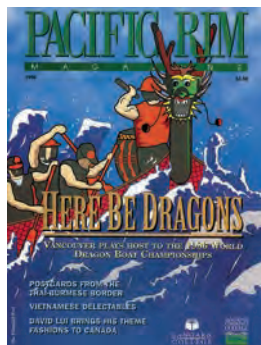
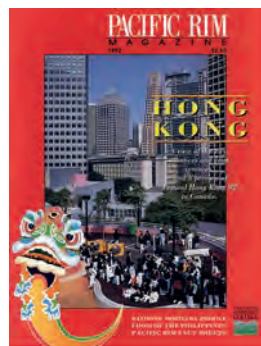
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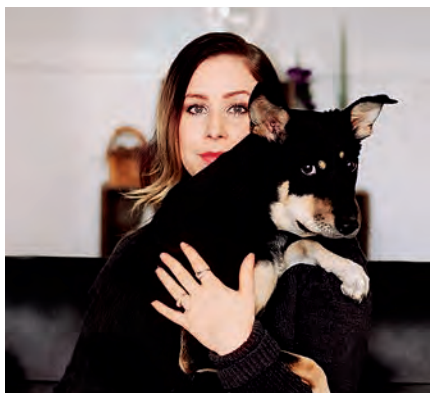


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SHOWN HERE After several months of rehabilitation, Pickles is finally overcoming her fear of people.

BELOW Pickles cuddles up to owner Ashley Schulz, who has dedicated her life to helping animals.



RESCUING PICKLES

Responding to the number of abandoned dogs in the streets of Taiwan, an international dog rescue agency helps find these animals a Canadian home.

STORY **LYNDA TIERNEY** PHOTOS **ASHLEY & TRAVIS SCHULZ**

PICKLES HAD LITTLE HOPE AS A STREET DOG living in Taiwan. As a puppy, someone put an elastic band around her neck, and over a year later it remained in place, cutting into the thin flesh along her throat. Her chances of survival were almost zero. Even if she were placed in a shelter, she would likely have lasted 12 days: the average waiting time for Taiwanese shelter dogs before being “destroyed.” This year, Taiwanese authorities will euthanize an estimated 80,000 stray dogs. With only 23 million people living in the country, that number is shocking.

Luckily for Pickles a miracle happened: Canine Education, Rescue & Adoption (CERA) stepped in and saved her life. This charitable organization, run entirely by volunteers in both Taiwan and B.C.’s Lower Mainland, has rescued and rehabilitated over 300 stray dogs. CERA works with independent dog rescuers in Taiwan and facilitates their overseas journey to Canada, where the dogs stand exponentially better

odds of being adopted into a permanent home. CERA relies entirely on the compassion of foster owners to take in strays and prepare them for adoption.

Despite Taiwan’s massive dog overpopulation, more dogs are still being bred. CERA volunteer John Son says the main problem is the general attitude towards dog ownership. “A lot of people in Taiwan just don’t know any better. There have been stories of people who buy a puppy, and when the puppy gets to be more than three months old, they let it go in the streets and buy a new puppy.”

The need for education is clear—adoption still takes a backseat to breeding and buying from pet stores. “It’s really frustrating because there’s this perception people have that animals in shelters are somehow second-class or that there’s something wrong with them,” says Lorie Chortyk, the General Manager of

Community Relations for the B.C. SPCA. “Our experience is that animals go to shelters or rescue groups because humans either can’t or won’t look after them.” A former CERA adopter and Pickles’ new owner, Ashley Schulz, agrees: “I think

When the puppy gets to be more than three months old, they let it go in the streets and buy a new puppy.

the first step is talking about it and just seeing if you can do something.” There are many things people can do to help out. Fostering, donating, and going to a local shelter and walking a dog all contribute to the promotion of animal adoption and the decline of animal overpopulation.

As for Pickles, with plenty of love, time, and training, she has become the dog she was meant to be. “It’s been really wonderful,” Schulz says, “just to watch her grow into who she really is.” ■

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