

# PACIFIC RIM

M A G A Z I N E

1990

\$3.50

## THAILAND VIEWED AND REVIEWED

Interview With  
Dr. Suvit Yodmani

Thai Trekking  
Among The Karen

VANCOUVER  
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FOUR CHINESE-CANADIAN POLITICIANS • VANCOUVER'S HIDDEN GARDENS  
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# TO THE READER

The first *Pacific Rim Magazine* set a very high standard indeed. This second issue maintains that standard, and the students who created it, like their predecessors, not only represent many of the programs interest in work, and the talent



we offer, but also depict through their illustrations and articles our and involvement with the Asia-Pacific region. I am proud of their delighted to be associated with such a widely circulated example of and dedication that V.C.C. has nurtured.

*Paul Gallagher*

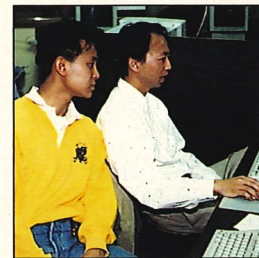
Paul Gallagher, President  
Vancouver Community College

The purpose—indeed the mission—of Vancouver Community College, which sponsors this publication, is to educate. *Pacific Rim Magazine* does so in several ways, notably through the learning acquired by the students who created it. They have sharpened many valuable skills: in writing and editing, photography and design, computer graphics, research, sales and distribution, keyboarding, and work organization.

They have also developed another most important skill (art?), that of working cooperatively in a changing environment containing a great diversity of people. Like the larger community outside the college, our little sphere has included participants from a remarkable variety of cultural, ethnic, and linguistic backgrounds—just check our masthead credits. Through the successful outcome of their joint efforts, our crew has provided a “lesson” for us all, setting an example of cooperation the larger world could well emulate.

Our magazine carries out VCC’s mandate in other ways, too. We believe it will inform the community we serve about the college by revealing the range of abilities it seeks to foster, and the excellent standards it sets. And through our editorial focus we hope to promote awareness and understanding of the Asian Pacific Rim, an area of the world increasingly important to British Columbia.

As the publisher and the managing editor of the magazine, we too have been learners, students of the production team we’ve been privileged to work with. Our enthusiasm for them and for their work will surely be communicated to you as you enjoy its end result.



Tom Meikle, Publisher  
Richard Hopkins, Managing Editor

*Pacific Rim Magazine* is unique. It is Canada’s periodical devoted to the cultures and economies of of the Pacific Ocean. In addition, it is an entirely zine. From the articles and photography to the page has been a Vancouver Community College endeavour.

A significant theme of this year’s issue is mutual cross-cultural connection can be seen across a range of topics from sports (“Gorufu-Kichigai”) to theatre (“What Is Kabuki?”) to horticulture (“Hidden Gardens”), but it has no bounds. Certainly each shore of the Pacific looks to the other for inspiration—and finds it.

The interests and concerns of our student contributors are reflected in the varied articles presented to our readers. But the magazine has provided more than just a forum for ideas and information; it has also created opportunities for those involved to learn, and to demonstrate their abilities and talents visibly. Creating *PRM* has been a challenge, but as I hope you will agree, a challenge well met.



only general interest the East and West “Rims” student generated magadesign and layout, this

East-West influence. This

Brian Campbell, Editor



# PACIFIC RIM

## MAGAZINE



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Thai Temple by John Krulic

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1990

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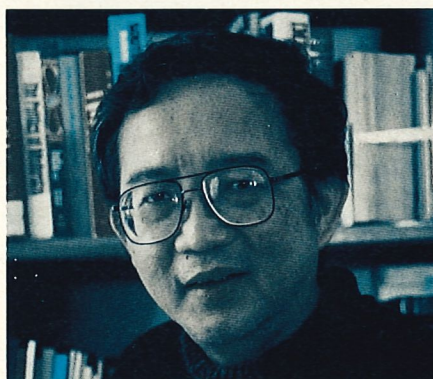
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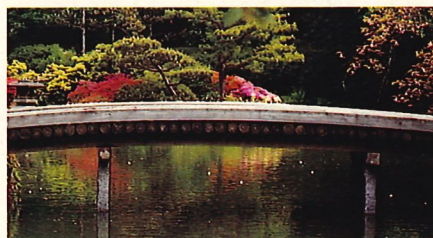


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by Madeleine Vallée

illustration by Jordhen D. Chazotsang



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30 Indonesia • 35 China • 42 Taiwan  
45 Japan • 53 Korea • 57 Hong Kong  
Fact sheets containing information for the business traveller in Asia.  
Note: these data have been gathered from reliable sources; however, *Pacific Rim Magazine* cannot independently verify their accuracy or take responsibility for the use made of them.



# 破不番八十

## WHAT IS KABUKI?

The answer may  
.....  
surprise you. This  
.....  
traditional Japanese  
.....  
theatrical form has  
.....  
an unusual history.  
.....

歌舞伎

by Karen Miller  
photos by Favian Yee  
calligraphy by Yim Tse



九  
市川團十郎  
不破伴左衛門





支那



Japanese wood-block prints showing characters and scenes from kabuki plays. (prints courtesy of Joyce Williams Antique Prints & Maps)

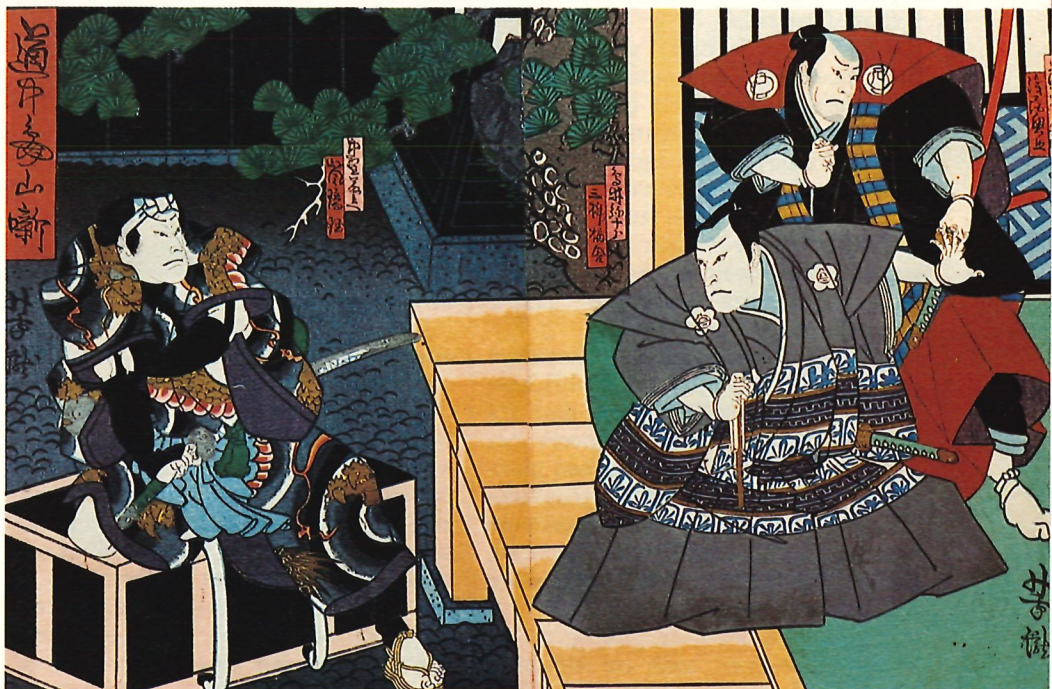
Ichikawa Danjuro IX (1842-1903), the most famous actor of his generation. Print by Kiyotada Torii (1875-1941).



Thanks to a growing interest in Japanese culture, kabuki theatre is more familiar to many Canadians than it once was. Television exposure, touring productions of the plays, and locally, Touchstone Theatre's presentation last year of the play *Where Is Kabuki?* have all increased awareness of this traditional Japanese theatrical form. However, its origins are not so well known, and some aspects of its evolution are surprising.

Kabuki theatre emerged in an atmosphere influenced by the arrival of the first Europeans in Japan in the 16th century. Then, as now, foreign culture held an attraction for the inquisitive and enterprising Japanese.

The Portuguese established trade with Japan and introduced Christianity, muskets, and new fashions; this opening to the West produced a bourgeois class with buying power. Although the bourgeoisie were still expected to be subservient to the dominant samurai and shogun, they had little use for its Zen Buddhism or courtly pastimes. Up until this time, the court and samurai elites had preferred noh theatre, a cerebral drama



deeply rooted in Zen Buddhist philosophy, and kyogen, a form of political satire.

Rural peasants enjoyed their own entertainment, which is described by Joao Rodriguez, a Jesuit, in his diary in the late 1500s: "In certain places along the roads leading into the city there are gated wooden enclosures in

Naka theatre scene. Osaka print by Nakai Yoshitaki (1841-99).



which are held continuous performances of dramas, comedies, farces and plays which recount ancient stories with certain songs and tones accompanied by musical instruments." Another Jesuit, Luis Frois, writes about the music saying "everybody howls together and the effect is simply awful." Out of this milieu came kabuki or "women plears who danced and song," as the Englishman Richard Cocks observed in 1624. He referred to it as "caboque" and "cabuqui."

The first kabuki plays were held in Kyoto in 1603, the innovation of a woman named O-Kuni; its first performers were indeed all women. Originally a Shinto priestess, O-Kuni was also a member of the Kyoto avant garde; and the word kabuki, according to Yasuji Toita, is the noun form of *kabuku*, meaning "anything or anyone displaying avant garde tendencies." Both O-Kuni and Nobunaga, the shogun at that time, wore the fashionable outfits of the day consisting of a Portuguese man's suit and crucifix.

O-Kuni's kabuki performances were adaptations of Buddhist dances. At first presented on stage, they were later banned from sacred areas and were performed outside the city on the banks of the Kamo River. One reason may have been that some of the performers were *eta*, a class of untouchables associated with butchering and therefore unclean in the eyes of Buddhists. Kabuki's popularity grew and its nature changed as the dancers became much sought after as bed partners by their patrons who by this time included samurai and other members of the elite. As a consequence, in 1629, O-Kuni's dancers and all women were banned from performing.

The *wakash'u* or young men's kabuki, however, took up virtually where O-Kuni's left off but lasted only 23 years before it too was banned. The young men playing women's roles proved to be every bit as attractive to their patrons as the young women had been. Kabuki was revived only when it was agreed that older men would play female roles, and would cut the front locks of their hair so as to render themselves less attractive.

Kabuki has maintained the *on-nagata*, or men playing women's roles, as well as its Zen influence and stylized movement borrowed from the *noh* form. The actors are given every opportunity to demonstrate their virtuosity so scripts are only loosely constructed. Actors are highly skilled and are held in high regard by their audi-

buki has continued to adapt to the changing tastes of the Japanese theatre goer. It has drawn from *bunraku*, or puppet theatre, and Western theatre, as well as from *noh*, and the end result is a form of theatrical presentation unlike any other. Spectacular scenes have been added to some plays such as one in which the famous actor

Enosuke flies over the audience and disappears from view (with the aid of a strong rope and pulley system). Modern kabuki has in fact been criticized for such adaptations, considered by some to be too sensational and a ploy to maintain the enthusiasm of audiences who no longer understand or appreciate the more traditional approach. Indeed, the younger generation of Japan has little interest in kabuki, choosing instead to embrace more Westernized entertainment such as rock and roll, skateboarding, and American movies.

But as they adopt Western pastimes, the Japanese exercise their adaptive urges, sometimes with amusing results. Every Sunday, for example, in Yoyogi Park near Meiji Shrine in Harajuku, there is a battle of the bands, gangs, and skateboard clubs with all available space on a wide street taken up by performers. Rather than one group performing at a time, they all do so at once, and as Luis Frois remarked so many

years ago, "the effect is simply awful." However, the approach is distinctive; even though the music and clothing are American, the presentation is uniquely Japanese.

The strong attachment of the Japanese to their own styles and forms means there is little danger that kabuki theatre will disappear. Still, there is some concern that its decreasing popularity will result in lower ticket revenues, and that fewer young people will become involved in its productions. Theatre lovers, however, would probably not want to contemplate a world without kabuki once they've thrilled to the unique theatrical experience it provides. Kabuki as it exists today is both traditional and innovative, and its capacity to adapt is a sure sign of its continuing vitality. Long may it survive. ♦



"Man in Blue." Osaka print by Nakai Yoshitaki.

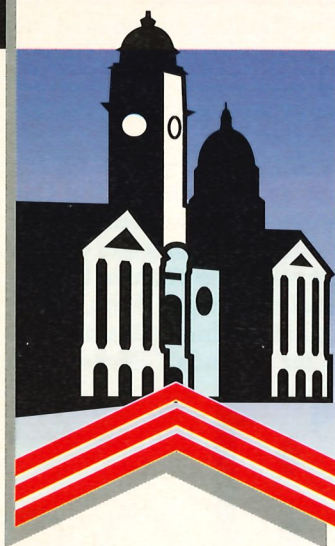
ences, which show respect by calling out the family name of each actor at the appropriate time during a performance. So dedicated are the *on-nagata* to maintaining the illusion of femininity for their public that they will appear dressed in a kimono and escorted by a stage "husband" at all times, even when not performing.

Plays are accompanied by the *samisen*, an ancient three-stringed instrument, and singers sometimes provide the story lines. Set designs can be both elaborate and simple with a revolving stage allowing for quick scene changes. It is possible to discern the status, age, and temperament of characters by merely looking at their make-up colour and wig-type as well as at their costumes.

While *noh* has remained unchanged since the 14th century, ka-



# SINGAPORE



**Capital:** Singapore City

**Other Major Centres:**  
Jurong, Changi

**Population:** 2,674,000 (1989); 75% Chinese, 15% Malay, 7% Indian, Pakistani, and Sri Lankan

**Languages:** English (25%; administrative language and most used), Malay (national), Mandarin Chinese, Tamil (all official)

**Religions:** Buddhism, Taoism, Islam, Hinduism, Christianity

**Time Difference:** PST +15 hr.

**Visa:** not required for Canadian passport holders for stays under 15 days (social visit passes issued for 14 days on arrival)

**Airlines:** Singapore Airlines; Vancouver-Singapore, Mon. and Fri. (via Seoul); travel time 17 hr. approx. inc. stop. From Changi International by taxi, C\$7.50-10; by bus, C\$5.00

**Climate:** tropical and wet, with variations marked by summer and winter monsoons; av. annual rainfall, 244 cm (96 in.); av. temp. Jan., 26° C; July, 28° C

**Health Precautions:** yellow fever and cholera vaccinations needed if arriving from infected area; tap water safe everywhere

**Suitable Clothing:** informal, lightweight clothing; jacket and tie for men in formal restaurants and hotels

**Currency:** Singapore dollar

**Exchange:** S\$1.63 = C\$1.00 (1 June 1990)

**Canadian Banks:** Bank of Montreal, Bank of Nova Scotia, Canadian Imperial Bank of Commerce, Royal Bank

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### Exports:

B.C., \$43,925,000 (1988)  
Canada, \$242,983,000 (1989)  
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Trade and Industry Dept.  
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8 Shenton Way  
4801 Treasury Building  
Singapore 0106  
Tel: (65) 225-9911

**Canadian Representatives:**  
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IBM Towers, 14th and 15th Fl.  
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Tlx: 21277

## Cost of Living:

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**Dining:** open air stall, C\$7 and up; first-class hotel coffee shop lunch, C\$15; dinner, C\$22; deluxe restaurant, lunch C\$35-50; dinner, C\$45-60

## Transportation:

**Car Rental:** C\$53 and up; restricted use in downtown area makes rental questionable, unless proceeding to Malaysia (check for car permit); International Permit required; traffic on the left  
**Taxi:** C\$1.00 first 1.5 km, C\$0.07/300 m; surcharges for more than two passengers, large luggage, and entry into downtown at certain times; midnight to 0600, add 50% to normal charge

**Tipping:** discouraged; 10% service charge and 3% tax added to hotel and restaurant

## In Singapore:

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47 Hill St.  
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Singapore 0617  
Tel: (65) 338-9761

Economic Development Board  
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Trade Development Board  
1 Maritime Sq.

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Jan. 1	New Year's Day
Jan. 2	Public Holiday
Feb.	Lunar New Year (variable)
March-April	Good Friday
April	Hari Raya Puasa (end of Ramadan) (variable)
May 1	Labour Day
May-June	Vesak Day (variable)
July 4	Hari Raya Haji (Feast of the Sacrifice)
Aug. 9	National Day

bills; do not tip taxis; for baggage and small errands, S\$1.00 (C\$.63)

## English Language

**Newspapers:** *Business Times*, *The Straits Times* (dailies), *The Sunday Times* (weekly)

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Fax: (613) 238-7643

Canada-Singapore Business Association  
c/o Economic Development Office, City of Vancouver  
721 - 601 West Broadway  
Vancouver, B.C. V5Z 4C2  
Tel: (604) 873-7212  
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compiled by Lynda Popowich-Long and Douglas A. Fraser  
graphic by Michael K.W. Lee



In July 1944, three brothers, born in Victoria B.C., were at war. Art was into his second tour of duty, flying a Lancaster bomber into the hell of flak and Messerschmitts over Germany. Ross, a doctor, had landed in Normandy on D-Day in command of a field ambulance unit which tended the wounded and dying, even under direct fire. Doug was in Australia, seconded from the Canadian Army to "the firm," as Britain's Special Operations Executive was known. He was preparing to parachute deep into the Japanese-held territory of Borneo.

As  
Vancouver's  
Asian population  
grows, Canadians of  
Chinese descent  
will play a larger  
political role.

the Canadian Pacific Railway. Recruited as contract labour, they later encountered increasing racist barriers until the final exclusion of all new Chinese immigrants from Canada, enacted 1 July 1923. Dominion Day thereafter became known as the "Day of Humiliation."

Festering racism was not far from Jung even as he spoke in the Commons chamber. Across Confederation Hall from the Commons sits the Senate, where only a few months before, a senator had challenged Jung, saying, "What right does this Chinaman have to speak for Canada?" None of the

# High Profiles

Brothers Art, Ross and Doug Jung were willing to give their lives for Canada. In return, Canada denied them citizenship and the vote. It barred them from professional careers, even limited the times at which they could use public pools. Legal discrimination against the Chinese would last until 1967.

Fifteen years after the war had ended, the Canadian House of Commons sat late into the July heat to debate the Diefenbaker Bill of Rights. Doug Jung, LL.B, M.P., the tall, lean, young representative for Vancouver Centre, spoke to a packed House just before the prime minister.

In a firm voice, Jung reflected on his feelings when he became the first Chinese-Canadian elected to Parliament: "I am experiencing some of the emotions I felt when I rose and spoke for the first time in this honourable House. For the first time, a person of Asiatic origin spoke here as an elected representative. As I spoke that day, I thought of my father who came to this country in 1900, unknown and alone. He had finally arrived in the country known to him as Gum Shan, or Gold Mountain."

Gold Mountain, land of gold, had been the popular Chinese name for North America from the days of the California gold rush. The first Chinese-Canadians came to B.C. for the Cariboo gold rush, and then to build

Here are four  
successful  
Chinese-Canadian  
politicians who  
have led the  
way.

by Douglas Broome

Senators objected to this characterization of Jung, Canadian delegate to an international conference of political youth.

After the war, Jung had worked three years for the Unemployment Insurance Commission. When he asked his supervisor about his chances for promotion, he was told that government policy was to keep Orientals out of positions of authority or public visibility. He quit on the spot.

Jung then entered law school and was recruited as a Conservative candidate for the 1957 federal election by some of his classmates, defeating Defence Minister Ralph Campney in Vancouver Centre.

"I received more discouragement from the Chinese community in '57 than from the Canadian community," Jung wryly recalled. "They thought I would cause them to lose face because I had dared to challenge a cabinet minister."

Since the 1950s, the Chinese community has grown fivefold. Chinese-Canadians are prominent in finance and business, the professions, and the universities. However, the most important minority group in B.C. has been severely under-represented in partisan political life.

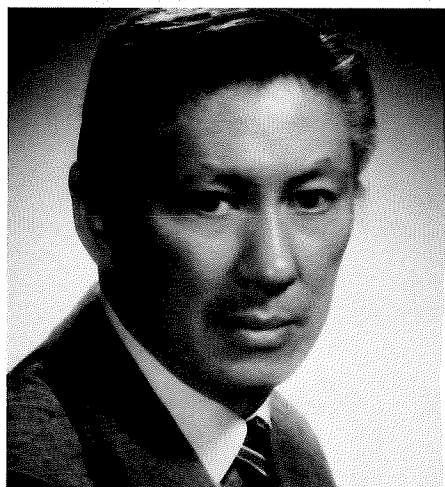
Since Doug Jung's political defeat in 1962, only one other Canadian of Chinese descent has served in Parliament: Art Lee, Liberal MP for Van-



couver East from 1974 to 1979, and B.C Liberal leader from 1984 to 1987. Two Chinese-Canadians have been elected to Vancouver city council, Bill Yee for the Civic Independents and Sandra Wilking for the NPA. No Chinese-Canadian has ever been elected to the provincial legislature.

In the summer of 1960, while Jung was speaking in Parliament, Art Lee was working part-time as a busboy in the restaurant of his uncle's motor hotel in Edmonton. A typically Canadian 12-year-old, his major passions were fishing and hockey. The Toronto Maple Leafs had been his heroes ever since he had met their great goalie, Johnny Bower. He spoke almost no Chinese.

Bill Yee was 15 that summer, and had arrived in Canada from Guangzhou, China, only a few months earlier. His father had come to Can-



Doug Jung

ada in 1919, and like many other immigrant workers he had been separated from his wife, first by the \$500 head tax, and then by the total ban on all Chinese immigration. The Chinese in Canada were considered "sojourners," people who could never be part of the community. As late as the 1940s, Chinese males in Canada outnumbered females by eight to one. After 40 years of separation, during which the father had made six trips to China, staying a few months each time, the Yee family was reunited in 1959.

Bill's father was innkeeper of the Marble Rooms, a small, cheap hotel at 1070 Cordova Street. Both the clientele and the Yees were poor, Bill's family of five occupying a bachelor suite and another hotel room. Bill immediately joined the Hai Fung Association, a group of young immigrants who studied Chinese music and



Art Lee

(photo by Steve Lowe)

played ping pong, a sport in which the young Bill excelled. Chinese-Canadians born in Canada did not mix with the newcomers, a pattern that has lasted. Even at university, the "native-born" Chinese-Canadians would join the Chinese Varsity Club, while the first-generation immigrants would be members of the Chinese Overseas Students Club.

Sandra Wilking was also a recent arrival in 1960—a recent arrival in Hong Kong. She had been born in South Africa, a country her family left to escape apartheid and obtain a better education for the children.

The family acquired its unusual surname when a South African official asked her father to give his name. When her father answered "Wong Wai King," the official entered him as Wong Wilking. Because of that error, the Chinese Clan Wilking numbers only the one family. Sandra's church, her Anglican school (bilingual in both English and French), and her family all stressed community service. "I was confronted on a daily basis with the extremes of life, of poverty and



Bill Yee

(photo by Chris Yau)

wealth. Our service was not to be the 'do-good' stuff, but was to be the focus of our lives. We had to figure out ways we could be functioning, contributing, participating members of society," she said.

In 1968, Wilking chose to attend Simon Fraser University because Canada, at the end of the Pearson era and the beginning of the Trudeau years, seemed to be a country where exciting things were happening. "I don't think people who lived here realized it, but Canada was viewed by the outside world as a country that was going places, that stood for justice and peace."

Doug Jung, Art Lee, Bill Yee, Sandra Wilking. These four politicians, so diverse in their backgrounds, offer many similar views on Canadian society and the participation of Canadians of Chinese descent in partisan



Sandra Wilking

(photo by Julie Wong)

political life. All politicians sacrifice privacy when they seek public office. But the first Chinese-Canadians politicians were under double scrutiny as politicians and as representatives of their ethnic community.

Jung felt that he was under "under the microscope" all the time he was in the House of Commons. "I had to prove to them that I wasn't just some novelty—that I was a Canadian just as much as any other Canadian—that the Chinese-Canadians had the hopes and aspirations of every other Canadian. I wanted Chinese-Canadian parents to be able to say to their children that if Doug Jung can be elected, so can you. It can be done."

Bill Yee said, "I was under quite a lot of pressure as the first Chinese alderman in city history, so my mandate was to do my job in such a way that it would not create any negative



impressions in the public mind about Chinese people getting involved in municipal politics. I watched my step in everything I did.

"All the visible minority communities wanted me, and I felt obligated to go to all their functions, as well as to the normal aldermanic social requirements. One evening I went to three dinners and went home hungry," he said laughing. "I was too early for the first dinner, too late for the second one, and of course way too late for the third one."

Sandra Wilking is also very much aware that she is measured as the representative of an entire race. "There's a view that I am representing the entire Chinese community—for some people that I am, for some people that I should be. When you're a pioneer in politics, you realize that whether you like it or not, people who have never been involved in the system will be judged as well."

Since the days of the railway contract labourers, the Chinese-Canadian community has been well organized. They skilfully fought every racist and discriminatory measure, going to the courts, erecting barricades to defend against the periodic anti-Oriental riots, striking against the maltreatment of workers, fighting for the chance to work and live in peace.

Both the number and variety of voluntary organizations within the Chinese-Canadian community is greater than in any other ethnic group. The umbrella Chinese Benevolent Association, founded to deliver services to the early immigrants, includes 47 organizational members. Bill Yee is the CBA chairman.

Wilking is deeply conscious of this heritage of struggle. "The people, though not large in numbers, had the guts to go out and fight for equal rights. Today, people like myself are inheritors and beneficiaries of their efforts."

Professor Graham Johnson of UBC, co-author of the book *From China to Canada*, said the Chinese tradition is highly bureaucratic, stressing collective and organized solutions to social problems. "Our party politics do not present a pleasing prospect to those raised in a Chinese culture," Johnson said. Canadian politics can be full of egotism and disorder, and one of the most negative words in the Chinese language is *luan*, or disorder. Egotism also is a negative quality to the Chinese, who believe the individual cannot stand alone outside a set of relationships. (continued on page 14)



# TEST OF TOLERANCE

by Michele Worth

**M**any of us who grow up as a part of the white majority in Canada share the popular view that we are genuinely hospitable to and tolerant of visible minorities in this country. But are we merely indulging in a form of collective self-de-

ception, fooling ourselves into believing that Canada is a nation free of racism? The sad truth is that even the most liberated mind is subject to subtle forms of discrimination and prejudice.

The effects of discrimination are felt among numbers of racial, reli-



gious, and linguistic groups in Canada. And now the arrival in our midst of significant numbers of new Chinese immigrants has created yet another test of our racial tolerance. Vancouverites are left struggling with the reality of how well multiculturalism is actually working in our community.

History reveals the evolution of our nation's discrimination against Chinese-Canadians. During the late nineteenth century many Chinese immigrants were hired to complete construction on the Canadian Pacific Railway in British Columbia, working for low wages while also solving the company's labour shortage. They established themselves at the lower end of the labour market, working under conditions and for wages unacceptable to white workers. Organized white labour perceived this development as a threat, and so was born agitation that resulted in overt discrimination against the Chinese.

Restrictions were placed on citizenship rights and occupational opportunities. As early as 1875, the B.C. legislature passed a bill denying the Chinese franchise rights. Since they were excluded from electoral lists, which were used as a form of qualification, they were barred from professional occupations. Nor could they be school trustees or jurors. The Canadian government legally sanctioned and formally institutionalized these injustices. On a national level, Prime Minister Sir John A. MacDonald justified this disenfranchisement of the Chinese in 1885 on the grounds that they had no "British instinct" and so were not suited for democracy.

Vancouver saw its first serious race riot directed exclusively towards Asians, in 1887. In September 1907, a second more serious race riot took place. Organized by the Asiatic Exclusion League, its intent was to prevent the Chinese from "competing" with white workers. James Morton's book *In the Sea of Sterile Mountains* describes the attitudes expressed: "Among the slogans displayed on banners were these: 'A white Canada and no cheap Asiatic labour'; 'We have fought for the empire and we are willing to fight again'; and 'White Canada—patronize your own race and Canada.'"

In addition to the obvious prejudice over employment and the social rights of Chinese-Canadians, based on alleged ethnocultural differences, the number of new Chinese immigrants was tightly controlled. Accord-

ing to writer Ron Hotchkiss, only eight Chinese entered Canada between 1925 and 1940. Political pressures from the Anglo-Saxon and northern European communities helped to consolidate the policies of the 1923 Chinese Immigration Act; its aim was to restrict entry of Chinese into Canada and to control those already here.

Accordingly, the Act stipulated that every person of Chinese origin in Canada, irrespective of citizenship, was required to register with the government. Failure to comply with this law would result in fines of up to five hundred dollars or a prison term of up to twelve months, or both. Prior to the Chinese exclusion law, concessions to white public opinion brought about the imposition of head taxes on Chinese entering Canada. These taxes were increased from \$10 in 1884, to \$50 in 1885, \$100 in 1901, and \$500 in 1904.

It was not until the post-war years that restrictions on Chinese immigration were finally relaxed. In 1947, the Chinese Immigration Act of 1923 was repealed. Twenty years later, in 1967, Chinese were finally admitted into Canada under the same criteria as other immigrants.

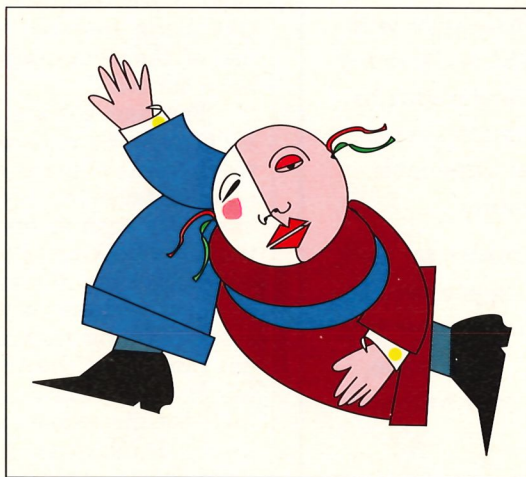
Over the past two decades, the number of Chinese immigrants admitted to Canada has grown steadily, while the number of European and American immigrants has declined. A recent issue of *Maclean's* notes that of the 282,164 immigrants accepted into Canada in 1954, 95 percent were from Europe and the United States. In 1987, of 152,098 immigrants, 76 percent were from Asia, the Caribbean, and elsewhere in the Third World. Of the 22,867 immigrants who arrived in B.C. in 1988, 66 percent were Asian. It is estimated that one quarter of these immigrants, some of them wealthy, are from Hong Kong, many anxious to leave before the British colony is returned to China in 1997.

Rapid expansion of Vancouver's Asian community has created a resurgence of racial prejudice. Some of the tension seems to stem from Hong

Kong's investment in B.C., especially in real estate. An "us and them" attitude is developing between members of the existing community and new Chinese immigrants. Gordon Hamilton's article in the *Vancouver Sun* entitled "Divided We Stand" showed that a significant number of Vancouver residents view immigration as having a negative effect on jobs, housing, and law and order. But when asked if B.C.'s treatment of immigrants has been racist, 64 percent of respondents say no.

An Angus Reid poll (conducted Feb. 7-15), also reported in the *Sun*,

supported this finding, with 60 percent of those polled agreeing that to treat minority groups with generosity is a desirable national characteristic. However, 59 percent also said that members of ethnic minorities should



abandon their customs and language and become "more like most Canadians." Only 34 percent of Canadians now support the idea of the cultural mosaic which accepts and promotes ethnic diversity. Angus Reid is quoted as saying, "Frankly, I'm disturbed by the large size of the minority—anywhere from 25 to 40 percent—who appear to be intolerant toward ethnic and cultural differences."

The question of just how much unbiased acceptance and support there is of ethnic diversity in Canada must be addressed. As a nation we have been advocating multiculturalism as a unified policy for years. But in order to truly embrace multiculturalism in Canada we must first open ourselves to the local fears and concerns of our communities; we must out-grow our reluctance to become aware. It is time for all of us, white and non-white, to seek to understand—and overcome—our cultural misconceptions. ♦

illustrations by Marcela Toro





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HOMEOWNERS-FIRE-MARINE-AUTOPLAN

Traditional Chinese-Canadian political activism also was bureaucratic, with one designated representative giving community views to outside parties. Art Lee recalled one incident in the early '70s which led to a change in this pattern. "When the city was going to bulldoze Strathcona [an old neighbourhood adjacent to Chinatown] to build the freeway, my political opponents, Mike Harcourt and Margaret Mitchell, helped to organize the Chinese community. Usually we limited ourselves to just one spokesman, but this time hundreds of residents came down and demonstrated, saying 'We vote, and we don't want this damn freeway. We are making use of the democratic tools that we have earned.'"

Partisan politics can be difficult for Chinese-Canadians because many traditional Chinese cultural values run counter to the adversarial system of politics with its endless confrontations. For Wilking, "Politics is an arena which the Chinese have not traditionally entered because you have to take sides. In China, that meant you had to put your life on the line, not only your life, but your family, and your family includes the whole extended family, the whole bailiwick. That's why when I decided to run I had to make sure that I had my parents and sisters on-side, so they could live with the potential negative spillover—criticism, public criticism."

The open and personal criticism involved in Canadian politics is a strong deterrent to Chinese-Canadian political involvement. Wilking said, "Chinese culture prizes harmony over conflict in the public domain. The Chinese believe in showing respect—you try and find ways of solving problems by making sure that people do not lose face. . . . These values are opposite to adversarial politics."

Resentment against affluent newcomers from Hong Kong makes many wary of a new backlash, and of a re-awakening of the monster of racism. Wilking appeals for tolerance. "Society used to treat the Chinese-Canadian community as invisible—we were there, but we weren't there. Today we have the full diversity of any community, but the focus is always on the top end of that diversity, on the wealthiest."

"People ask if they are being overwhelmed. I wish Canadians, and I include myself, could be more confident about who we are, what we have here, what our aspirations are. These

new immigrants won't come and change all our ways—we're not that vulnerable."

Bill Yee is worried about the potential for a new outbreak of racism. "If there is a problem, we all get branded the same as though we were newcomers. It doesn't matter that I have been here for 30 years, that my kids were born here. Although racist attitudes are decreasing you never know. The Reform Party elected a candidate in Alberta, and one of their positions is that Canada should basically be white."

"Who says there will not be another depression?" he asked intensely. "Many people will look for scapegoats, and many of the newcomers and visible minorities will be the targets."

For two decades, the birth rate in Canada has been low. According to Decima Research, for Canada to have sufficient workers to finance the growing numbers of pensioners, immigration will have to increase to 200,000 annually. The majority of these needed immigrants will be Asian.

Recruiting minority candidates is in the self-interest of the political parties. Bill Yee said of the visible minority vote: "It's up for grabs and whoever gets organized the first will really have the advantage."

Wilking said, "Nominating committees have to make a real effort to bring in people from the visible minorities, and not just as a display of tokenism. Some people have said to me that it will take a couple of generations for Chinese-Canadians to become full participants in political life, and some have said that it will be only five or ten years. I feel that we can't wait even that long."

Art Jung beat the statistical odds against any bomber pilot surviving two tours of duty. He had taken his original flight crew training in Ontario, because there was a prohibition against training Chinese-Canadians in B.C. After the war he became a commercial airline pilot.

Ross Jung ran into racist obstacles in following his medical career in B.C., so he went to the United States where he became a distinguished physician. On Doug Jung's office wall hangs a picture of himself and President John F. Kennedy. Ross Jung assisted in the delivery of John F. Kennedy, Jr.

*Doug Jung, Art Lee, and Bill Yee all practice law in Vancouver's Chinatown, while Sandra Wilking is a management consultant in addition to serving on city council.* ♦



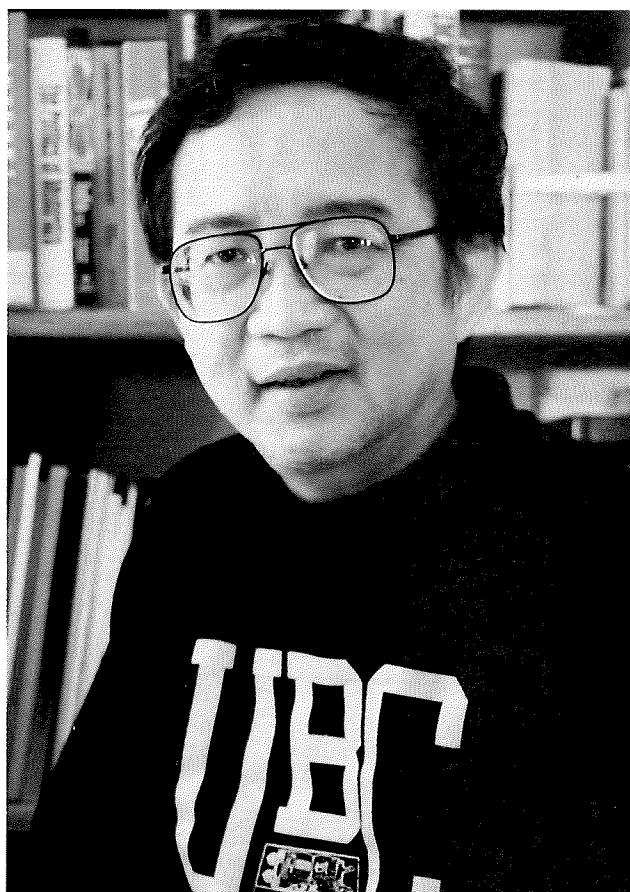


photo by Lee Ann Burgess

# THE RELUCTANT PRINCE

*Profile of Chao Tzang Yawngghwe: hereditary Shan prince, soldier, scholar—and citizen of Vancouver.*

**by Bernard LaRochelle**

**A** self-imposed veil of isolation hangs over the mysterious country of Burma (Myanmar). For nearly 30 years it has kept intense political conflict hidden from the rest of the world. Civil war continues between the central Burmese

government in Rangoon and the diverse ethnic minorities, among them the Shan, who live on the fringes of this rugged country. **Pacific Rim Magazine's** profile of Chao Tzang Yawngghwe, a hereditary Shan prince and exiled soldier turned scholar,

penetrates this veil to reveal a glimpse of one man's role in his country's tortured history. From senior military officer to student and lecturer, Chao Tzang continues the task of alerting the world to his people's desperate struggle.



Now living in Vancouver, Chao Tzang has recently been granted Canadian citizenship. It seemed an auspicious time for an interview. The man who greeted me at the door of his east Vancouver apartment seemed far removed from a professional soldier and veteran of jungle battles. Instead of the ex-chief-of-staff, MacArthur style, I was expecting, I was faced with a slight, good-natured, middle-aged family man who has accepted his fate with philosophic resolve and has achieved some prominence in the academic world.

Chao Tzang was forced to retire from the rebel Shan State Army after almost 20 years of political and military struggle against an oppressive Burmese dictatorship, including over a decade of guerilla warfare in the mountain jungles of his homeland. He was finally ousted by communist influences and ideas that had infiltrated his command. Unwilling to accept the Communist Party of Burma within the ranks of his First Battalion, he reluctantly accepted exile to neighbouring Thailand in 1976.

During this exile he lived with his family among fellow Shan refugees of the civil war. It was in Chiang Mai, capital of Thailand's northern region, that he first began to collect into words his life experiences and his thoughts on his people's struggles. In 1987, he published *The Shan of Burma: Memoirs of an Exile*, a work that reveals the deep sensitivity of a man who survived the turmoil of war.

Far from having quit the resistance, Chao Tzang now hopes that his efforts will help influence peaceful solutions to his country's turmoil. He is currently finishing his Master's degree in political science at the University of British Columbia. He hopes his past experience and present expertise in Burmese affairs will assist his country's future development.

He sounded hopeful as we spoke, and I was later reminded by his memoirs that he is consciously aware of his Buddhist upbringing. This doctrine has enabled him to view his life's activities dispassionately, his successes as well as his failures. He writes, "Though my efforts in the Shan resistance have not been blessed with any particular success, and might even be considered wasted . . . I can honestly say that I am not bitter. I felt compelled to fight because I had, as the Shan say, 'eaten the rice of the people and drunk the water of the land.' And, having committed myself, I tried my

best, discharged whatever task fell upon my shoulders as well as it was possible. Far from being embittered, I am, on the contrary, thankful for the experience. It has enabled me not only to be unafraid of adversity and hardship but also to understand fully and deeply the Buddhist credo: 'you come into the world with nothing, and so shall you leave.'"

Chao Tzang was born in 1939 in the Shan State of Yawngphwe in north-east Burma, then a British colony. His was an important and prestigious family, descendants of a long line of ruling princes. His father, Chaofa Shwe Thaike, Prince of Yawngphwe,



Chaofa Shwe Thaike, Prince of Yawngphwe.

served as the First President of the newly independent Union of Burma in 1947. He later served two terms as Speaker of the Upper House before his death in 1962.

Chao Tzang's mother, the Mahadevi of Yawngphwe, was also influential in Burmese politics in the years following independence. Together Chao Tzang's parents devoted much of their lives to raising the nationalist consciousness of the Shan people while attempting to unify the resistance against assimilation by the Burmese. Their goal was to create an autonomous Shan State within a Burmese federal political system.

The history of Burma is convoluted, being marked by foreign invasions and wars. The ruling powers and territorial boundaries have shifted back and forth between Burmans, the Shan, the Mon, the Siamese, and the Arrakanese. These peoples, of different linguistic and ethnic backgrounds,

were descendants of tribes migrating out of Tibet, and the Chinese provinces of Sichuan and Yunnan. They first began to occupy the mountain valleys and river plains, and later the broad deltas of Southeast Asia, when conquering Tartar warlords ruled in China and the marauding armies of Ghengis Khan pressed southward.

Hardened by centuries of constant warfare, these migrants built empires, invaded neighbouring kingdoms, and sometimes maintained uneasy truces. Eventually, in 1819, the Burmese kingdom came into conflict with the British East India Company. The results of this meeting were the Anglo-Burman wars which finally stripped the last Burmese King, Thibaw, of his throne, in 1885. He was replaced by Lord Dalhousie, the Viceroy of India, and Burma began a new era of its history as a province of the British Raj.

An aristocratic upbringing ensured that Chao Tzang would receive a formal education. He enrolled at the University of Rangoon, an institution steeped in political tradition, whose distinguished alumni included former Prime Ministers U Nu, Ba Swe, and the founding father of post-colonial Burma, Aung San. Chao Tzang's keen interest in history and politics soon involved him in campus affairs. Although shy and cautious at first, he nonetheless gained early experience as an activist by uniting the many non-Burmese factions in the student resistance to the central government in Rangoon. It was during this period that he began his political career in clandestine meetings with rebel leaders in their jungle headquarters along the Salween River.

Today, Chao Tzang is modest about the part he played during the second decade of Burma's independence. Although he recognizes that youthful energy and a patriotic family inheritance were strong motivations for his involvement, he seems to suggest he was swept along the historical currents of politics and war. Somewhat reticent to replay his own personal history, he often referred me to his memoirs to fill in the details of his life prior to exile.

When he was a young boy, his family had accepted Premier Chou En-Lai's invitation to visit post-revolutionary China. Although certainly influenced by what he witnessed there and by those he met, Chao Tzang easily resists the temptation to boast about a meeting with Mao Tse Tung, or Chou En-Lai, or other legendary



revolutionaries who, in his own words, simply gave him "food for thought."

Again the Buddhist credo jumps to mind. This unpretentious man sat contentedly with me in his book-cluttered apartment, the artifacts of another life displayed around him. A solemn portrait of his father in regal garb adorns one wall, while a tiny shrine devoted to his faith occupies a corner. With his wife and two nearly grown children, he lives quietly, perhaps for the first time in his life. His favourite pastime, when the opportunity arises, is to enjoy Vancouver's fine weather on walks in Stanley Park with his family.

When the weather prevents these excursions, Chao Tzang likes to occupy himself in the kitchen, preparing his specialty, a cold beef salad, the best version of which, he has discovered, is prepared on the night train between Bangkok and Chiang Mai. He avoids large social events, feeling uncomfortable at them, preferring instead to relax at home, reading his many texts on comparative political systems. He seems perfectly at home quoting from the Bible or drawing parallels between Shan nationalism and the Parti Québécois' ambitions for sovereignty association.

Yet for 13 years Chao Tzang's life belonged to the Shan resistance. This calling began in earnest in March of 1962 during the bloody coup d'état that brought General Ne Win to power. A direct victim of this coup, Chao Tzang saw his 17-year-old brother shot dead by government soldiers. His father was arrested at this time also. Unable to visit his father in prison, Chao Tzang was informed of his death some nine months later.

Chao Tzang gives his account of this portentous meeting between personal destiny and the historical imperative with clean simplicity. "The violence of 1962 heralded the supremacy of force and the death of democracy and reason. I felt there was no choice left but to answer the call to battle—for the Shan, as well as for

democracy. I was born a Shan and lived in the period of Shan awakening. I saw, heard, and experienced the drama of two forces pulling in opposite directions. I was drawn like thousands of my compatriots into a Shan-Burmese struggle which had existed during the days of my grandfather and further beyond."

After a mere three weeks of basic training, Chao Tzang was thrown into combat. Although he participated in several battles, his main role soon came to be as a political officer, organizer, and negotiator for the Shan State Independence Army (SSIA). Because of his university education and his family's status, Chao Tzang's rank

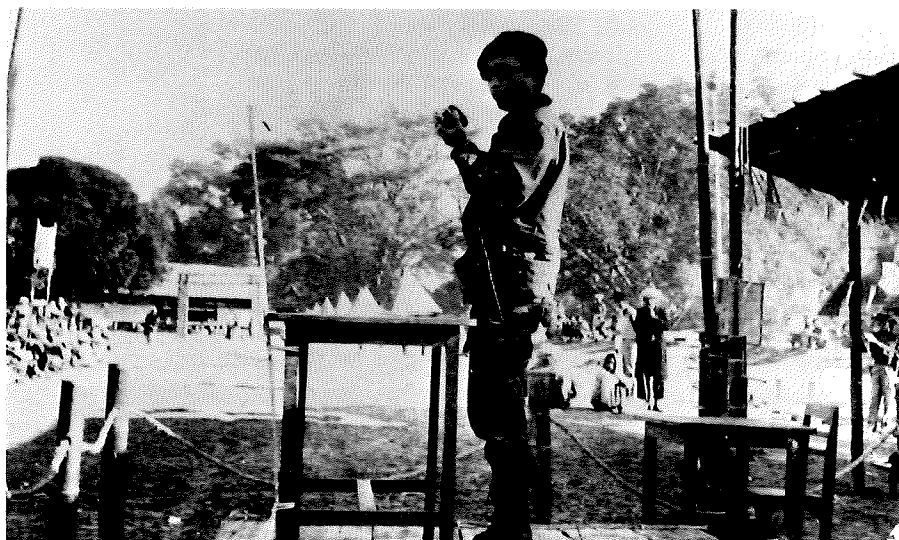
able to prevent the growing disaffection within his ranks.

One by one other leaders came under communist influence. While Chao Tzang was on medical leave following heart surgery, the CPB made their move. With the ousting of the party president of the SSA, no further opposition to communist aid remained. Chao Tzang was quietly asked to go on permanent leave.

Fourteen years later, enjoying a peaceful life, Chao Tzang reflects on his past with me and laughs. He laughs readily and his humour is real, not sardonic as one might expect. Of his forced resignation and subsequent exile he says, "they [the CPB] wanted my men, they did not want me . . ."

It seems as if he lived an entire lifetime in the hills of the Shan State. He had learned, fought, and survived, but now he has put most of that past behind him and is embarked on another journey. I wondered how such a modest and benign man could have survived unscathed so many years of power struggles and guerilla warfare that had left friends assassinated or imprisoned. The answer is he is a man with a mission, and that mission involves peace through enlightenment and healing.

Chao Tzang would like to return home to Burma to continue with the work he left unfinished. The brutal repression of student demonstrators in Rangoon, in October 1988, marked a turning point in that country's current history. He believes the struggle is now being taken up by all the people in the country, and not just the ethnic minorities. What was once commonly seen as a rebellion of insurgents and drug runners is now accepted as a universal call for democratic freedom and liberation from dictatorship. Chao Tzang is quick to point out that the '88 rebellion was a more violent precursor to the subsequent Tiananmen Square massacre. He says, "A lot of people died believing that their blood would not have been shed in vain, that the world would sit up and take notice of



*Chao Tzang addresses a Shan Independence Day rally.*

and responsibilities increased until in 1966 he attained the position of Army Chief of Staff.

The next 10 years would see communism gradually spread across Southeast Asia and find a foothold in almost every nation in the region. China supplied arms, uniforms, food, medicine, and propaganda, all formidable weapons against the imperialist rule of central governments. In contrast, the rebel armies of the Shan were poorly armed, and lacked uniforms and basic provisions. It is not difficult to understand the attraction of communist aid that enticed many armies to ally themselves with the Communist Party of Burma (CPB). Chao Tzang, a firm believer in democracy, worked ceaselessly to prevent the Shan State Army (SSA), a combined force created by the efforts of the Mahadevi, from falling into the grip of the CPB. But his duties often forced him to spend long periods away from headquarters, and he was un-



what is going on and maybe help us."

His role in the reconstruction of Burma, he tells me, would not be as a hero or saviour but as a much-needed peacemaker. His education and experience with the Shan nationalist movement would help to build bridges between the fractured elements of Burmese society. He can envision a Burma with free elections and see an end to the traditional mistrust among factions. "They must come to see each other as humans rather than as common enemies." He cites the student rebellion as a catalyst in this new understanding, as Burmese joined the ranks of ethnic armies such as the Shan to unite in the cause of democracy.

He has spent a lifetime learning and doing. Now he hopes that as a "Burma expert" he can present his analysis of these complex political issues on the world stage. He wishes to dispel the critical lack of factual information that surrounds Burma's affairs. If he gets the opportunity, he would like to start his own newspaper or publishing house in Burma, not just to express his beliefs, but to educate the politicians who, in his mind, have the greatest ignorance to overcome.

But for now Chao Tzang is con-

tent to study and live the semi-monastic life of the intellectual-in-exile. The tiny apartment he shares with his wife and two children is barely large enough to contain them and the huge book collection and personal artifacts acquired from their past lives in Burma and Thailand. Asked whether he prefers Vancouver to some other home, he replies, "If I had gotten Thai citizenship, there's no way I would have come here." He never really wanted to come to Canada, he admits without embarrassment. "I am one of the very few Asians, of people born in the Third World, who has never, never, never in his life dreamt or wished to go to the West." But after 10 years as a stateless person, with no real rights within Thai society and living under the protection of royal tolerance, Chao Tzang applied to immigrate to Canada, thus allowing his children to attend high school.

Several hours in Chao Tzang's world pass quickly as his fascinating account unfolds. I feel much like a student listening to an Asian Studies lecturer. I am reluctant to break off the interview; there is so much to learn about this little-known corner of the world. I came hoping to discover

the man behind the events, but I left knowing more about the events behind the man. Gradually, though, as I read his memoirs and replayed our conversation, I caught glimpses of this reluctant prince who is imbued with such historical significance, and yet who passes so quietly through our world we barely take notice. ♦



(photo by Lee Ann Burgess)

Chao Tzang relaxes at home.

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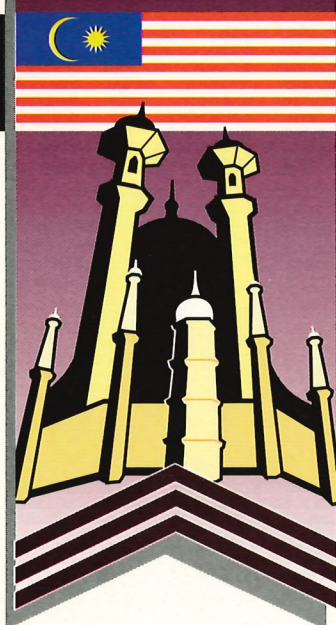
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**Capital:** Kuala Lumpur

**Other Major Centres:** Ipoh, Georgetown (Penang)

**Population:** 17,400,000 (1989), 90% in Peninsular Malaysia; 58% Malay, 32% Chinese, 9% Indian

**Languages:** Bahasa Malaysia (Malay) is the official language; English compulsory in schools, primary in commerce and industry

**Religions:** Islam (national religion), Christianity, Taoism, Hinduism, Buddhism

**Time Difference:** PST +16 hr.

**Visa:** not required for Canadian or Commonwealth citizens for tourist visits up to three months. For business, check

**Airlines:** Singapore Airlines; Vancouver-Singapore, Mon. and Fri. (via Seoul); travel time, 17 hr. approx., inc. stop

**Distance From Airport:** Subang International Airport-Kuala Lumpur, 22 km.

**Climate:** rainy season (NE monsoons, especially on east coast, Peninsular Malaysia) Oct.-March; annual rainfall, up to 2,300 mm; temp. range, 21-32°C in lowland areas; av. humidity, 80%

**Health Precautions:** vaccinations not needed; tap water

generally safe, but boiled drinking water advised

**Suitable Clothing:** casual, light loose clothing; modest, not revealing; men at business and formal occasions, or in better hotels and restaurants, should wear collar and tie, and a light lounge suit

**Currency:** Malaysian dollar (ringgit); 100 sen = M\$1

**Exchange:** M\$2.30 = C\$1.00 (1 June 1990)

**Canadian Banks:** Bank of Nova Scotia, Kuala Lumpur

## Trade:

**Exports:** Canada, \$191,998,000 (1988) Fertilizers; paper and paper board; oils, fats, waxes, extracts, derivatives; aluminum, including alloys; zinc; wheat; asbestos; wood pulp

**Imports:** Canada, \$323,885,000 (1988) Electronic tubes and semi-conductors; natural rubber and allied gums; vegetable oils and fats; televisions, radios, phonographs, tape recorders; machinery parts; outerwear; fish

**Malaysian Representatives:** Malaysian High Commission 60 Bottler St. Ottawa, Ont. K1N 8Y7 Tel: (613) 237-5182 Tlx: 053-33064

Malaysian Consulate 2800 - 666 Burrard St. Vancouver, B.C. V6C 2Z7 Tel: (604) 687-9444 Fax: (604) 687-1612 Honorary Consul: David Johnston

Malaysian Industrial Development Authority Suite 1010, Royal Trust Tower PO Box 172, T-D Centre Toronto, Ont. M5K 1H6 Tel: (416) 869-3893

**Canadian Representatives:** Canadian High Commission Plaza MBF, 7th Fl. Jalan Ampang 50450 Kuala Lumpur Tel: (60-3) 261-2000

Fax: (60-3) 261-3428

**Mailing address:** PO Box 10990 50732 Kuala Lumpur Malaysia

Canadian Investment Advisor c/o The Malaysian Industrial Development Authority Wisma Damansara 3rd-6th Fl. Jalan Semantan, POB 10618 50720 Kuala Lumpur, Malaysia Tel: (60-3) 255-3633 Fax: (60-3) 255-7970

## Cost of Living:

**Hotels:** C\$16-200 (Kuala Lumpur, the most expensive city); much variation in quality and price; 10% service charge, and 5% tax  
**Dining:** C\$9-70 (Kuala Lumpur; outside, 20-25% cheaper)

## Public Holidays:

Jan. 1	New Year's Day
Late Jan.-early Feb.	Lunar New Year (variable)
May 1	Labour Day
May	Hari Raya Puasa (variable)
	Wesak Day (variable)
June	King's Birthday (variable)
July-Aug.	Hari Raya Hajji (variable)
Aug.	Awal Muharam (variable)
Aug. 31	National Day
Oct.-Nov.	Mohammed's Birthday (variable)
	Deepavali (variable)
Dec. 25	Christmas Day

## Transportation:

**Car rental:** widely available, including one-way service; from C\$20/day plus C\$.25/km, and gas at C\$.42/litre; Avis represented  
**Taxis:** good inexpensive service in all major towns; about C\$.35 for first 1.6 km, C\$.15 for each additional .8 km, but bargaining may be required in rush hours; 20% surcharge for air-conditioning  
**Air and rail service:** excellent and extensive coverage

**Tipping:** hotels add 10% service charge and 5% tax; tipping is officially discouraged; add 10% in restaurants without service charge; porters get C\$.25 per bag; no tip for taxis

## English Language

**Newspapers:** *Business Times*, *Malay Mail*, *National Echo*, *New Straits Times*, *The Star*

## Major Business

### Organizations:

Malaysian International Chamber of Commerce and Industry Wisma Damansara, 10th Fl. Jalan Semantan, POB 10192 50706 Kuala Lumpur, Malaysia Tel: (60-3) 254-2117 Tlx: 32120

**Notes:** Electricity supply reliable, 230v, 50 cycles, AC. Excellent postal, telephone, telex, telegram, and fax services; air mail, Canada-Malaysia about 1 week. Major opportunities for Canadian business:

agriculture and food products and services; oil and gas equipment and services; advanced technology products and services; power and energy equipment and services; defence products; transportation systems and equipment. Business, government hours: M-F, 0800/0830-1530/1615; Sa, 0800/0830-1230/1245; shops: M-Sa, 0830-1830; larger restaurants usually open until 2300; smaller often later.

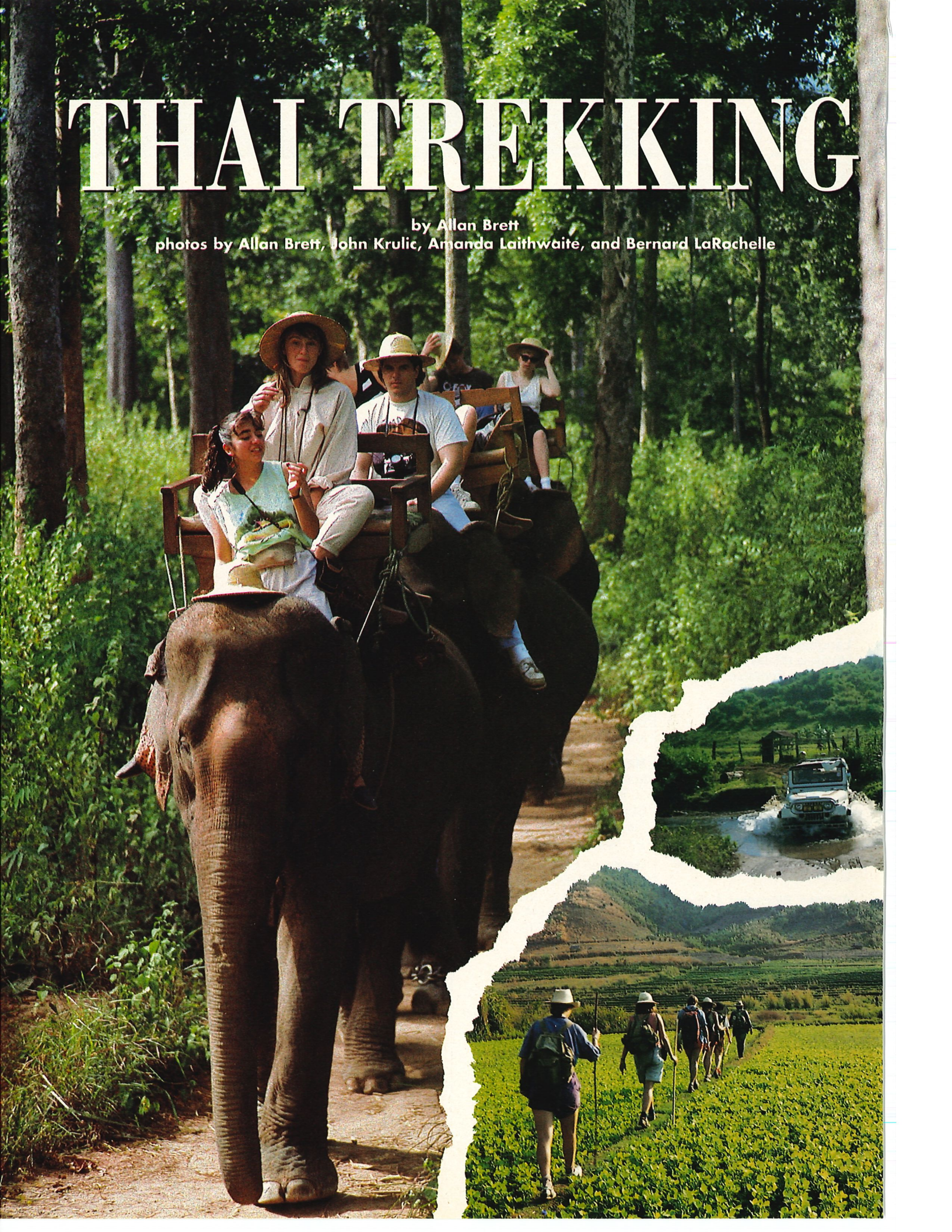
*compiled by Janine Lucas and Nancy Georgas  
graphic by Michael K.W. Lee*



# THAI TREKKING

by Allan Brett

photos by Allan Brett, John Krulic, Amanda Laithwaite, and Bernard LaRochelle





# Visit the northern hill tribes by pickup truck, motorcycle, jeep—or elephant.

The sights and sounds of the forest during a midnight trek are both alluring and frightening. One night I was lucky enough to glimpse a rare black panther as it leapt in front of our van before disappearing back into the forest. The panther left me with an impression of two very large, surprised, golden eyes, a racing pulse, and a vivid memory of Thailand.

Tourism is Thailand's main earner of foreign exchange, and with good reason. The ancient culture, the boundless energy of Bangkok, and the beautiful beaches of the south are powerful draws.

So too is a newer attraction for the more venturesome traveller: trekking in the forests and mountains of the north. You may not encounter a panther, but there's much else to see.

Northern Thailand is cooler and less populated than the humid Central Plains. The main city, Chiang Mai, is quieter and more relaxed than Bangkok, being some 40 times smaller. Here one can experience the serenity of nature, and the hospitality and true friendliness of the Thai people.

In Chiang Mai you can arrange treks of varying lengths to see the forests or to visit the famed hill tribes. You begin by locating a tour travel company, not hard in Chiang Mai—but for advice consult the Tourism Authority of Thailand (TAT) and get recommendations from other tourists. Then you must decide on mode of transportation, duration of trek, and destination.

You can go by pickup truck, motorcycle, jeep—or elephant—all of which, with the exception of the elephant, can be rented by the day, week, or month. For destination, you can choose the forests, the low mountains, or the highlands.

The treks to the hill tribes are by far the most popular. The Thais call them the *Chao Khao* or "hill people,"

but they are known in English as the hill tribes, and are of Tibeto-Burmese and Mongolian origin.

There are about 20 tribal groups, the chief among them being the Meo

afternoon treks, day treks, and multi-day treks. A visit to a hill tribe usually consists of a walking tour, a meal, a tribal dance or show, and a night spent in a guest house.

Some general rules for your visit include the wearing of proper dress (not too brief), respectful behaviour, and recognition of taboo signs. The star or "Solomon's seal" made of bamboo and hung over a house means "No Entry." Go with the idea of "meeting" not "seeing" the people. Be discreet in photographing. Ask permission if you wish to photograph people, particularly young children. If you have a Polaroid along, give them a photograph as a reminder of your visit. Barter to buy local products, if you wish. But if given a gift, give something in return. Finally, group rather than solo trekking is advisable.

The more adventurous traveller should consider visiting one of the smaller, less well-known tribes. A little farther north in the trekking city of Chiang Rai you may hire a certified

guide. Travel without the benefit of competent guides is not recommended anywhere, but especially not in the isolated Golden Triangle area near the Burmese and Laotian borders. Chiang Rai Travel Service, located at 428/11 Bunpakarn Road, and Poy Tour Travel, also located in Chiang Rai, can provide the help and advice you need. Be warned, though, that not all tribes will welcome your intrusion, so be prepared to turn back if permission to enter a village is not granted.

My trek consisted of two nights and three days. With my Thai friend Niti, I rented a jeep from one of the many dealers at Chiang Mai's night market in the city centre. The first night, we stayed in a bamboo guest house for the sky-high price of 25 cents each.

The next day in Chiang Rai, we hired a certified guide, Pai, who first



Top. Young Lisu women in traditional costume.

Bottom. A snapshot reminder of your visit is a nice idea.

(whom the Thais call the Hmong), Akha (Kaw), Lisu (Lissaw), Lahu (Musur), Yao (Mien), Lawa (Luwa), and the Karen (Yang). For some, the traditional highland opium poppy was an important cash crop. Today, however, successful crop substitution programs have reduced the amount of poppy-growing in Thailand. Tourists are warned that drug possession is illegal, and penalties are severe, so experimenting with opium as part of the "trekking experience" is not advised.

An excellent place to help you decide which tribe to visit is the Tribal Research Institute on the campus of Chiang Mai University. The TRI is usually open to the public. You should then consult an official Thai tour company to make final arrangements.

The length of your trek really depends on how many tribes you wish to visit, and their locations. There are



took us to the far eastern border of Thailand where we looked across the smooth-flowing Mekhong River at Laos. Then we headed north-west into the low mountains of Chiang Rai province in search of the Khamu.

Making up only 1.3 percent of the total hill-tribe population, the Khamu are an isolated and scattered people who emigrated from Laos within the last hundred years. I first heard of them at the Tribal Research Institute, and decided I would prefer to visit one of their smaller, more remote villages instead of the larger, more touristy villages of the Karen or Yao.

We finally located a Khamu village late on the second day, and I waited anxiously as Pai sought permission for us to enter, explaining that I was a student interested in the Khamu way of life. Apparently we looked harmless enough, because the headman gave us permission to enter the village so long as we didn't talk politics. The Khamu, living so close to the Laotian border, fear that one day someone (Thai or Laotian) might try to force them back to Laos.

Elated at our good fortune, I drove past the guard who was armed with a machine gun. My feeling turned to awe as elevated, hand-thatched bamboo huts of all sizes appeared as we drove over the final hill and into the village.

The villagers were as curious about us as we were about them. The majority of the younger men worked in a small town several miles away and had seen the occasional *farang* (European), but for most of the women and all of the children, I was the first white person they had ever seen. We drew quite a crowd, and I was followed by a small group of children who scattered and took cover every time I looked back at them.

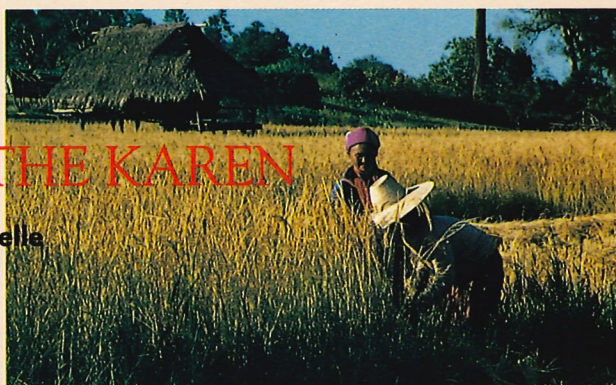
The children were wonderful and the villagers incredibly friendly. I was fortunate enough to be able to speak with the headman for some time, as Niti tirelessly translated our conversation. We were allowed to tour the village, learning the functions of the various buildings, and watching the blacksmith and the farmers at work.

The highlight of the trek came when two of the Khamu donned traditional costumes, and the headman related some of their creation legends.

We slept that night in a neighbouring Thai village, and were up at dawn for another short visit with the Khamu before returning sadly to Chiang Mai. ♦

## AMONG THE KAREN

by Bernard LaRoche



Strictly speaking, Sop Hoi Fan is not an authentic hill-tribe village. It sits in a valley bottom. A dirt road passes through it, connecting it to a paved highway leading to Chiang Mai. The homes are no longer constructed from traditional bamboo and thatch, but instead are built of milled lumber with corrugated iron roofs.

The few small shops sell manufactured products purchased in Chiang Mai, such as tinned fish, powdered soap, cookies, and candy. There is no electricity supply except from one generator at the Department of Agriculture compound. Water is fetched from wells or nearby streams. During the rainy season it is collected in large barrels from eavestroughs.

Ironically, because access to this village is so direct, no tourists come here. So I am here alone, the only Westerner around, and I have time to relax and adjust my rhythms to the pace of the villagers.

The Karen don't say "hello" or "goodbye." In the morning one might ask another, "Are you cold?" Or else the greeting might be, "Have you eaten yet?" A most important part of Karen social life is visiting friends and relatives, and eating a little something at every stop. The food is tasty, varied, and plentiful. Every kitchen contains a mortar and pestle to crush garlic, shallots, and hot chilis, a combination that accompanies almost every meal. Rice is the plentiful staple. The invitation to a meal translates simply to "eat rice."

Past sundown, there is usually little activity. Temperatures drop to near freezing, firewood is scarce, and the warmest place to be is beneath three or four thick blankets.

Morning arrives very early. As soon as there is sufficient light to see your hand in front of your face, it is time to get up. By this time, every rooster, dog, and child is awake competing in the din of morning. Radios blare, and no one cares about the few left trying to sleep.

Life in the villages is slow, measured by the pace of daily and seasonal cycles. It is often arduous, especially for women, who not only perform household chores, but tend the rice fields and water buffaloes as well.

Communication would have been difficult in Sop Hoi Fan, and I would likely have moved on had I not encountered Lehtu. He called out, "Where are you going?" and thus began our acquaintance. His nickname is Tutu, a diminutive of his real name. Most Karen use nicknames. He teaches elementary school in a Hmong village 25 miles away.

I accepted his invitation to stay with him and his wife Mumu. According to Karen custom, they share her parents' household. All the members of their two families welcomed me into their homes, with curiosity but without reserve.

I had a long conversation with Tutu around the fire late one evening. The moon, almost full, was brilliant, and lit up the surrounding hills with a dim glow. It was mild enough to sit outdoors without layers of clothes.

We spoke of many things. I discovered more about his education and knowledge of events outside his village. We spoke of local deforestation, soil erosion, and the effects of slash burning on global climate change. Tutu is familiar with these issues and concerned for the future of his village.

I was repeatedly warned by Thais that wandering solo among the hill tribes is not always safe. Nevertheless, I found a friendly acceptance of my presence almost everywhere I went; and I have warm memories of the hospitality of Tutu and his family in Sop Hoi Fan. ♦



# THAILAND



**Capital:** Bangkok (Krung Thep)

**Other Major Centres:** Chiang Mai, Phuket

**Population:** 55,524,000 (1989); 80% Thai, 10% Chinese, 3% Malay, 7% other

**Languages:** Thai, Chinese; some English spoken in all major centres by hotel and restaurant employees, market workers, taxi-drivers, etc.

**Religions:** 95% Buddhist, 4% Muslim, 1% Christian

**Time Difference:** PST +15 hr.

**Visa:** not required for tourist visits of 14 days or less; those wishing to stay longer should apply for a visa (90 days) from the Thai consulate

**Airlines:** Cathay Pacific Airlines; daily flights between Vancouver and Hong Kong (flying time, 13 hr. 10 min.); overnight stay in HK; connecting flights to Bangkok next day (flying time, 2 hr. 55 min.). Thai Air; flights to Bangkok from Seattle, Mon., Wed., Thurs., Sat.; 1 hr. stop in Tokyo (no plane change); travel time, 16 hr. 55 min.

**Climate:** tropical, hot and humid. Hot season: March to

May, 38° C. Rainy season: June to Oct., 30° C. Cool season: Nov. to Feb. Av. annual rainfall, 1,475 mm

**Health Precautions:** vaccinations not needed unless travelling from infected area; drink bottled or boiled water

**Suitable Clothing:** lightweight, washable; sweater; lightweight suit

**Currency:** baht; 100 satang = 1 baht

**Exchange:** 21.97 baht = C\$1 (1 June 1990)

**Canadian Banks:** Bank of Nova Scotia; 8:30 a.m. to 3:30 p.m.; closed Sat.

**Trade:**  
**Exports:**  
B.C., \$52,711,000 (1989)  
Canada, \$247,049,000 (1989)  
Aluminum and aluminum alloys; asbestos; wood pulp; paper and paper board; synthetic rubber and plastics; organic chemicals; plate, sheet, and strip steel; salt and sulphur

**Imports:**  
B.C., \$144,855,000 (1989)  
Canada, \$325,173,000 (1989)  
Mineral products; passenger automobiles and chassis; outerwear; computers; canned fruits; fish products

**Thai Representatives:**  
Royal Thai Embassy  
80 Island Park Dr.  
Ottawa, Ont. K1Y 0A2  
Tel: (613) 722-4444

Consulate General of Thailand  
736 Granville St.  
Vancouver, B.C. V6Z 1G4  
Tel: (604) 687-1143  
Fax: (604) 687-4434  
Consul General:  
Horst Koehler, C.M.

Thai Trade Centre  
104 - 736 Granville St.

Vancouver, B.C. V6Z 1G3  
Tel: (604) 687-6400 or  
(604) 687-7079  
Fax: (604) 683-6775

**Canadian Representatives:**  
Canadian Embassy  
Boonmitre Building, 11th Fl.  
138 Silom Rd.  
Bangkok 10500, Thailand

Thai-Canadian Business Club  
c/o Canadian Embassy

**Cost of Living:**  
**Hotels:** double, \$40-160;  
Bangkok is the most expensive

porters (airport and hotel), 5 baht per bag

**English Language Newspapers:**  
*Bangkok Post* (daily); *The Nation* (daily); *Business Times* (weekly)

**Major Business Organizations:**  
Thai Chamber of Commerce  
150 Rajbopit Rd.  
Bangkok 10200, Thailand

Board of Trade of Thailand  
150 Rajbopit Rd.

## Public Holidays:

Jan. 1	New Year's Day
Feb. 9	Magha Puja
April 6	Chakri Day
April 13	Songkran Day
May 5	Coronation Day
May 8	Visakha Puja
May 11	Royal Ploughing Ceremony
July 7	Asalha Puja
July 8	Khao Phansa
Aug. 12	Queen's Birthday
Oct. 23	Chulalongkorn Day
Dec. 5	H.M. The King's Birthday
Dec. 10	Constitution Day
Dec. 31	New Year's Eve

city; off season, May-Sept.  
**Dining:** Western, \$15-50;  
Chinese and Thai, \$10-25

**Transportation:**  
**Car rental:** widely available; international driver's licence required  
**Taxis:** plentiful on a bargain for fare basis; 30-100 baht within Bangkok (the most expensive city); prices higher in the morning; drivers are not tipped

**Tipping:** 10% hotel service charge and 11% government tax charged on room bill; tip 10% if the service is good and no service charge is stated;

Bangkok 10200, Thailand

National Economic and Social Development Board  
962 Krung Kasem Rd.  
Bangkok 10100, Thailand

**Festivals of Note:**  
Mid-April: Songkran Festival (water festival); best at Chiang Mai. Nov.: Loi Krathong Festival (folk festival); elephant round-up demonstrations, and games.

*compiled by Sareh Cowan and Pati Alain  
graphic by Michael K.W. Lee*



# KING, COUNTRY, & RELIGION

An exclusive interview  
with Dr. Suvit Yodmani,  
Government Spokesman  
for the Government  
of Thailand

*Born in Bangkok in 1942, Dr. Suvit Yodmani began to acquire his global outlook in his mid-primary years in British private and public schools. After attending Marlborough College (1955-59), he spent his undergraduate and graduate years in the United States at*

*Boston University, where he took up International Relations, Administration of Higher Education, and Community Development. He is a Phi Delta Kappa.*

*His career has been diverse: military historian; adjunct faculty member at several universities; Assistant Secretary General of what now is the Counter*

*Corruption Commission, Deputy Secretary General of the National Youth Bureau, and, in an earlier government, Deputy Government Spokesman—three very visible assignments. He drew increased national and international attention as founding Director of the National Identity Board, a cross-sectoral body whose goal is to discover and disseminate answers to the question "who and what are the Thai people?"*

*Dr. Suvit was appointed Government Spokesman when Prime Minister Chatichai Choonhavan's government took office. The position, to which the Prime Minister has attached increased importance, has no Canadian equivalent, and a U.S. Presidential Press Secretary undertakes only some of its roles. The Spokesman is both Cabinet's point of contact with the media and one of its plenipotentiaries in international forums. Dr. Suvit has brought to the post a forthrightness and competence that has earned national and international respect. He still finds time to serve on the National Identity Board; as Senior Consultant to the President of the Asian Institute of Technology and to the UN Environment Programme; and as a Director of the Foundation for the Promotion of Nature Conservation and Environmental Protection, and of the Thai-Canada Economic Cooperation Foundation.*





**A**s part of their Pacific Rim Program, 17 students from the Langara Campus of Vancouver Community College, led by Dr. Ross Johnson, spent a month of study travel in Thailand. The members of the group were unanimously impressed by what they saw, and by the people they met. These ranged from a leading cleric, the Rector of Thailand's principal university for Buddhist monks, to senior government officials, with whom they had very frank and open interviews. Whether on campus with fellow students at a northern university, on an overnight stay in a Karen village, or at a village wedding (to which they received an impromptu invitation), the Canadian students were delighted by the courteous and friendly hospitality of their hosts. The group must thank Peter Bailey, one of Canada's leading authorities on Thailand, for having planned and organized a tour that showed so much in so short a time.

Since its return, the group has sought to share its interest in this distant constitutional monarchy, already the home of Canada's eighth largest embassy, and destined to be among our more important Asian partners. At a campus round-table discussion, the students devised a set of diverse questions. Dr. Suvit Yodmani, on behalf of the Government of Thailand, generously agreed to respond to them, in an interview in which Mr. Bailey served as PRM's roving reporter.

**PRM.** *Thailand and Canada are on opposite sides of the globe. Do we share similar aspirations; do you anticipate closer relations between us?*

**Dr. Suvit.** Canada is one of Thailand's best friends. Each country is a constitutional monarchy, and we share similar aspirations such as the love of freedom and peace, as well as free enterprise.

The two countries have some educational exchange projects. Thai alumni of Canadian universities bring back technology and knowledge of Canadian culture. Despite this there is a great deal of room for cooperation in cultural exchange, education, technology transfer, trade, and joint ventures. Canadians and Thai people need to discover one another more. We have much about which to learn and co-operate in our cultures and economies.

**PRM.** *As a global trader, Thailand exports to about 150 countries. How do you view the emergence of trading blocs: the European Community, with the risk of tougher entry after 1992; the Canada-U.S. trade agreement; the idea of a pan-Pacific union?*

**Dr. Suvit.** Thailand is carefully studying the problem of trading blocs such as the European Common Market, and others. We believe in free economic cooperation and would like to trade freely with all countries, regardless of differences in ideologies and systems of government. We feel that with the opening up of socialist states throughout the world, trade blocs will no longer be relevant or productive.

**PRM.** *What sectors have contributed most to the substantial growth of the Thai economy? Where do you anticipate outstanding performance in the future?*

**Dr. Suvit.** We are known traditionally as the ricebowl of Asia. Thailand is one of the world's five largest net food exporters. In recent years, agriculture has been overtaken by both tourism and manufacturing.

Tourism now is our largest foreign currency earner—4,809,508 tourists came to Thailand in 1989, and most had visited us before. We still have considerable opportunity for expanding tourism. We already are a major air transportation hub and have one of the world's most highly regarded airlines, and our hotels set the world's standards. There is periodic talk of a Kra Isthmus Canal, or freightway—either of which would make us a focus of surface transportation; and we have opportunity to become a leading communication and media centre. I don't see us as a

big-league financial centre in the near term.

Manufacturing has seen spectacular increases and exceeds agriculture as an annual income earner. The list of leading exports includes gemstones and jewelry, textiles and clothing, leather goods and footwear, electrical and electronic components; and, to Canada, automobiles. There is a continually growing number of mainstays.

We have been discovered by major producers as an efficient, economical, and hospitable environment for manufacturing, and that is where we expect greatest near-term growth, with emphasis more on consumer goods than capital equipment. As new technologies become available, you will see increasing varieties of our food products on your tables.

**PRM.** *Are there particular sectors of your economy that may be at risk if there is an increase in trade protectionism around the world?*

**Dr. Suvit.** As one of the world's major food exporting countries, Thailand's agricultural sector can be most affected. Government's policy has been to diversify crop production to avoid having to rely on just one or two crops, and thus to ensure steady incomes for our farmers. At the same time, Government has been exploring new markets in Eastern Europe, Africa, and Latin America.

**PRM.** *How is Southeast Asia changing, and how will this change affect ASEAN and Thailand's role in it? Do you foresee better bridges being built with your neighbours?*

**Dr. Suvit.** Thai Government policy is to help build and maintain a zone of peace for Southeast Asia. Together with our friends, we are presently working hard to bring a just peace back to Cambodia.

In Indochina and throughout Southeast Asia, nobody talks of war any more. Every country wants to upgrade the standard of living of its people. Thailand sees herself as a link between ASEAN, of which we are a member, and mainland non-members: Laos, Cambodia, Vietnam, and Myanmar [Burma].

**PRM.** *Could you tell us about Thailand's current refugee problems? How might they be resolved?*

**Dr. Suvit.** Thailand is a refuge. We have nearly 4,900 km of land boundary, and 3,200 km of coastline. Many people come in across one or the other without request or permission. Most are refugees from some kind of turmoil in nearby countries. Sometimes they are participants in that





(photo by Bernard LaRochelle)

## Burmese refugees on the Thai side of the Salween River.

turmoil. For many years we and the Malaysians had to maintain a joint military command because of insurgency in Malaysia. When the last of the insurgents walked out of the jungle, they remarkably included two former members of the Japanese Imperial Army who had been there since 1945. That gives some idea of peacekeeping problems in mountainous tropical areas.

In the south we have camps of Vietnamese, the "boat people" who cross the Gulf of Thailand. On the opposite coast, the Andaman Sea, we have had Burmans and others escaping unrest in Myanmar [Burma]. In the northwest we get Karen and Shan people fleeing combat areas, occasionally with pursuing shells falling on our villages. There also we have villages of Chinese who are remnants and descendants of Kuomintang forces, who fled Yunnan through Burma, and settled here. In the northeast we still have camps of Lao and Meo [Hmong] who crossed the Mekhong or our land border to escape strife at home. There also are some overland Vietnamese. Then there's our eastern borders, which are inundated with Khmer people, first escaping the fratricide of the Khmer Rouge, and now the cyclic warring for political control. In the past 20 years we have been involuntary host to over a million refugees of all kinds. The number in camps here now still is about 450,000.

Some solution to the problem comes about as unsettled territory stabilizes, and people can return home. Though not many flee their countries to ours with the dedicated objective of not returning, there remains a substantial number who have real or imagined reason to fear the consequences of return. Some simply seek a better life than their home affords them. Some have permanent disabilities that result from their experiences. Some are families, some have lost them. Some are old, some born into their refugee status. They are not just statistics, but real people.

We have great compassion for them, and the problem of coping with them. We are not a rich economy saddled with a mere 50 or 60,000 of them; we are unable to give all the help that we would wish to our own rural and urban poor. We appreciate the help that comes from the UNHCR [United Nations High Commission for Refugees] and bilateral sources, but this goes mainly to support the people, and does little to resolve the underlying problem.

Canada is among the leaders in offering some refugees a new country, but it does so only to those that it selects and approves. Thus the refugee elite has hope of resettlement, while the unwanted remain in our care. A satisfactory solution is not to be found by us alone. There must be a more concerted international concern for those who do not meet unilateral specifications.

**PRM.** *While in the north, we learned a little about the Golden Triangle and cultivation of the opium poppy there. Could you tell us a little of that problem?*

**Dr. Suvit.** Most of this area is in Myanmar and Laos, is mountainous, and is bisected by the Mekhong River. It is populated by people who for centuries were semi-nomadic because of their swidden-type agriculture. Population pressures have forced the tribal people into fixed abodes,

ever-declining land fertility, and the need to generate cash crops. The poppy makes few demands on the soil or the grower.

We have constant patrols during the growing season, and what is found is destroyed. Our big problem is the smuggling. Recent production estimates for Thailand are about 10 tons of opium a year, which means that Thailand, like Canada, is a net importer.

Much of the opium traffic crosses Thai territory on its way to major markets; and much of that traffic is managed from outside Thailand by people that we cannot control. We cannot constantly patrol every jungle trail, or inspect every truck, bus, car, train, airplane, and barge, or search every package that is carried or mailed between domestic points. NORAD [the North American Air Defense system] announced that it is unable to assure detection of smuggling flights from Central and South America. If the world's most sophisticated detection system can be outwitted, imagine our problems.

**PRM.** *What does the future hold for the hill tribes within a rapidly changing society?*

**Dr. Suvit.** Our economy is rapidly changing. Our society, I think, is retaining most of our traditional values. The collective term "hill tribes" encompasses perhaps 600,000 people who live mainly in border areas of Lana [the Northern Region]. There are a few Shan, who are our cousins. All others are non-Thai people and fall into three ethnic groups: Tibeto-Burman, Chinese, and Wa. That's about where generalizations end.

There are about 20 different tribal groups in over 2,000 communities. The Karen, about the only group that was here before us, descend from old kingdoms in Myanmar, and here fall into four quite distinct groups or "tribes." They enjoy a high degree of integration with their neighbours. On the other side of Lana is a very small, little known, and still migratory group, the Phi Tong Luang—Spirits of the Yellow Leaves. They have no fixed communities, build rough shelters from tree branches, and move on when the leaves turn yellow—thus their name. Obviously, generalizations about these very different peoples and their futures are risky.

We constitutionally guarantee equality, so they are neither superior nor inferior, nor distinct societies, but part of the national fabric. There are no special "reserves" and nothing in law is gained or lost in moving out of or into their villages. We have no intention of dictating their future to these strong traditionalists. We can help them find it, within our laws, and we can develop physical and social infrastructure. But in our country and philosophy, each person must pursue his own dharma [reality]. Though Thai people make up about 90 percent of our population, we are a multicultural society, and we like it that way.

We are, in fact, rather proud of our hill tribe people. Perhaps because they illustrate our tolerance, and our right to individuality. His Majesty King Bhumibol Adulyadej for more than 30 years has led efforts to bring these many peoples into the mainstream of the national economy—our Royal Family is our most active NGO [non-governmental organization]. Governmental efforts span all Ministries, from Education to Health to Agriculture to Interior. The problems are not all solved. Growing peaches, strawberries, and gladiola on top of Doi Thong [Flag Mountain] is a bit like growing them at Seldom Come By.



## The Golden Triangle from the Thai shore, Myanmar to the left, Laos to the right.

Once you've done it, how do you profitably get the product to a viable market?

**PRM.** Does Thailand face problems of urban explosion? If so, how are they being addressed?

**Dr. Suvit.** Certainly we have one urban explosion. That is Krung Thep [Bangkok], where transportation is the most visible problem. A few provincial cities are experiencing growth pressures, but none compare with those in the greater metropolitan area. Everybody seems to want to move into Krung Thep. It's as if Canadians and Californians all decided that Vancouver is the only place to be. This badly taxes the metropolitan infrastructure and gives the unfortunate and inaccurate impression that this is the standard to be found elsewhere in the country.

We have a continual balancing act between what we spend to address these singular urban problems and what we direct to development elsewhere. One of our approaches is to invite private sector participation wherever that is possible. An example is our continuing negotiation for a larger version of the Skytrain that Vancouver showed us at EXPO 86.

**PRM.** Is part of the problem, as in Canada, one of regional disparity? If so, is that being addressed—can traditional economies and interests be balanced with those of the future?

**Dr. Suvit.** It is the crux of the problem. Krung Thep has an induced economy because it is central, coastal, and the commercial and political capital. Outside it our five regions have widely different endowments. Isan [the Northeast Region] is the largest, most populous, and most poorly endowed. Thus our biggest problems are where we have most people. We would like to be able to say, like a former Governor of Oregon, "come for a visit, but please don't stay," but that line works better on tourists than on the unemployed.

We can hardly justify that when the per capita income in Krung Thep is about two and a half times that in Isan, where there now is a first-class road network and only a few isolated villages are not yet electrified. Government continues to place great emphasis on rural development. We are actively improving and expanding agricultural water resources, helping farmers to move into more profitable crops, and inviting industrialists to found new industries—and we offer special incentives for this. We have an umbrella organization, Green Isan, dedicated to helping people to help themselves, and it actively seeks foreign involvement.

**PRM.** Is Thailand afflicted with particular health problems, and is there serious impact from global problems such as drug abuse and AIDS?

**Dr. Suvit.** Our Krung Thep hospitals compare favourably with any; but our health and medical services don't yet have the outreach that we would like to see. We constantly are aiming at getting better facilities closer to people in remote areas. Many vector and communicable diseases are on their way out. The infant mortality rate is still too high, but is the lowest in Southeast Asia after Singapore. Our average life expectancy has gone up by 10 years in the last 25. Road accidents are the largest single cause of accidental death, and that is a problem we really have to tackle.

Drug abuse and AIDS are both imported problems. Asia was the last continent to feel the onslaught of AIDS.



(photo by Bernard LaRochelle)

So far we have been rather fortunate. In any country the number of undetected cases is an unknown, but we are fully equipped to test for the virus. There may be about 60,000 infected people—about one in a thousand, as compared to one in 250 in the U.S.

We are active in World Health Organization efforts to learn about and combat this scourge; and as better tools against AIDS become available, we will use them. We try to educate. Preventive education is spearheaded by volunteer efforts, the same ones as successfully entreated people to bring our birth rate down.

The Royal Family is at the forefront of national effort. Her Royal Highness Princess Chulabhorn, after addressing your environmental conference in Vancouver this year, spent time studying the issues at the U.S. National Center for Communicable Diseases, and is making it a focus of her Chulabhorn Research Institute.

For background on how we got the drug problem, you might back-read annual RCMP narcotics reports. Briefly, the story is this. Though we always have retained our independence, we did not always manage to prevent incursions on our sovereignty. For centuries, drug use had been illegal in Thailand, though always there had been some opium habit in remote areas. As part of an 1850s treaty with Siam, the British claimed jurisdiction over its nationals, including people from its colonies. They also argued that Chinese in Thailand under their jurisdiction be allowed to use opium. (It was Indian opium that paid for China's tea.) In 1925, when Britain agreed to end extra-territoriality, it insisted that this ethnic access to opium be allowed to continue. The Viceroy of India was even good enough to send experts to show how to meet British quality standards.

By the time we were able to totally outlaw recreational drugs in 1958, we had a problem. Today, we have a total of about 300,000 part- and full-time drug users. Though few are addicted to the most vicious forms, we do have dirty needle overlap between the drug problem and AIDS.

When we have eliminated all growing and smuggling here, we will not have solved the drug problem either here or elsewhere. Users would simply turn to increasingly abundant and devastating synthetics. Supply intervention has little value without demand reduction.

**PRM.** In Canada there is debate over the role of women in society. Can Thai women function effectively outside the home, say in business or politics? And how would a Canadian woman in business or politics get along in Thailand?

**Dr. Suvit.** Two ladies from B.C. might give a Canadian perspective to that topic. One is your M.P. for Capilano-Howe Sound; the other recently resumed her role in the B.C. administration as your Deputy Minister of Tourism, and each has more than a gender interest. The Hon. Mary Collins is your Associate Minister of Defence and Minister Responsible for the Status of Women, and has a special brief for "Asia-Pacific" interests. I think she would say that she finds no difficulty getting along here. Certainly, we enjoy having her here, as we do most Canadians. Ms.





(photo courtesy of Thai Government)

## His Majesty King Bhumibol discussing village development needs.

Isabel Kelly has just spent a couple of years with us setting up a CIDA-funded project on the role of women, and so qualifies as an external expert. The project itself should tell you that we are not averse to looking at ourselves.

Thai women traditionally are both family and business managers. Today education is more important than gender in the business world, and almost half of our post-secondary students are young women. We have very successful women in most fields of business. In politics we have an apparent shortfall—only one female Cabinet member and five MPs. That also results from tradition. Where there are prominent female business figures, they tend to have built their own empires. In the administration and large companies, women abound at the middle levels, but are scarce in the superstructure. It is probably true to say that the corporate woman is like Avis: she has to try harder to be number one. Government must try harder also; we can't afford wasted talent.

**PRM.** *What of education policy? Do you produce all the skills you need, and is there a role for overseas education?*

**Dr. Suvit.** Taking the last first, Thais started going overseas for education when Gladstone was the British Prime Minister. Many still do so, particularly for second degrees. This, in fact, is part of our educational policy—part of our outward orientation. It provides philosophical as well as technical transfer, and perhaps is the best way of keeping up with the world.

Education has had high policy priority for all of this century. We have one of the highest literacy rates in Asia. The village school often is Government's most visible presence, though budget does not allow us to equip it as elaborately as we would wish. We must rely heavily on the quality of our teachers, and so have 39 teachers' colleges as well as education faculties in most universities, one of which is devoted to the training of educators. One of our most respected and now retired educators, incidentally, gained her own credentials from Laval University in 1941.

We have a combined total of about 800,000 post-secondary students. Until recently we produced enough skills to satisfy economic demand, but rapid industrialization is creating severe pressure in some fields. Two universities, Ramkhamhaeng and Sukhothai Thammatharat, operate on open and distance learning concepts, and account for two-thirds of national enrolment. They employ most new educational technologies. But we have much to do before we are satisfied

with our educational system, and soon will increase compulsory schooling from six to nine years.

**PRM.** *Do you see a need for Thailand to continue to maintain a large military and to commit large sums to foreign arms purchases?*

**Dr. Suvit.** I don't think we have a large military force, particularly when you compare us with some of our neighbours. What I hope and believe we have is an efficient military. We have a total active force, careerists and draftees, of about 250,000. That's only 0.4 percent of the population. We have been invaded many times, and have had incursions in the last two years. I think Canada last saw hostile action on its soil in 1814.

We don't want a huge weapons industry, which is an albatross around the neck once peace breaks out; thus we must buy offshore. We will welcome the day that we can start beating swords into plowshares. Our military is more than a peacekeeper, and is plowing the leading furrows in the Green Isan program, designed to upgrade the North-east economy.

**PRM.** *What military alliances does Thailand have, and what is their future?*

**Dr. Suvit.** There is only one, SEATO—the South East Asia Treaty Organization. It was founded in Manila in 1954 as a mutual defense alliance between Australia, Britain, France, New Zealand, the Philippines, Pakistan, and ourselves. Until the mid-70s it maintained a military preparedness posture based here, not unlike your NATO

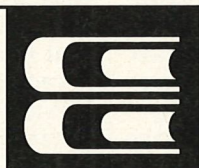
roles. That is long gone, and the treaty now exists only in its mutual commitments.

SEATO produced a lot of plowshares. Near Krung Thep is the Asian Institute of Technology. It serves the whole of Asia and has become a world-renowned advanced degree institution. It was founded as the SEATO Technical Institute. And our Foreign Ministry now occupies the old SEATO HQ.

**PRM.** *Do you foresee problems ahead for Thai fiscal and monetary policies, or with inflation, or balance of payments?*

**Dr. Suvit.** Anyone who fails to foresee problems of these kinds should expect them. We think that with a little luck we can continue to manage them all, as we have done rather successfully for the last 40 years. This year we have a balanced budget and we expect a trade balance by 1994.

We are fiscal conservatives. Fifteen years ago we were criticized for not borrowing enough to promote our welfare. When the world debt crisis unfolded, the critics presented us as models of fiscal virtue. We have managed inflation better than most countries. We still must watch payment balances closely because of our volume of capital equipment purchases, but our recent reclassification



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under IMF Article 8 signals removal of our last foreign exchange controls.

**PRM.** *Do Thai people share Canadian concerns about the deteriorating environment, and impacts such as those of widespread logging?*

**Dr. Suvit.** Emphatically, yes. The U.N. Environment Program has a recognition award known as Global 500. Each year, until the total reaches 500, it recognizes individuals and organizations that have shown dedication to environmental and ecological preservation. This year, Vancouver's Snake in the Grass Moving Theatre was among the 78 award winners, for its educational programs to alert school children and the public to the dangers that we are all creating. The Theatre, I believe, has a strong trans-Pacific link.

On this side of our shared and increasingly polluted ocean, four awards came to Thailand. Prime Minister Chatichai Choonhaven was recognized for political leadership and courage in revoking all logging concessions, despite intense lobbying against the move, because of the environmental damage that we were doing. Farmer Khun Jom Malai was recognized for years of effort and eventual enlistment of government support, in making his mango orchards and nearby lands into a bird sanctuary. Phra Adjhan Pongsak Tejadhammo is what we call a forest monk, one who lives much of the year in isolation and contemplation. Destruction around him caused him to set aside his contemplations, and he was recognized for organizing villagers, among whom were some of the culprits, into preservation advocates. And the Population and Community Development Association was recognized. Anyone who knows Thailand knows of the zany antics of Khun Meechai Viravidya and his merry volunteers in popularizing family planning, but the recognition was for a less-known role in conservation and park and wildlife preservation.

When recognition of this type goes to the Prime Minister, a farmer, a cleric, and a leading volunteer and advocacy group, I think you can say that there is both national concern and action. I can assure you that the Prime Minister's view is that of Cabinet: the issue is critical and the time is now.

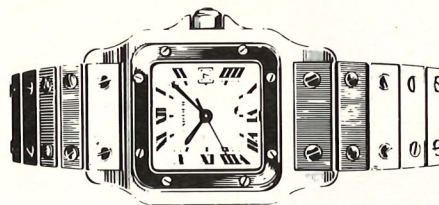
**PRM.** *Thailand is among the world's leading tourist destinations. What are the benefits, and are they outweighed by negative features such as cultural erosion?*

**Dr. Suvit.** This year we are celebrating the 30th anniversaries of two important components of our tourism structure, the Tourism Authority of Thailand, and Thai International Airways. Last year we had 4 million visitors; this year we expect about 5 million. These are similar numbers to those visiting B.C., although we have twenty times the B.C. population. Are you experiencing much cultural erosion from American, European, and Asian tourism?

Tourism is our largest foreign currency earner. It makes new friends, some of whom return as business visitors. It gives us an additional window on the world and its people. Rather than eroding our culture, it creates opportunities to display, support, and enrich it. Tourism has enhanced our own environmental awareness.

Some predict tourist totals of 19 million a year by the year 2000 A.D. That still will be only about two visitors for every seven Thais. I don't think that our age-old culture,

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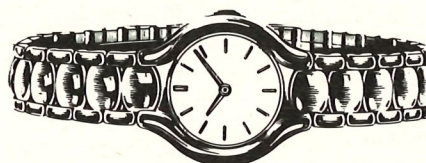
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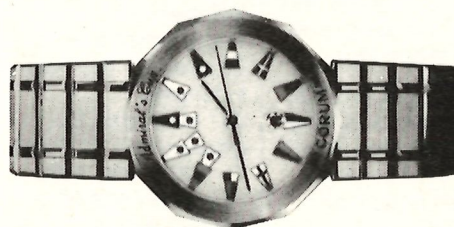
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**Capital:** Jakarta

**Other Major Centres:**

Surabaya, Medan, Bandung, Semarang, Palembang

**Population:** 187,651,000 (1989); 5th largest nation

**Languages:** Bahasa Indonesia (official), Dutch, English, numerous dialects including Javanese

**Religions:** 87% Muslim, 9% Christian, 2% Hindu, 2% Animists

**Time Difference:** PST +15 hr.

**Visa:** not required for Canadian citizens with passport and either onward or return tickets; first-time visitors on business should enter as tourists (business visas complicated to obtain)

**Airlines:** Canadian Airlines International from Vancouver via Honolulu, Hong Kong, and Tokyo; Delta Airlines via Los Angeles

**Distance From Airport:** 15 km to Jakarta; air-conditioned cab, C\$13-14, including road toll (no toll on return trip)

**Climate:** always wet and hot, but hotter in dry season, May-Oct.; rainy season, Dec.-Mar., temp. 22-34° C; coast and mountains are cooler than inland lowlands

**Health Precautions:** 10-year boosters for tetanus, diptheria, and polio should be up to date; for rural areas

typhoid/paratyphoid, hepatitis B, and Japanese encephalitis immunizations may be necessary; use bottled water, or water disinfected with iodine; avoid ice; peel and wash fruits and vegetables; do not eat raw seafood, salad greens, or local dairy products; in rural areas, use malaria medication; take precautions to avoid mosquito bites

**Suitable Clothing:** shorts are inappropriate off the beach; for business, women should wear a skirt or dress (not short), and men a tie

**Currency:** new rupiah

**Exchange:** Rp1515 = C\$1 (1 June 1990)

**Canadian Banks:** none, but the Toronto Dominion Bank is a correspondent of the PT Bank Central Asia, Jalan Asemka 27-30, PO Box 1323/DAK, Jakarta, 11110  
Tel: (62-21) 690-1771

**Trade:**

**Exports:**

B.C., \$72,244,000 (Jan.-Sept. 1989)  
Canada, \$216,735,000 (Jan.-Sept. 1989)  
Wheat; wood pulp; paper and paperboard; synthetic rubber and plastic materials; zinc

**Imports:**

B.C., \$20,467,000 (Jan.-Sept. 1989)  
Canada, \$142,400,000 (Jan.-Sept. 1989)  
Natural rubber and gums; plywood and other wood products; clothing

**Indonesian Representatives:**

Embassy of the Republic of Indonesia  
287 MacLaren St.  
Ottawa, Ont. K2P 0L9  
Tel: (613) 236-7403  
Fax: (613) 563-2858  
Tlx: 053-3119 INDONESIA OTT

Indonesian Consulate  
2nd Fl., 1455 West Georgia St.  
Vancouver, B.C. V6G 2T3  
Tel: (604) 682-8855

Tlx: 04-508353 INDONESIA VCR

Canadian-Indonesian Business Council  
c/o World Trade Centre  
60 Harbour St.  
Toronto, Ont. M5J 1B7  
Tel: (416) 863-2026  
Fax: (416) 863-4830  
Tlx: 06-219666

**Canadian Representatives:**

Canadian Embassy  
5th Fl., Wisma Metropolitan 1  
Jalan Jendral Sudirman Kav 29, Jakarta Selatan 12920 Indonesia  
Tel: (62-21) 510709  
Tlx: (73) 62131 DMCAN IA  
Cable: DOMCAN JAKARTA

**Mail Address:** PO Box 52/JKT Jakarta, Indonesia

**Public Holidays:**

Jan. 1	New Year's Day
March 30	Muslim New Year
June 8	Mohammed's Birthday
Aug. 17	Independence Day
Oct. 19	Ascension of Mohammed Day

External Affairs and International Trade Canada  
Indonesia Desk, Asia Pacific South Trade Development Division (PST)  
125 Sussex Dr.  
Ottawa, Ont. K1A 0G2  
Tel: (613) 996-5824  
Fax: (613) 996-9103  
Tlx: 053-3745 EXTERNAL OTT

**Cost of Living:**

**Hotels:** C\$24-120 (av. C\$80)  
**Dining:** C\$12 av. (breakfast less, dinner more)

**Transportation:**

**Car Rental:** C\$24-60/day  
**Taxis:** C\$33 (Rp500) first km; C\$17 (Rp250)/subsequent km (air-conditioned higher)

**Tippling:** C\$33-1.00 (Rp500-1500) porters, bellboys; 10% service charge added

**English Language**

**Newspapers:** *Indonesian Daily News*, *Indonesia Times*, *Indonesian Observer*, *Jakarta Post*

**Major Business Groups:**

Indonesia-Canadian Business Council  
P.T. Daria Dharma, Wisma Daria  
Jalan Iskandarsyah Raya No.7  
Jakarta 12160, Indonesia  
Tel: (62-21) 772120  
Tlx: 47376 DARIA IA  
Cable: RIAMOTH JKT

Indonesian Chamber of Commerce and Industry  
Chandra Building, 3rd-5th Fl.  
Jalan M.H. Thamrin 20  
Jakarta Pusat 12170 Indonesia  
Tel: (62-21) 310-1886  
Tlx: 61262 KADIN IA

Badad Koordinasi Penanaman Modal (Investment Coordinating Board)  
Jalan Jenderal Gatot Subroto

44, PO Box 3186, Jakarta Indonesia

GINSI (Importers' Association of Indonesia)  
Jalan Kesejahteraan 98  
Pintu Timur, Arena Pekan Raya  
PO Box 2744/JKT, Jakarta  
Pusat 10110, Indonesia

**Notes:** Indonesia consists of 13,677 islands, 6,000 populated. Electricity supply in most hotels 220v, 50 cycles, AC for a two-pronged plug; in the provinces, some hotels use 110v; check before using an appliance. Business, government hours: M-Th, 0800-1500; F, 0800-1130; Sa, 0800-1400; banks: M-F, but hours vary; not open afternoons; hotel branches open longer.

compiled by Wynne LeRoux, Lenore Sawers, and Janet Thornton  
graphic by Michael K.W. Lee



traditions, and identity are much endangered by it. Increasing affluence, radio, and TV probably modify our perspectives more than does the tourist. Thai people are proud of their heritage and enjoy displaying it. Most tourists respond to Thailand's hospitality in a way that is mutually beneficial.

**PRM.** *What is Thailand's policy toward foreign investment and business ventures? Are there restrictions on venture and trade opportunities that Canadian business people should know about? What advice should guide missions and independent visitors?*

**Dr. Suvit.** The first advice is to contact our trade people in Ottawa and Vancouver, and our Board of Investment office in New York for detailed answers. Have clear objectives and summaries, and a flexible approach.

Remember that personal trust is a big factor in our business world, and we don't respond well to high-pressure approaches—which we find more offensive than the inadvertently pointed toe. We are sufficiently sophisticated to recognize a hare-brained scheme for what it is, and see ventures as means of pursuing mutual advantage.

We have a few restrictions on fields in which foreign companies may operate, and some on professions and trades. None of these are a substantial barrier, and many can be relaxed for ventures that obtain Board of Investment promotion. This is given where the proposals are seen to have particular benefit to the national economy, and comprises a series of guarantees, as well as tax and other benefits, which are greater for those who locate outside Krung Thep.

We are anxious not to develop dependence on major foreign economies, and particularly welcome partnerships from middle-power countries. We know that there are many Canadian industries that would do well here, and the welcome mat has been out for more than a decade. Frankly, it seems that you have been so mesmerized by your southern neighbour that you haven't noticed it. Nor, perhaps, have you yet realized that substantial Thai content in your products will still qualify under your free-trade agreement, while reducing direct costs.

**PRM.** *We are almost on the threshold of a new century and a new millenium. What do you expect Thailand's major roles and goals to be in the 21st century?*

**Dr. Suvit.** Let me first tell you of our hopes and expectations for this part of the world in your 21st century.

It will see unprecedented levels of cooperation throughout Southeast Asia and the Asia-Pacific region in all spheres political, economic, trade, cultural, and science and technology. Most countries of the region already seek peaceful cooperation. We hope that war will be permanently outdated, so that we can focus all our effort on economic development and trade, and improving people's standard of living.

The new century will have its own problems. Advances in technology are bringing about resource depletion, pollution, and other serious degradations of the environment. We have to try to find ways of minimizing the effects that already are being experienced in the industrialized world. That is an issue over which we particularly will need cooperation and assistance; environmental problems are global and do not end at national boundaries.

As for Thailand, we are confident of greatly improved standards of living; and of better income distribution and

reduction of disparities between our urban and rural societies. Education is one of the main keys to our goals, and combining that in advanced science and technology with the teaching of moral values will shape the future of our country.

Democracy within a constitutional monarchy will be the routine of our political life. Your 2000 A.D. will be our B.E. 2543, and our Buddhist religion will continue to endow and sustain our people in a humane, tolerant, and individualistic society. It will continue the harmony between Buddhist and non-Buddhist and, we believe, provide an example of a free and diverse, yet harmonious, society.

There have been Thai kingdoms for most of the past 2,500 years. Throughout history, our kingdoms have been havens, and it is thought that we started calling ourselves "thai," which means "free," around the time that Sukothai was founded in 1238 A.D. We are a nation of young people, but one that has been around a long time. Today's Kingdom of Thailand is modern Sukothai, which means Dawn of Happiness—you might have called it Eureka.

Governments will come and go; but if *Pacific Rim Magazine* will drop in 450 years from now, as we approach the fourth Buddhist millenium, I think someone will be in this office with answers, much as now. Our aspirations are embodied in our flag and our national credo: king, country, and religion. That may not say a lot to you, but it says it all to us. It pretty well sums up the Thai psyche.

We value personal independence as much as national sovereignty. That is a Thai trait, but self-responsibility also is a cornerstone of our Buddhist faith. We view our monarchy not only as the symbol of our national and personal sovereignties, but also as our role model. This trinity of concepts and values is as old as our kingdoms, as are our sense of justice, and our dedication to free trade. Our religion teaches us to harm nobody, and our independent outlook causes us to accept harm from no-one.

It is pretty safe to say, then, that goals of future governments will be the same as those of the past, and will reflect that Thai psyche. As to national role, ours is the only nation in the region in which for 450 years, colonizing countries sought trade, not domination. We are well on our way to resuming the economic prominence that the Portuguese found in 1516 A.D., when they and we entered into the first treaty of commerce between Asian and European powers. In short, I think you can expect constancy in Thai roles and goals.


Sages in some think-tanks notwithstanding, government will continue to be for the people, in whom rests our sovereignty. We won't get too upset when an unknowing *farang* points a toe, or calls Krung Thep "Bangkok." You can expect, too, to see more and more goods in your stores and mid-winter sun tans that are "made in Thailand." I hope that you can expect even closer and more well-informed ties between our countries and peoples.

**PRM.** *We are most grateful, and thank you for this extensive and enlightening interview. Are there any messages you would like relayed to our readers?*

**Dr. Suvit.** *Mai pen rai khrap*—the pleasure is mine. Please invite all your readers to come and visit us. We delight in making new friends, and in sharing our past and our present; our hospitality comes from the heart, not the tourism textbook. We hope that Canada and Canadians will have prominent places in our future. ♦



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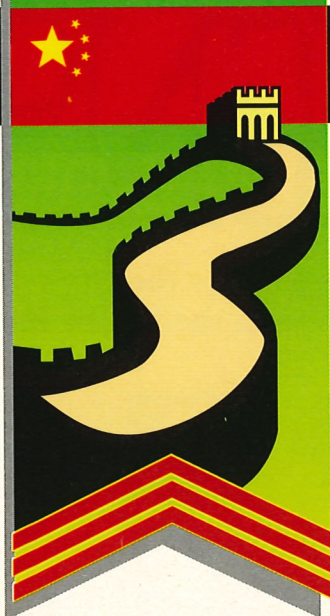
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LANGARA CAMPUS, 100 WEST 49TH AVENUE, VANCOUVER, BRITISH COLUMBIA, V5Y 2Z6 CANADA





**Capital:** Beijing (Peking)

**Other Major Centres:**  
Guangzhou (Canton),  
Shanghai

**Population:** 1,112,298,000  
(1989); 38% urban

**Languages:** official language,  
Mandarin; many dialects and  
minority languages; English  
sometimes spoken by those  
having contact with foreigners

**Religions:** officially none;  
unofficially Confucianism,  
Taoism, Buddhism survive;  
also 2-3% Muslim and 1%  
Christian

**Time Difference:** PST +16 hr.

**Visa:** required; apply to  
Chinese embassy or  
consulate; check for specific  
requirements for business or  
other travel in China; return  
ticket required

**Airlines:** Air China; beginning  
1 April 1990, 2 flights per  
week from Vancouver; subject  
to change; check with travel  
agent; dest. cities, Beijing,  
Shanghai; flying time 12 hr.

**Distance From Airport:**  
Capital International Airport-  
Beijing, 30 km; Hongquao  
Airport-Shanghai, 15 km

**Climate:** in the north, very hot  
summers, very cold winters;  
high humidity and rainfall  
April-May with risk of dust  
storms. In the south, hot,  
humid summers; mild, humid  
winters

**Health Precautions:** vaccina-  
tion for yellow fever required if  
travelling from infected area  
within previous 6 days;  
malaria risk exists throughout  
the country esp. in rural areas;  
drink boiled or bottled water

**Suitable Clothing:**

**Sightseeing:** in spring and  
fall, light clothes, jackets and  
sweaters, raincoat; in  
summer, shirt or blouse; in  
winter, heavy overcoat.  
**Business:** informal, incon-  
spicuous for daytime; suit for  
men, dress for women at night

**Currency:** renminbi (yuan);  
10 fen = 1 jiao; 10 jiao = 1  
yuan

**Exchange:** Y4.02 = C\$1  
(1 June 1990)

**Canadian Banks:** Bank of  
Montreal, Bank of Nova  
Scotia, and Canadian Imperial  
Bank of Commerce (in  
Beijing); Royal Bank (in  
Beijing and Shenzhen)

**Trade:**

**Exports:**  
B.C., \$270,400,000 (1988)  
Canada, \$2,593,135,000  
(1988)  
Cereals; plastics; wood and  
wood pulp; paper and paper-  
board; fertilizers; ores, slag,  
and ash

**Imports:**  
Canada, \$955,357,000 (1988)  
Clothing and footwear; toys,  
games, and sports equip-  
ment; leather goods; electrical  
equipment and parts; cotton;  
fish and other seafood

**Chinese Representatives:**

Embassy of the People's  
Republic of China  
511 - 515 St. Patrick St.  
Ottawa, Ont. K1N 5H3  
Tel: (613) 234-2706  
Fax: (613) 234-2441  
Tlx: 05-33770 CHINAEMB  
OTTAWA

Chinese Consulate General  
3380 Granville St.  
Vancouver, B.C. V6H 3K3  
Tel: (604) 736-4021 (commer-  
cial office) or (604) 736-3910  
Fax: (604) 737-0154

**Canadian Representatives:**

Canadian Embassy  
10 San Li Tun Rd.  
Chao Yang District  
Beijing, P.R.C.  
Tel: (86-1) 532-3536  
Fax: (86-1) 532-1684  
Tlx: 85-22717 CANAD CN  
Cable: DOMCAN PEKING

Canadian Embassy, Trade  
Annex  
2-4-1 Ta Yuan Building  
14 South Liangma He Nanlu  
Beijing, P.R.C.

**Public Holidays:**

Jan. 1	New Year's Day
Late Jan.-early Feb.	Lunar New Year (variable)
May 1	May Day
May 4	Youth Day
Oct. 1-2	National Day

Tel: (86-1) 532-3031  
Fax: (86-1) 532-1684  
Tlx: 85-222445 CANAD CN

Canadian Consulate General  
4th Fl., Union Building  
100 Yan'an Road East  
Shanghai, P.R.C.  
Tel: (86-21) 202-822  
Fax: (86-21) 202-623  
Tlx: 85-33608 CANAD CN

South China Trade Program  
13th Fl., Tower 1  
Exchange Sq.  
8 Connaught Pl., Hong Kong  
Tel: (852-5) 847-7419  
Fax: (852-5) 810-6736  
Tlx: 802-73391 DOMCA HX  
Cable: DOMCA HONG KONG

**Mailing address:**  
G.P.O. Box 11142  
Hong Kong

**Cost of Living:**

**Hotels:** for most travellers,  
hotel accommodations are  
prearranged by the China  
International Travel Service  
(CITS) or other host organiza-  
tions. Newer hotels: Beijing;  
Jianguo, Great Wall (most  
expensive), Jinglun, Lido  
(Holiday Inn), Fragrant Hill.  
Shanghai; Cypress.  
Guangzhou; White Swan,  
China Hotel.

**Dining:** dishes vary according  
to the region; a three-course  
dinner in a restaurant is  
reasonable

**Transportation:** Taxis  
available in most cities; fares  
1 yuan/km approx.

**Tipping:** forbidden until  
recently; now permitted for  
some workers in service  
sector; check current policy

**English Language**  
**Newspapers:** *China Daily*

**Major Business**  
**Organizations:**

China Council for the Promo-  
tion of International Trade  
Fu Xing Men Wai St.  
Beijing, P.R.C.  
Tel: (86-1) 867-504  
Tlx: 22315

Beijing Foreign Trade  
Corporation  
Building 12, Yong An Dong Li  
Jian Guo Men Wai St.  
Beijing, P.R.C.  
Tel: (86-1) 500-1843  
Tlx: 210064

All China Federation of  
Industry and Commerce  
93 Beiheyan Dr.  
Beijing, P.R.C.  
Tel: (86-1) 554-231  
Tlx: 22044

**Notes:** avoid trying to conduct  
business in the week preced-  
ing and following the Lunar  
New Year. Electrical outlets  
may be 220v-380v,  
50 cycles, AC or 110v-220v,  
60 cycles, AC; wall sockets  
take plugs with two round or  
three flat prongs; adaptor and  
converter needed.

*compiled by Lorna  
Calderwood and Cecilia Hui  
graphic by Michael K.W. Lee*





# HIDDEN GARDENS

Vancouver's secluded Asian gardens embody the city's multicultural and horticultural links with the Pacific Rim.

## DR. SUN YAT-SEN CLASSICAL CHINESE GARDEN—THE GARDEN OF EASE.

by Shamim Sachedina  
photos by Favian Yee

**T**he Dr. Sun Yat-Sen Classical Chinese Garden is a sanctuary in the heart of Vancouver. Combining Taoist structure with Buddhist love of nature, it offers an escape from the tumult of the world. In Taoism, yin and yang, the female and male principles, are opposites that create a balance in the universe. One cannot exist without the other. In the garden, yin and yang are everywhere: the moon gate stands in perfect harmony with the square gate, as does the bamboo with the stone. Buddhism brings us closer to nature, emphasizing that we are at one with the mountains, water, and trees. For all its complexity, the garden offers simplicity, peace, and stability; also philosophy, structure, and creativity. The Dr. Sun Yat-Sen Garden is a garden of ease truly offering "refreshment for the heart."



*The moon gate is a symbol for heaven and perfection. It is also the circle of infinity and the continuous cycle. Traditionally, it serves as an entrance to a garden, revealing only a glimpse of what is to come, and concealing the dimensions of the garden to give the visitor an illusion of great size.*



*The limestone stands tall, rugged, and strong, appearing to emerge from the ground in its natural state. Shaped by the waters of Lake Tai, it withstands the elements and remains unmoved. Nearby is its opposite, the bamboo, whose strength comes from its ability to be flexible, bending with the elements yet always returning to an upright position.*



*Each courtyard is decorated with a unique design. The hand-laid pebbles come from Lake Tai. Roof tiles made from clay are used in the design as frames.*

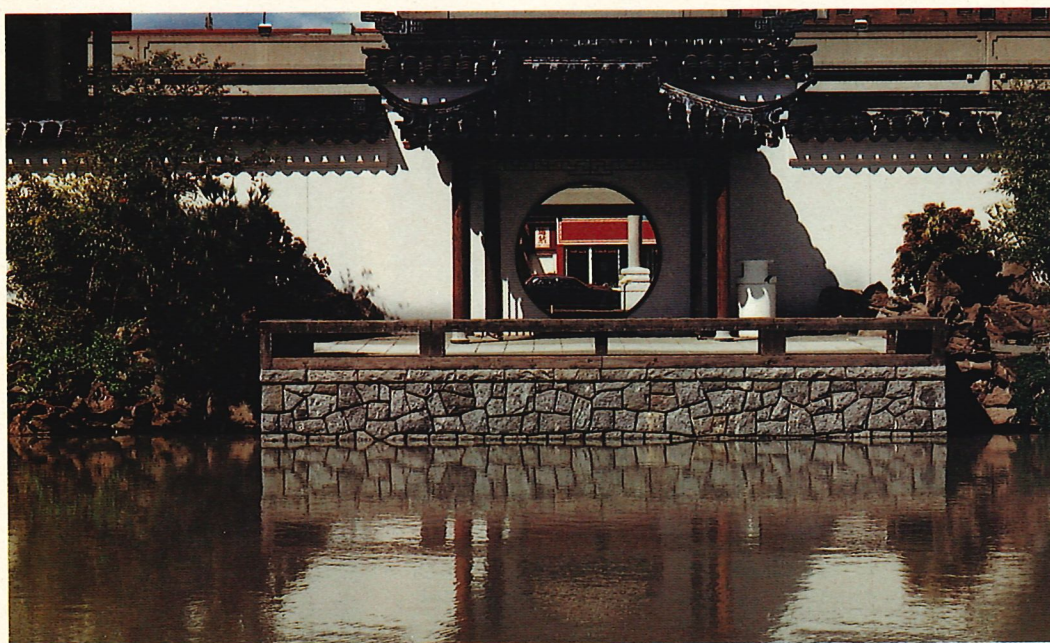




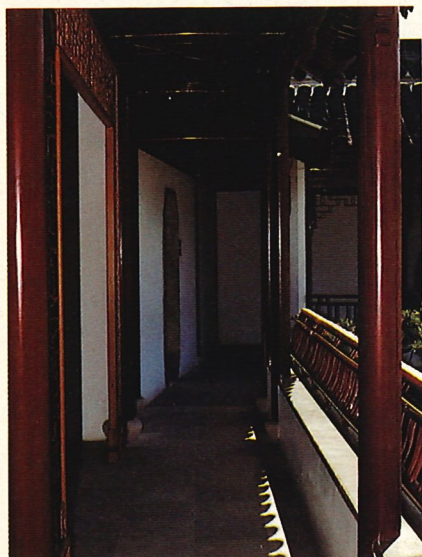
*The mountain with its pavilion (**ting**) brings you up to a new, higher perspective. Allowing you the illusion of escape from the city, it is a place of complete calm and tranquillity where you can meditate. It is the keeper of the secrets to immortality; perhaps it will share them with you.*



*The shapes of the gates and the windows serve a secondary purpose, framing views as art would be framed. The leak windows demonstrate framing in a most creative way. They allow views of the garden to "leak" through to us, for each individual shape within a window can serve as a frame.*



*The waters of the garden act like a mirror, reflecting the pavilions in their natural setting. The jade green colour of the water creates the illusion of endless depth and mystery.*



*The corridor offers shade in the heat, protection from the rain, and benches to rest on while you enjoy the different views.*



*In the heat of day, the lookout, in its perpetual shade, invites you to rest on its terracotta bench. From it, you can view almost the entire garden and admire the **ting** and the other pavilions as well as the glory of nature.*



# NITOBE MEMORIAL GARDEN—THE ALLEGORICAL GARDEN.

by Lauren Carter  
photos by Favian Yee

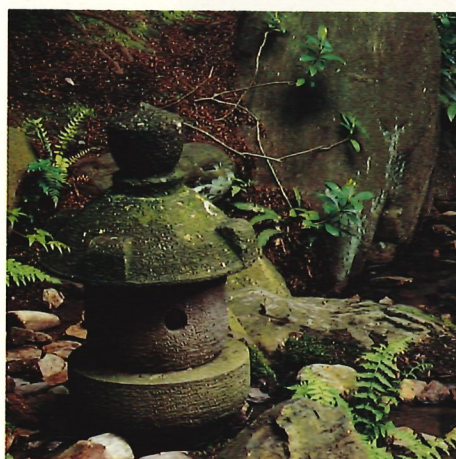
**S**tep into the Nitobe Memorial Garden at the University of British Columbia and you are in another world. Follow the pathway in a counterclockwise direction to take an allegorical journey through life. Each individual element in this garden—each rock, each bush, and each tree—was carefully placed to communicate this meaning. The garden is a careful blend of water, rocks, and trees, reflecting the Shinto love of nature and harmony.

Dr. Inazo Nitobe was a prominent Japanese statesman of the 1920s and early 1930s. He spent his life trying to bridge the gap between the cultures of Japan and the West. The Nitobe memorial lantern, damaged by gunshots during World War II, serves as a reminder of our former intolerance. This garden was constructed in Dr. Nitobe's honour nearly 30 years after his death in 1933. Painstakingly planned and developed, a lovely piece of Japan flourishes on the coast of British Columbia. This year marks the garden's 30th anniversary.

*The vigour of youth is reflected in the fast-flowing waterfall.*



*Short and squat in the shadows, or standing tall in the daylight, the lanterns mirror the feminine and masculine forces of yin and yang.*



*In adulthood there is time to see where you are going and meditate on where you have been. Do you take the bridge to the marriage house? The bridge contains 77 logs, for, according to an ancient legend, only on the 7th day of the 7th month could the lovers meet on the bridge of the celestial way.*





*An ancient superstition is that evil spirits move only in a straight line; hence the zig-zag bridge which takes you to the afterlife, the world of the revered ancestors.*



*At the end of the journey—a dead end—is a bench for four people (four is a homonym for death). The surrounding bushes are old and gnarled and the nearby water is stagnant.*

*(photo by Morena Zanotto)*



*The brief flowering of cherry blossoms in the spring is a Zen reflection on both the beauty and the brevity of life.*



# DAVID C. LAM ASIAN GARDEN—THE FOREST GARDEN.

by Melissa Lybbert

photos by Stephen Hopkins, Melissa Lybbert, Bruce MacDonald, and Favian Yee

The Asian Garden at the University of British Columbia was once one of Vancouver's best-kept secrets. It was accessible only from the far side of the UBC Botanical Garden through the moon gate at the end of a tunnel under Southwest Marine Drive. But now, thanks in part to the generosity of our Lieutenant-Governor, David C. Lam (hence the garden's new name), it possesses a highly visible entrance in a cluster of brand new buildings (seen at the left) accessed directly off Marine Drive. Official opening ceremonies are scheduled for Sept. 20.

The serenity of this 30-acre forest garden is yours to enjoy as you stroll peacefully among a rich variety of Asian plant life thriving harmoniously in a British Columbian setting. Although much of this wealth of magnolias, rhododendrons, rare trees, and vines originated in such regions as Southwest China, central and northern Japan, and South Korea, the climate of coastal British Columbia is extremely conducive to their growth.

In response to the increasing interest in the Asian Pacific Rim in the mid-1970s, the Asian Garden was created to build a bridge between cultures. Now the building of the new research and visitors centres signifies a further stage in its development.

Its layout consists of a major pathway around the perimeter with minor pathways leading off into the middle. The design of the clearings found along the pathways is based on various floral themes dominated primarily by several rhododendron species, a large selection of magnolias, and trees such as the maple and mountain ash. These clearings are enclosed by magnificent stands of Douglas fir. The garden is at its best in spring, in rhododendron time, but the dappled sunlight and shade, and the warm, rich, resinous forest smells of summer and fall also delight the senses.

*This climbing hydrangea, indigenous to Japan, is a tiered vine with fan-like growth at each layer. It is thriving on an old Douglas fir.*



*Prominent among the vines in the garden is the clematis which creates a waterfall of blossoms from near the top of a native fir.*



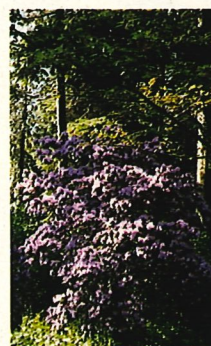
Mass plantings of *Rhododendrum yakushimanum*, native to Yakushima, Japan, help to keep down the natural ground cover as well as providing a burst of colour for the eye.





With a backdrop of rhododendrons and large native conifers, the moon gate clearing reflects the sub-alpine forests of the Himalayas and Western China.

A clump of fragrant *Rhododendrum augustinii* is framed by a tall stand of West Coast conifers and a snake-bark maple.



Growing up to 10 feet high, the extraordinary, scented Giant Himalayan Lilies from China amaze visitors to the garden in June.

Native to northern Manchuria and near Vladivostok, USSR, this Asian maple stands nestled amongst firs.

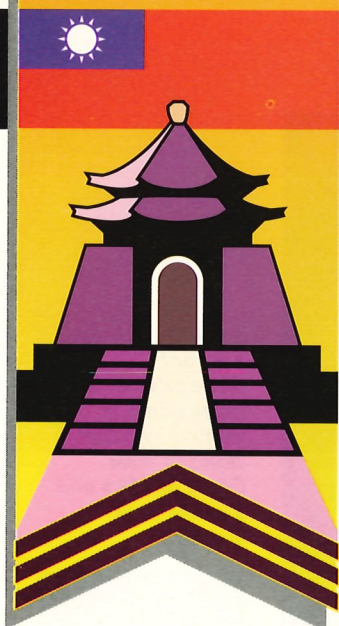


A narrow, winding pathway leads toward a *Davidia involucrata*, a tree capable of reaching 60 to 70 feet in height and native to Mt. Omei in Sichuan Province in China.





# TAIWAN



**Official Name:** Republic of China

**Capital:** Taipei

**Other Major Centres:** Kaohsiung, Tainan, Taichung

**Population:** 20,233,000 (1989); 84% Taiwanese, 14% mainland Chinese, 2% aboriginal; 66% urban

**Languages:** official language Mandarin; Taiwanese and Cantonese also spoken; English widely spoken in cities

**Religions:** 93% Buddhist, Confucian, and Taoist; 4.5% Christian

**Time Difference:** PST +16 hr.

**Visa:** required; apply to Republic of China consular offices or non-governmental organizations.

**Write to:**  
Coordination Council for North American Affairs  
801 Second Ave.  
New York, N.Y. 10017

Length, 2 weeks or 1 month with option of 1 month extension; visa can be obtained on arrival if letter of recommendation from

accredited representative abroad is provided

**Airlines:** Cathay Pacific; daily flights from Vancouver to Hong Kong with same-day connection to Taipei; travel time, 15 1/2 hr. Canadian Airlines; daily flights to Tokyo with same-day connection to Taipei arranged with United Airlines; flying time, not including stop-over, 13 hr.

**Distance From Airport:** Chiang Kai-shek Airport-Taipei 40 km. Taxi, NT\$800; hotel limo, NT\$100; bus, NT\$73; 40 min. on freeway

**Climate:** winter (Jan.-Feb.) av. temp. 15-18° C; summer (May-Oct.) hot and humid; av. temp. 27° C. Monsoon rains in northeast in winter, in south in summer. Typhoon risk July-Sept. Av. annual rainfall 2,605 mm

**Health Precautions:** vaccinations not needed unless travelling from infected area; drink bottled or boiled water (available in hotels and restaurants)

**Suitable Clothing:**  
*Sightseeing:* sports clothes acceptable during day; informal dress acceptable after 6 p.m. except in a few expensive Western and Chinese restaurants and nightclubs; summer weight clothing best April-Nov.; sweaters, raincoat Dec.-March  
*Business:* for men, suit and tie; for women, suits, dresses, skirts

**Currency:** new Taiwan dollar

**Exchange:** NT \$23.36 = C\$1 (1 June 1990)

**Canadian Banks:** Toronto Dominion Bank, Taipei; Royal Bank, Taipei

**Trade:**  
*Exports:*  
B.C., \$333,519,000

(Jan.-Sept. 1989)  
Canada, \$1,801,809,000  
(Jan.-Sept. 1989)  
Mineral fuels, oils, distillation products; wood pulp and other cellulose materials; waste materials

**Imports:**  
B.C., \$241,309,000  
Canada, \$651,159,000  
Electrical equipment and parts; machinery; appliances and parts; sound recorders, etc.; clothing

**National Representatives:** Taiwan and Canada have no

**Transportation:** taxi, first km NT\$20; thereafter every 1/2 km NT\$6; few taxi drivers speak English so destinations must be written in Chinese

**Tipping:** hotels and restaurants add 10% service charge

**English Language**  
**Newspapers:** *China News*, *China Post*

**Notes:** topic of People's Republic of China generally best avoided. Although known abroad as Taiwan, the

## Public Holidays:

### Fixed dates:

Jan. 1-2	Founding of the Republic of China
Jan. 3	Double Ten Day or National Day
Oct. 10	Double Ten National Day
Oct. 25	Taiwan Restoration Day
Oct. 31	Chiang Kai-Shek's Birthday
Nov. 12	Dr. Sun Yat-Sen's Birthday
Dec. 25	Constitution Day

### Variable dates:

Chinese New Year, Ching Ming Festival, Dragon Boat Festival, Confucius' Birthday, Veterans' Day

official representatives in each other's country. In the absence of such representatives, visitors to Taiwan can contact

Tourism Bureau  
Ministry of Communications  
9th Fl., Section 4  
280 Chung Hsiao East Rd.  
Taipei

**Cost of Living:**  
*Hotels:* deluxe, C\$200 and up; first class, C\$150-200; moderate, C\$75-150  
*Dining:* deluxe, C\$30 and up; first-class, C\$15-30; moderate, C\$7.50-20

country should be referred to as the Republic of China. Business people customarily exchange business cards, which should be printed in both Chinese and English. Cards can be printed locally in 2 days. Electrical outlets, 110v, 60 cycles, AC.

**Useful Telephone Numbers:**  
Fire 119; Police 110; Directory Enquiries in English, 311-6796; international calls, 100.

**compiled by Deirdre MacNintch and Gena Lam**  
**graphic by Michael K.W. Lee**





# GORUFU-KICHIGAI

*Some "golf-crazy" Japanese pay \$3 million for a club membership, and book three weeks in advance for a slot at a driving range.*

by Tyler Lewall

illustrations by Sean Carter

Golf has been around for over 500 years and is a favorite pastime for millions all over the world. There is one country, though, that has only recently latched on to the game. Japan took up golf in a big way in the late 1970s, but by the end of the 1980s it had become the country's number one sport, recreational activity, and source of business socializing.

In Japan there are 12.5 million golfers, but only 1,438 courses (23 in the Tokyo area). Despite the relative lack of facilities, the Japanese have become "golf crazy" or, as they say, "gorufu-kichigai." Rick Reilly, writing in *Sports Illustrated*, says that the game "has swallowed Japan whole. People will do almost anything and pay almost anything, if it has anything to do with golf."

Since there are so many golfers and so few golf courses in Japan, only 20 percent of people who want to golf actually get to play on a golf course. All that most golfers get to do is practise, practise, practise. Driving ranges can be found in department stores, and on top of skyscrapers. Some have three levels and can accommodate up to 150 golfers at one time. Even with this large capacity, golfers may still need to make a reservation one to three weeks in advance or wait for up to two hours for an opening to occur. The wait isn't that bad, however. The waiting area may contain a swimming pool, bowling alley, T.V. lounge, restaurants, massage parlor, sauna, beer garden, and pro shop.

The range is not the type found in North America. It is usually 10-80 yards long, with a green carpet, a net to stop balls from hitting adjoining buildings, and a slanted floor so the balls will roll down to a conveyer belt to be taken back up, cleaned, and then returned to the stalls.

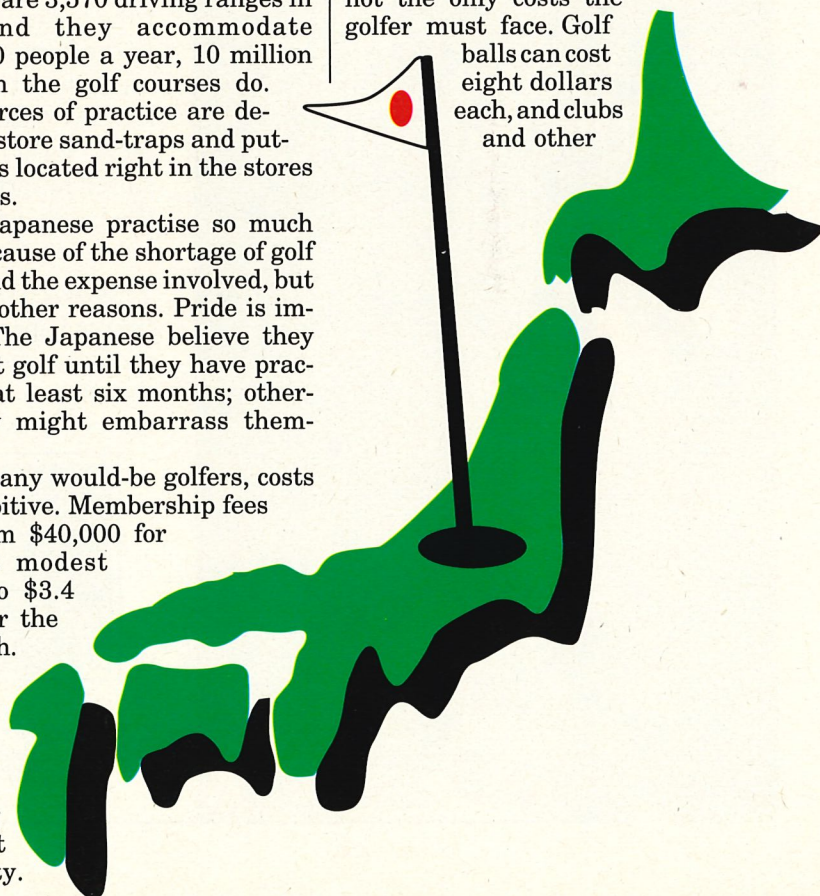
There are 3,570 driving ranges in Japan and they accommodate 72,781,000 people a year, 10 million more than the golf courses do. Other sources of practice are department store sand-traps and putting greens located right in the stores themselves.

The Japanese practise so much mostly because of the shortage of golf courses and the expense involved, but there are other reasons. Pride is important. The Japanese believe they should not golf until they have practised for at least six months; otherwise they might embarrass themselves.

For many would-be golfers, costs are prohibitive. Membership fees range from \$40,000 for the most modest courses to \$3.4 million for the most lavish. Only 1.7 million memberships are available, making them a hot commodity.

In fact, they are bought and sold on the Tokyo Stock Exchange by over 500 stock companies dealing exclusively in golf memberships, with a total value of \$176 billion. Green fees range from \$100 for the smaller, more unkempt courses to \$400 for weekend visits to the more plush courses. And these are not the only costs the golfer must face. Golf

balls can cost eight dollars each, and clubs and other





equipment are similarly expensive.

In spite of these costs, however, the 1,400 golf courses receive 62 million visits every year. To secure a tee-off time, a reservation may be needed three to five months in advance. In extreme cases, golfers start arriving at the course at 2:00 a.m., and by the time it opens at 4:30 a.m. there may be over 150 people waiting to tee off.

More commonly, a golfer sends his clubs to the course the night before so he doesn't have to carry them with him on the trip to the course the next morning. He catches a 6:00 a.m. train, arriving in time for his tee-off at 9:00 a.m. While golfing, he finds the course so crowded and slow (because even with all the practice many Japanese are still very bad golfers) that there may be up to a ten-minute wait between shots.

The first nine holes take about three hours, compared to two hours in North America; then he has to wait about an hour for his back nine tee-off time. (In Japan the golf courses start from the 1st and 10th holes to fit more

people in.) While waiting, he has lunch and a drink, and then he takes a long, hot Japanese bath. He then finishes the back nine holes, has another bath, and takes the train home, arriving in time for bed.

Recreation and exercise are not the only motives for golfing, though. The golf course has become a meeting place. When Japanese business men go golfing they call it "otsukai" or "socializing for business." For many, the golf course is a work place. Golf can break down the language barrier between Japanese and North Americans, so instead of taking a foreign client out to lunch, a business man may take him golfing. If the Japanese business man doesn't golf, he is out of touch with the business world.

Even though the Japanese have adopted golf only recently, they have added their own traditions to the game. Getting a hole-in-one in Japan is not something you look forward to. In fact, if you do manage to execute this rare feat, you are one of the unlucky ones. After you get the hole-in-one,

you must buy gifts (usually pens and towels appropriately inscribed) for your foursome, the foursome behind you, the club, the caddy, and everyone else who saw the ball drop. You must also buy drinks for everyone after you finish, donate a tree to the club, and then throw a party for all who have heard the news. After all this, you could be out of pocket over \$5,000.

Another curious practice the Japanese have brought to the game is the buying of pure oxygen as a pick-me-up. It comes in scents of mint, coffee, orange, and lemon.

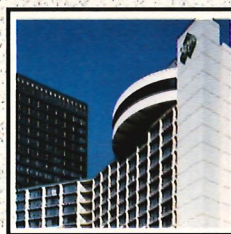
Although these practices may seem extravagant, they illustrate vividly the passion with which the Japanese have taken up the game of golf. Already some first-class players have appeared in North America—Isao Aoki, for example, and Ayako Okamoto on the LPGA tour. Who can doubt that with so much dedication, the Japanese will overcome their logistical handicaps and send more top players out to compete with their golf-crazy counterparts in the West. ♦

This morning  
he wowed them  
with charts and  
slides...



Now he was at centre stage for the second time today... this time in the karaoke entertainment bar. It seemed that everything at the New World Harbourside suited his style, from the Lobby Lounge up to Vistas on the Bay.

This was a hotel where things happened, where people connected, setting the pace of the city. He'd noticed it this morning.



*A New World of Hospitality*

His meeting had been an unqualified success, one to be talked about for months afterwards. And later, the five-star Oriental cuisine at Dynasty Restaurant was a fitting celebration dinner.

He would book at the New World Harbourside again, now that he had discovered that their slogan was more than just a phrase at the bottom of the ad.



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1133 West Hastings Street  
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Fax: (604) 689-4358  
Toll free: 1-800-663-8882

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**Capital:** Tokyo

**Other Major Centres:**  
Yokohama, Osaka, Nagoya

**Population:** 123,220,000  
(1989)

**Languages:** Japanese;  
English is taught in schools  
and is widely used by busi-  
nesses catering to tourists  
and foreign business people

**Religions:** most Japanese  
observe both Shinto and  
Buddhist rites; other religions  
16%

**Time Difference:** PST +17 hr.

**Visa:** required for visits up to  
90 days; not required by  
Canadian short-term visitors  
prior to departure—issued by  
Japanese Immigration upon  
entry; required prior to  
departure by long-term  
visitors, and those doing  
business or studying

**Airlines:** Japan Airlines,  
Canadian Airlines; flying time,  
9 1/2 hr. approx.

**Distance From Airport:**  
Tokyo International, Narita-  
Tokyo, 65 km; Osaka Interna-  
tional-Osaka, 16 km; Nagoya,  
Komaki-Nagoya, 18 km

**Climate:** ranges from sub-  
tropical in the south to cooler-  
temperate in the north; on the

main island of Honshu temps.  
range from 35° C in summer  
to -1° C in winter; coldest  
month, Jan.; hottest month,  
Aug.; heaviest rainfall, Aug.-  
Sept.; risk of typhoons in south  
and central Japan during late  
summer and early fall

**Health Precautions:**  
vaccinations not required  
unless travelling from an  
infected area

**Suitable Clothing:** winter,  
woollens, overcoat; summer,  
lightweight clothing

**Currency:** yen

**Exchange:** Y129.97 = C\$1  
(1 June 1990)

**Canadian Banks:** Bank of  
Nova Scotia, Tokyo; Toronto-  
Dominion Bank, Tokyo; Royal  
Bank, Tokyo

**Trade:**  
**Exports:**  
B.C., \$4,137,923,153 (1987)  
Canada, \$7,036,248,000  
(1987)  
Coal; softwood lumber; wood  
pulp; copper ores and  
concentrates; rapeseed;  
wheat; fish products

**Imports:**  
B.C., \$4,102,468,963 (1987)  
Canada, \$7,550,709,000  
(1987)  
Cars and chassis; trucks and  
chassis; motor vehicle  
engines; autoparts; telecom-  
munications equipment;  
computers; photographic  
equipment; sound and video  
recorders

**Japanese Representatives:**  
Japanese Embassy  
255 Sussex Dr.  
Ottawa, Ont. K1N 9E6  
Tel: (613) 236-8541

Japanese Consulate General  
900 - 1177 West Hastings St.  
Vancouver, B.C. V6E 2K9  
Tel: (604) 684-5868

Japan External Trade  
Organization

660 - 999 Canada Pl.  
Vancouver, B.C. V6C 3E1  
Tel: (604) 684-4174

**Canadian Representatives:**  
Canadian Embassy  
7-3-38 Akasaka  
Minato-Ku, Tokyo 107  
Japan  
Tel: (81-3) 408-2101

Canadian Consulate  
No. 28, Hachiman-Cho  
Minami-Ku, Osaka 542  
Japan  
Tel: (81-6) 212-4910

**Mailing address:** PO Box 150  
Osaka, Minami, 542-91  
Japan

**Cost of Living:**  
**Hotels:** moderate double in  
Tokyo, \$80-160

**Dining:** expensive; 10% tax

#### Public Holidays:

Jan. 1	New Year's Day
Jan. 15	Coming of Age Day
Feb. 11	National Foundation
March 21	Vernal Equinox
April 29	Emperor's Birthday
May 3	Constitution Day
May 5	Children's Day
Sept. 15	Respect for the Aged Day
Sept. 23	Autumnal Equinox
Oct. 10	Health-Sports Day
Nov. 3	Culture Day
Nov. 23	Labour Thanksgiving Day

on bills of Y2,500 or more

**Transportation:** car rental,  
Y6,000/hr. (with driver) or Y6-  
7,000/day; taxi, Y470 for 2 km  
ride; buses, complicated; good  
train and subway services

**Tipping:** uncommon; but 10%  
service charge added to hotel  
and restaurant bills

**English Language**  
**Newspapers:** *The Japan*  
*Times* (daily); *The Japan*  
*Economic Journal* (daily and  
weekly)

#### Major Business

**Organizations:**  
Japan Chamber of Commerce  
and Industry  
22-2, 3-Chome, Matunouchi  
Chiyoda-Ku, Tokyo  
Japan  
Tel: (81-3) 238-7852

Japan External Trade  
Organization  
2, Akasaka, Aoi-Cho  
Minato-Ku  
Tokyo 105  
Japan  
Tel: (81-3) 582-5511

**Notes:** the giving of small gifts  
to business and personal  
acquaintances is very com-  
mon. Exchange of business  
cards almost mandatory and  
done with great formality.  
Shoes are removed before  
entering houses and restau-  
rants. Private entertaining is

usually done in restaurants. In  
polite conversation, the suffix  
*san* is added to the surname  
in place of Mr., Mrs., or Miss  
(e.g. *Suzuki-san*). Electricity,  
100v, 60 cycles, AC in west  
Japan (Osaka, Kyoto,  
Fukuoka, Nagoya); 100v, 50  
cycles, AC in east Japan  
(Tokyo); flat 2-pin plugs and  
screw-type lamp bulbs.

*compiled by Nizam Ramji  
and Valerie Bright  
graphic by Michael K.W. Lee*



A woman with dark hair is standing in a traditional Japanese garden. She is wearing a light blue kimono with a large, vibrant floral pattern in red, pink, and white, accented with green and red swirling lines. She holds a large, dark blue and white striped umbrella over her head. She is looking down at her hands, which are holding a small white object. The background shows a wooden fence and lush greenery. The top of the image features a red banner with the title.

# ONE STEP AT A TIME

*Progress is slow,  
but Japanese  
women are moving  
toward equality.*

by Cyndi A. Wright  
photos by Favian Yee

kimono courtesy of  
Ake mi Komori



A female Ph.D. graduate in Physics from a prestigious Japanese university asked her professors why all her male peers, as well as a second round of graduates, had been chosen instead of her for employment for which she was qualified. They replied, "We didn't get any requests for women to fill positions." When she complained, the university labelled her "radical," and never did place her in a position.

For many, the mention of Japanese women evokes images of kimono clad geisha girls giggling shyly behind paper fans. Reality is not so exotic. In the past hundred years, Japanese women have moved from submissive obedience to hard-won individuality. Through changes in education, marriage, the family, and the work force, women are stepping out from behind traditional ways. Age-old beliefs are not easily altered, and as the Physics Ph.D. found, there are still many obstacles to overcome; but gradually and painstakingly Japanese women are breaking with tradition.

Traditional Japanese ways are a result of centuries of maintained customs passed faithfully down from one generation to the next. Confucianism viewed women as inferior and declared they must first obey their fathers, then their husbands, and finally their sons.

Up until the Second World War, marriages were arranged by families, with the aim of strengthening family alliances. Love and affection were not considered; for a man they could be found elsewhere. Adultery for a woman was punishable by death. Men, however, were allowed to have a second wife, and could obtain a divorce for any one of seven reasons: if a woman was unable to bear children, if she was immoral, or argumentative with her in-laws, or too talkative, or dishonest, or jealous, or if she was diseased. It was obtained by simply writing on a piece of paper that a divorce was required. For women there was no such privilege.

Once women married, they entered the home of their husband's family, often having connection with their own family totally cut off. Women were viewed as property, their role to obey their husbands and their in-laws. Not even as mothers did they have control; as an old proverb stated, "the womb is a borrowed thing."

Evidence of history and traditional culture is easily seen in any street in any Japanese city, yet in just over a century the country has undergone amazing modernization. All segments of society have experienced change. Women, especially, have benefited from new attitudes.

The start of this transformation, known as the Meiji Restoration (1868-1912), brought new ideas and methods. The introduction of a Civil Code gave women previously unknown rights: to become the head of a household, to inherit, own, and manage property, and to act as guardian to children. These rights were not without stipulations. A woman still had to have her husband's permission to conduct business, and without it her business dealings were void. The husband had the right to possess and manage any property "owned" by his wife, and could easily sell it if he wished.

Historically, Japanese women were not educated but were raised to be humble and hardworking. It was at the end of the Meiji era that the education system was modified, allowing girls (if their parents desired) to receive an education. Studies were different for the two sexes, however; girls were taught to be good wives and wise mothers, while boys were prepared for higher education. Children attended separate institutions after the elementary level, with universities closed to women. It was Christian mission schools that provided girls with a more academic education.

At the turn of the century, it was still difficult for women to enter the labour force, as work was considered "lower class" by those who held traditional attitudes. A statement by a (male) school principal exemplified the feelings of the majority: "It is not good to discuss the question of women going out to work; there is only one way for women to live and that is to make a good family." However, with their newly acquired knowledge, women finally started to enter the work force. As modernization required, they emerged not only as telephone operators, railroad ticket sellers, and office and clerical workers, but also in the professional fields of teaching, medicine, and the arts.

Women were at the start of their long road to equal rights. The untimely rise of militarism in the 1930s





suppressed the slow advancement, but in December 1945, with pressure from the occupying authorities, the Japanese government passed a series of new laws creating equal voting rights for women, abolishing licensed prostitution, and establishing the right of women to become members of local organizations, or to head local governments. In addition, school was made compulsory for all children through all levels, and equal pay was granted for equal work.

The new laws also changed women's place in the home, giving them freedom to marry as they desired, equal grounds for divorce, and the right to manage property. A husband no longer had the right to his wife's property, and a woman could now conduct business in her own name.

In the 1970s, spurred by similar events throughout the world, women's groups were able to form and gain some influence. These groups were not long-lasting, however, because of the Japanese media's scorn and lack of respect, and their portrayal of feminists as ugly, frustrated women. In 1980, because of extreme concern for the image it projected in other countries, as well as increased pressure from the United Nations, Japan signed the U.N. Convention on the Elimination of All Forms of Discrimination Against Women. However, extreme opposition in the Japanese parliament prevented the bill from being ratified until 1985.

Now, at the start of the 1990s, women are fighting for the right to control decisions governing their lives. Significantly, the leaders of two of Japan's opposition parties are women: Takako Doi of the Japanese Socialist Party, and Makiko Hamada, head of a new conservative party. The return to power of the ruling Liberal Democratic Party, in spite of money and sex scandals, was a set-back for them, but they will no doubt continue to press for changes in women's traditional roles.

Stereotyping begins when Japanese parents name their children. A common name for a daughter would be, for example, "Yukiko," meaning child of the snow, showing the tradition of choosing from nature. A son might be called "Yukio," which means courage or bravery. On seeing a newborn baby girl, people say "*Kawaii desu, ne*," meaning "Isn't she cute or pretty?" Were it a baby boy, the expression would be "*Tsuyoi desu, ne*,"

meaning "Isn't he strong or powerful?"

The Japanese language is structured to allow men to show a definite opinion, while women must use softer language that indicates hesitation or deference. Girls are still taught to be shy and demure, especially toward males.

A 1983 survey by the Tokyo Metropolitan Government, *Stride by Stride, Women's Issues in Tokyo*, revealed that family goals for sons and daughters differed widely. Seventy-six percent of parents wanted their sons to go to university, while only 16 percent hoped that their daughters would.

Today, junior colleges and women's universities are very popular among girls. However, these schools do not provide access to higher status universities, but only offer courses in home economics, education, and the humanities, or training as sales clerks, nurses, and wives. Women are often discouraged from attending universities, so that only about 35 percent of university students are women. A similar Canadian study, done in 1985-86 by the Association of Universities and Colleges, showed 48 percent of full-time and 59 percent of part-time students were women.

Even if a woman is able to graduate from a prestigious university, it is often difficult for her to obtain work afterwards, as companies prefer to hire males and hesitate to place women into high-authority positions.

Japanese young people continue to live at home until they are married; this is both a traditional custom and a practical one, due to Japan's lack of living space. Young unmarried girls are called "*musume-san*," literally meaning "daughter." *Musume-san* are expected to behave like young ladies, be cute and innocent, dress well, be dependant, and not speak harshly or have strong viewpoints. These girls are not expected to make decisions; they are made for them by their parents and boyfriends.

Most women marry by the time they are 25. A new proverb speaks of modern feelings toward marriage: "Women are like Christmas cake, no good after the twenty-fifth." As a foreigner leaving the country with no immediate return in sight, I was often given this departing salutation: "Good luck finding a husband"—a statement I found quite startling, being just 25 years old, and feeling in no rush to meet with matrimony. Although it is

an old custom, 25-60 percent of marriages are still arranged, not by the families but by a third party, usually a friend, by mutual consent of the boy and girl. Many couples find these arranged marriages safer, as often the person has already been approved by the family.

Today's Japanese women can be compared to the American women of the 1950s; once married they are often pressured to quit their jobs in order to look after the home and family. It is the wife's duty to manage the family budget, and to look after the education of the children. Women are rarely included in their husband's professional or business entertaining.

So how do Japanese women feel about their place in today's society? A study in 1983, *Traditional Roles Accepted By Most Women*, showed that 80 percent are happy with their lives, 71 percent put their husbands and families first, and 89 percent believe housework is the woman's responsibility. Many women are restless, however, especially those between the ages of 25 and 34, who feel that they can't change their situation because they are tied down by their children. Women in their middle years feel that they would like to make a change but are afraid of jeopardizing the security they presently have. Older women feel pride and contentment, but wonder why they spent their whole lives serving others, and now feel that they must make up for lost time. One woman voiced their common feelings when she said, "We say we are happy and content because we are—as long as the situation keeps moving."

Japanese society rests on a firm bedrock of fundamental beliefs. Religious adherence to these beliefs allows a large nation to exist within a confined geographical space. Harmony, not bothering others, and the value of the group over the individual are the three unspoken rules which govern society. The desire to avoid trouble or embarrassment not only for themselves but, more importantly, for their families, has tended to hold Japanese women to their traditional roles of wife and mother.

Change has been slow, but by placing their future in the hands of their children, the women of Japan are assured it will continue. Tomorrow's young women will be less willing to accept tradition. An evolution is taking place: yesterday's geisha girl is stepping out from behind her paper fan. ♦



# TOTAL immersion

*When you encounter Japanese family customs, be prepared to take the plunge!*

by Diane Quinton

In the words of Jeannette Leduc, teacher of Japanese and student of the culture, "going to Japan is like going to the moon it's so different." The difference is most fully experienced by those visitors, exchange students for example, who are lucky enough to be invited into Japanese homes to live as part of the family. They undergo a total immersion in Japanese family life and customs.

An early discovery has to do with footwear. It is unacceptable to wear outdoor shoes inside a Japanese home, as they would bring outside dirt indoors. The custom is to step out of your shoes at the door and directly into a pair of slippers (flat mules) conveniently placed just inside the entrance. Once they are on, you turn your shoes around, so you may easily step into them when next you leave the house.

But sometimes even the slippers must be discarded. Only bare or stockinged feet are permitted on the *tatami* (reed mats) that cover the floor in the *tatami* room, often the master bedroom converted at need into a guest room. You must leave your slippers at the entrance to the *tatami* room, again turning them around so they are ready to step into when you leave.

In contrast, you require an additional pair of slippers when you enter the bathroom. You leave your original pair outside and slip into a special pair that is kept just inside the door. To find out whether the bathroom is occupied, you simply check the status of the slippers outside.

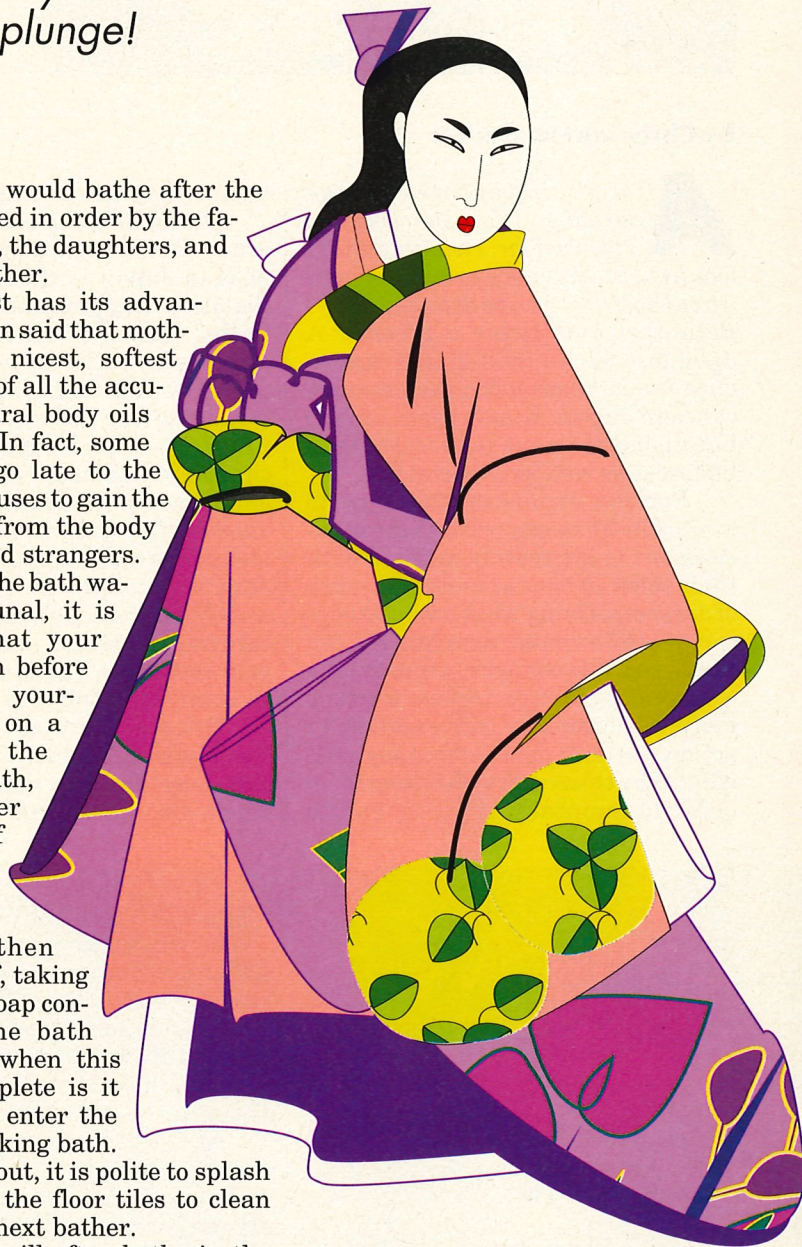
The Japanese passion for order and tradition extends to the use of the bath (*ofuro*). Foreign visitors should know that as honoured guests of the family, they will be asked to bathe first. Then, in an extended family, the

grandparents would bathe after the guests, followed in order by the father, the sons, the daughters, and lastly the mother.

Being last has its advantages. It is often said that mothers have the nicest, softest skin because of all the accumulated natural body oils in the water. In fact, some people even go late to the public bathhouses to gain the same benefit from the body oils of assorted strangers.

Because the bath water is communal, it is important that your body be clean before you immerse yourself. You sit on a stool beside the piping hot bath, pouring water over yourself and washing with soap and a washcloth. You then rinse yourself, taking care that no soap contaminates the bath water. Only when this ritual is complete is it acceptable to enter the deep, hot, soaking bath. After you get out, it is polite to splash hot water on the floor tiles to clean them for the next bather.

A family will often bathe in the same water more than once, keeping the heat in with a lid, as with our hot tubs. Then, because of high heating costs, they may conserve resources by using the water to do the laundry rather than just emptying it away. A useful custom! ♦



*"Geisha" by Marcela Toro.*

*Winner of first prize, Freestyle Category, in the May 1990 Desktop Publishing Contest sponsored by Atari Canada.*



# BUSINESS *wise*

*Traditional values  
still apply in Japanese  
business dealings.*

by Christine Hardacker

**A**fter having devoted a large part of my life to the company I worked for, I was told that I would never receive a promotion and would possibly even be demoted. Why? Because I had gotten a divorce. A Japanese friend related this experience as a common and expected occurrence in Japan. It may seem unfair, but in Japan image is everything in business as well as in social life.

For the Japanese, the need to maintain harmony with their environment is intricately meshed with their sense of honour and their sense of decorum. Doing what is expected is considered a virtue. Accordingly, the Western business person must make a conscious effort to uncover the true motive behind any conversation or action, as the Japanese often say or do what they think you want them to, in order to maintain harmony and to

ensure that no-one is dishonoured.

One of the first lessons the Westerner should learn about doing business in Japan is the importance of that necessary prop, the business card. Called "Meishi," the business card commands much respect, more for the company than for the individual, so it is handed out with great discretion. Proper decorum is expected in the exchange of business cards, for to the Japanese it is like handing out part of oneself. Knowing this, imagine the look of horror you might see on your Japanese counterpart's face as you scribble a message on the back of the card he just handed you, and pass it to your secretary. You can be fairly sure you can say goodbye to that deal.

Often a source of frustration for the Western business person is the Japanese decision-making process, which also stems from their need for

harmony and their sense of honour. The Japanese employ a deeply ingrained team-work approach. Loyalty and devotion to the company is very important to them; everyone from the ordinary worker up is either informed about or involved in decision-making. The impatient Westerner can expect meeting after meeting after meeting before a final group decision is reached. Sometimes a profitable deal will be passed up simply because one individual did not endorse it. To the Western business person, this approach may seem impractical, but to the Japanese it is a matter of respect and image.

The concern for image is also transmitted from the individual to the company. Business decisions are based not only on financial merit, but also on the prestige they will bring to the company. If Japanese executives feel that a certain product will create a bad

## SILENCE SPEAKS

*In Japan it's not the  
words but  
the space between  
that counts.*

by Yukiko Tamura

**J**apanese people are often described by Westerners as either polite, quiet, and industrious, or cunning and inscrutable. Of course, Japanese people do not have two different personalities; they only look polite and inscrutable to those who do not know much about Japanese culture.

In Western countries, language is crucial to express your ideas and opinions. Direct, clear, and logical speech is preferred to make communication easy, smooth, and understandable. However, to Japanese people, human feelings are more important than words. They prefer indirect, ambiguous statements to direct ones out of consideration for

other people's feelings.

Robert Ozaki says, "The theme of Japanese society is harmony, not confrontation. In the name of harmony, you learn never to offend anyone by uttering one wrong word." This is why Japanese people are apt to avoid directly saying "No." They do not want to spoil a harmonious atmosphere by an explicit objection or denial.

Jared Taylor gives the example of a Japanese businessman who refused a deal with an American by saying "It is a little difficult." The American businessman understood the words as they literally mean, not realizing that they meant "No," and the Japanese businessman thought that he had refused



image for the company, they will not do business.

Just as important as the frequency of meetings is the decorum and propriety with which they are conducted. A sense of rank and social status, along with a high respect for others' personal dignity pervades every formal occasion. Deeply ingrained in Japanese culture is the tendency not to stand out, and not to cause disturbance. The Westerner sitting in a Japanese boardroom must be very careful not to lose control in any way. A heated debate, common in business dealings in the West, would not impress. A harmonious atmosphere must be maintained at all times, regardless of stress, if business discussions are to be successful.

Some Westerners, when dealing with the Japanese, make the mistake of talking business immediately after introductions. The first meeting should not be to discuss business, but should not be too informal either. Western-style joking would be out of the question. You would most likely be left standing there laughing by yourself with several bewildered Japanese staring blankly at you. Probably their business decision will already be affected.

Of course, exceptions to the rule occur, and certainly there will be a breaking away from old values and traditions in the future; but the Japanese sense of honour is still very

strong and assuredly it will endure.

As business dealings with our Pacific Rim partners increase, it is essential to understand the varied perspectives of the people and their cultures. Westerners who attempt to adhere to Japanese etiquette and

forms will put their Japanese counterparts at ease, and create the right atmosphere for doing business. The more contacts we establish, the less strange our different ways of thinking will seem and the more successful our business dealings will be. ♦



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the deal in a polite manner. If the American had understood, he would have avoided a lot of fruitless talk.

Why do Japanese people communicate in such an ambiguous way? Japan is a homogeneous society, and Japanese people know how others will react and feel based on their cultural background. Therefore they do not need to depend heavily on verbal communication.

Bernard Rudofsky claims that in Japanese society "the supreme medium of communication is... silence." Silence indicates understanding. This unspoken understanding is most commonly seen among family members. In Joy Kogawa's novel *Obasan*,

Naomi, a third generation Japanese-Canadian, describes the Japanese traits of her mother and grandmother: "When I am hungry, and before I can ask, there is food. . . . A sweater covers me before there is any chill and if there is pain there is care simultaneously." Even though Naomi had not asked for anything, her mother and grandmother realized what she needed. Non-verbal communication like this is thought to be a virtue in Japanese society.

It is sometimes difficult for Westerners to understand the Japanese cultural communication pattern. Roy Miller, author of *Japan's Modern Myth*, says that "In order to under-

stand Japan, the world needs all the help it can get." However, the Japanese desire for harmony should not really be strange to Westerners who seek harmony and agreement through language.

As Japan becomes more and more internationalized, there is a need for better understanding between Japan and other countries. Westerners should not label the Japanese as inscrutable and Japanese people should notice that their customary ways of communicating can no longer be taken for granted. Being aware of cultural differences, and understanding them, will help us to achieve better international relationships. ♦



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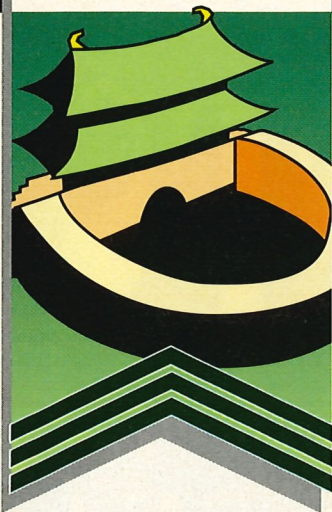
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# S. KOREA



**Capital:** Seoul

**Other Major Centres:** Pusan, principal port; Taegu, urban and industrial centre; Incheon

**Population:** 43,347,000; 69% urban

**Languages:** Korean; some English spoken in major centres by hotel and restaurant employees, market workers, etc.

**Religions:** Buddhism, Christianity, Confucianism

**Time Difference:** PST +17 hr.

**Visa:** required for business; processing takes 24 hr.

**Airlines:** Korean Air Lines; 3 direct flights Vancouver-Seoul weekly (Aug. '90). Singapore Air Lines; 2 direct non-stop flights Vancouver-Seoul weekly; flying time, 11 1/2 hr.

**Distance From Airport:** Kimpo International Airport-downtown Seoul, 17 km. Taxi, 3000 won; airport bus, 500 won

**Climate:** four distinct seasons. Hot, wet summers: rainy months June, July, Aug.; July (the wettest), +25° C. Cold dry winters: Jan., -3 to -5° C

**Health Precautions:** drink bottled or boiled water; malaria risk in some rural areas

**Suitable Clothing:** conservative for most occasions; suits and ties for men, skirts for women

**Currency:** Won

**Exchange:** 606.8 won = C\$1 (1 June 1990)

**Canadian Banks:** Bank of Montreal, Bank of Nova Scotia, Royal Bank

**Trade:**

**Exports:**

B.C., \$243,104,000  
Canada, \$794,981,000  
Mineral fuels, oils, distillation products; ores, slag, and ash; wood pulp; waste materials; aluminum

**Imports:**

B.C., \$349,000,000 (1989)  
Canada, \$506,800,000 (1989)  
Electrical equipment and parts; sound recorders; boilers and machinery; mechanical appliances; clothing

**Korean Representatives:**

Korean Embassy  
151 Slater St., 5th Fl.  
Ottawa, Ont. K1P 5H3  
Tel: (613) 232-1715  
Fax: (613) 232-0928  
Ambassador: Park Soo-Kil

Consulate General of the Republic of Korea  
830 - 1066 West Hastings St.  
Vancouver, B.C. V6E 3X1  
Tel: (604) 681-9581

**Canadian Representatives:**

Canadian Embassy  
10th Fl., Kolon Building  
45 Mugyo-dong, Jung-ku  
Seoul, 100-662  
Republic of Korea  
Tel: (82-2) 753-2605  
Fax: (82-2) 755-0686  
Ambassador:  
Brian Schumacher

External Affairs, Korea Desk  
East Asia Trade Division  
125 Sussex Dr.  
Ottawa, Ont. K1A 0G2

**Cost of Living:**

**Hotels:** deluxe twin with bath, \$100-185; 10% service charge on rooms, meals, and other services

**Dining:** wide range of

restaurant types and prices. Korean food is often highly spiced—some mild foods too

**Transportation:** Seoul; self-drive not recommended; small and medium-sized taxis (small less expensive); local bus fare, 140-150 won; modern subway system; extensive railways all over country; major cities connected by express buses; many domestic daily flights

**Tipping:** 50-100 won acceptable

**English Language**

**Newspapers:** *Korea Times*; *Korea Herald*

Vancouver, B.C. V7X 1M6  
Tel: (604) 683-1820

**In Korea:**

Korean Trade Promotion Organization (KOTRA)  
159 Samsung-dong  
Kangnam-ku, CPO Box 1621  
Seoul, Republic of Korea  
KOTRA is a non-profit government agency

Korean Chamber of Commerce and Industry  
45, 4-Ka, Namdaemun-no  
Chung-ku, CPO Box 25  
Seoul, Republic of Korea

**Upcoming Events/Conferences/Festivals:** at least 25 trade events in Seoul

## Public Holidays:

Jan. 1-3  
March 1  
April 5  
8th day of 4th lunar month  
May 5  
June 6  
July 17  
Aug. 15  
15th day of 8th lunar month

Oct. 1  
Oct. 3  
Oct. 9  
Dec. 25

New Year's  
Independence Day  
Arbor Day  
Buddha's Birthday  
Children's Day  
Memorial Day  
Constitution Day  
Liberation Day  
Chusek—Moon and Harvest Festival  
Armed Forces Day  
Founding of Korea by Tangun  
Alphabet Day  
Christmas Day

## Major Business Organizations:

**In Canada:**

Canada-Korean Business Association, c/o Vancouver Board of Trade, World Trade Centre, 400 - 999 Canada Pl.  
Vancouver, B.C. V6C 3E1  
Tel: (604) 681-2111  
Fax: (604) 681-0437

Canada-Korean Business Council, c/o Canadian Chamber of Commerce  
1160 - 55 Metcalfe St.  
Ottawa, Ont. K1P 6N4  
Tel: (613) 238-4000  
Fax: (613) 238-7643

Korea Trade Centre  
1710 - 1 Bentall Centre  
505 Burrard St.

in relevant time period. Contact KOTRA or Korean Exhibition Centre (KOEX) in Seoul

**Notes:** business cards, preferably printed in both English and Korean, are exchanged immediately upon meeting. Use both hands when offering or receiving anything; use of only one is disrespectful. Shake hands using both hands. Koreans prefer using family names, which often precede given names.

*compiled by Louise Salter and Terri Gurr  
graphic by Michael K.W. Lee*





# DRIFTNETS SCOURGE OF THE SEA

*Cutting through the tangle of national interests, the message is clear: DRIFTNETS must be hauled out of the water—for good.*

by Madeleine Vallée

The international waters of the North Pacific have become a battleground. On one side, the thousand-strong Asian driftnet fishing fleet; on the other, environmental groups equipped with plentiful evidence suggesting the possible collapse of a precious marine ecosystem. Greenpeace and other environmental organizations have placed this major issue at the top of their environmental threat list, together with ozone depletion and the greenhouse effect.

For the last two or three years, they have been accumulating evidence which indicates that the Japanese, South Korean, and Taiwanese

driftnet fleets operating in the North Pacific are indiscriminately killing thousands of marine mammals each year. These include Pacific white-sided dolphins, Northern fur seals, baby whales, and Dall's porpoises (some of them pregnant and lactating), as well as some 800,000

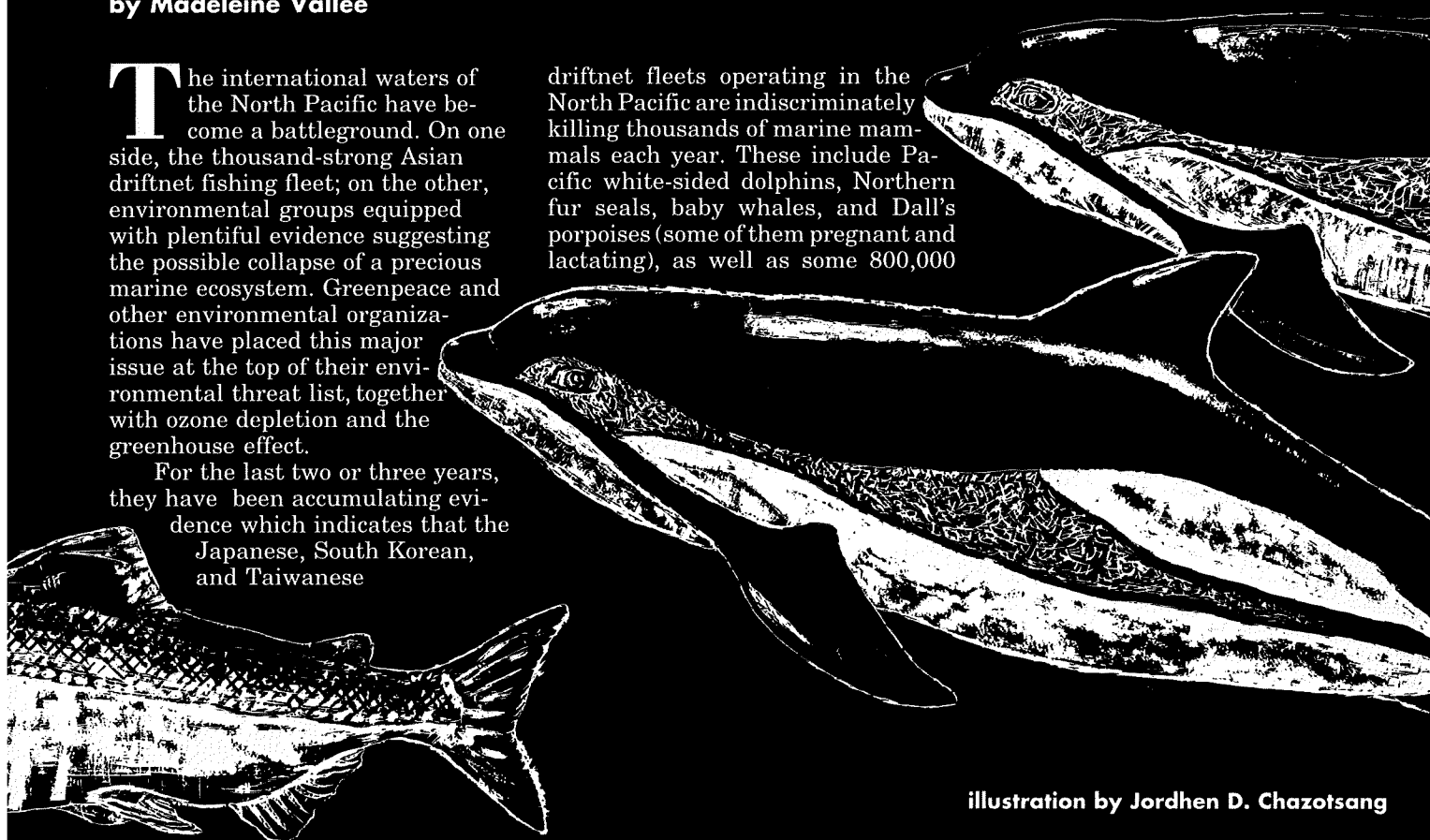


illustration by Jordhen D. Chazotsang



sea-birds which become entangled in the driftnets as they dive for fish.

The three countries using this technology are ostensibly fishing for squid, Asian-origin salmon, tuna, and billfish. The nets used are composed of monofilament plastic webbing suspended vertically in the water by floats attached to the top and weights attached to the bottom. These nets have been called "walls of death" as they intercept entire schools of fish in the susceptible size range.

The pelagic driftnet fleet is large, numbering around a thousand boats, each of which can deploy nets measuring 30-50 kilometres long by 10 metres deep. Together, these nets could circle our planet twice over. They are deployed at night for a period of twelve hours, after which they are retrieved using a system of hydraulic rollers.

This is an extremely wasteful technology, as substantial numbers of dead or dying fish fall back or are shaken into the sea as the nets are being hauled aboard. The carcasses of mammals and birds, which have suffered the same

miserable fate, are simply flung over the side.

As the fishing season progresses, the devastation continues as some crews recklessly cut damaged nets loose, allowing them to drift for weeks, until they "ball up." Large numbers of dead porpoises and dolphins have been found entangled in these discarded "ghost nets." Conservationists estimate that about 1000 kilometres of driftnets are lost or abandoned every year. Mammals caught in these nets experience a slow and terrifying death as they either drown or starve.

There is also ample evidence that driftnets, operated illegally by some vessels outside of established squid fishing areas, may intercept large numbers of American and Canadian salmon which are migrating to their spawning grounds. In recent years, United States National Marine Fisheries enforcement officers have seized hundreds of thousands of pounds of illegally caught North American salmon. Mark Hume reported in the *Vancouver Sun*, 3 June 1989, that a quantity of salmon worth approximately \$21 million was illegally sold in 1988. These salmon were processed in such centres as Singapore and Bangkok, and afterwards sold at reduced prices to whoever would buy.

The fishing industries of Canada and the United States are concerned that if this large-scale traffic in illegal salmon is allowed to continue, it will threaten their salmon stocks and have far-reaching economic consequences for the fishing industry in general.

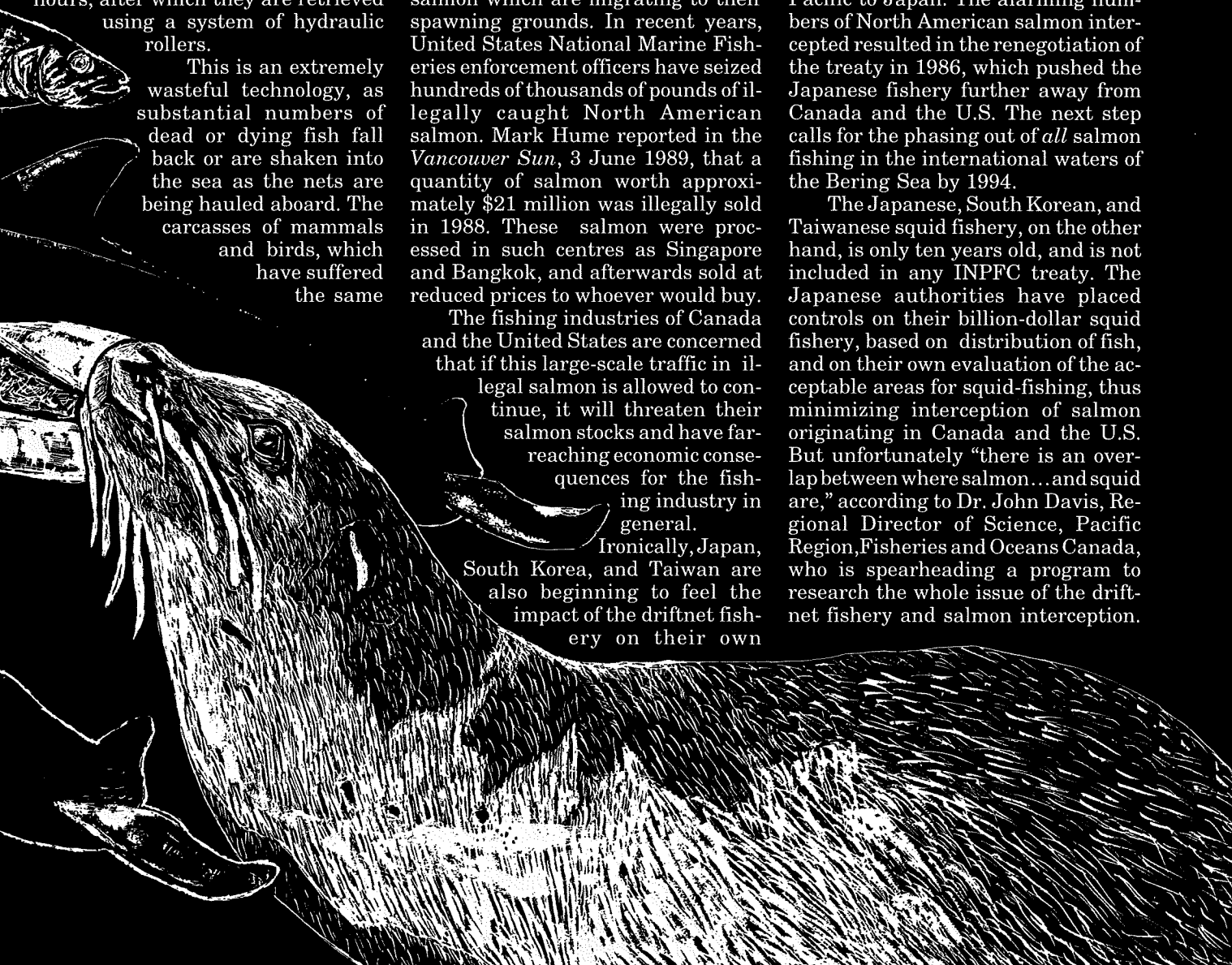
Ironically, Japan, South Korea, and Taiwan are also beginning to feel the impact of the driftnet fishery on their own

stocks. Between 1988 and 1989, Japan's squid fishery experienced a 50 percent decrease in yield.

In the early 1950s, Canada, the U.S., and Japan signed a treaty under the International Pacific Fisheries Commission (INPFC) directed specifically at the salmon fishery of Japan. This treaty sets the type of gear to be used, the times of the year when fishing is permitted, and the fishing boundaries. The organization meets annually to share research data, make revisions to these regulations, and draft new ones.

Additionally, the treaty covers the salmon-directed fisheries in the international waters of the North Pacific, extending into the Bering Sea from the central part of the North Pacific to Japan. The alarming numbers of North American salmon intercepted resulted in the renegotiation of the treaty in 1986, which pushed the Japanese fishery further away from Canada and the U.S. The next step calls for the phasing out of *all* salmon fishing in the international waters of the Bering Sea by 1994.

The Japanese, South Korean, and Taiwanese squid fishery, on the other hand, is only ten years old, and is not included in any INPFC treaty. The Japanese authorities have placed controls on their billion-dollar squid fishery, based on distribution of fish, and on their own evaluation of the acceptable areas for squid-fishing, thus minimizing interception of salmon originating in Canada and the U.S. But unfortunately "there is an overlap between where salmon...and squid are," according to Dr. John Davis, Regional Director of Science, Pacific Region, Fisheries and Oceans Canada, who is spearheading a program to research the whole issue of the drift-net fishery and salmon interception.





One of the sensitive points which must be settled is the problematic northern boundary of the fishery, discussed at a recent meeting of the INPFC.

Since 1980, Japan has decreased its squid fleet—but during the same period, South Korea and Taiwan have increased theirs. Canadian officials met this year with Korean officials, who have conceded certain restrictions. The Koreans are prepared to implement boundary limitations on the eastern side of the fishery, conduct clean-up of debris, and report on incidental catches. They have also agreed to allow 13 American and 13 of their own observers, and possibly Canadians as well, on their squid-fishing vessels. Korea will also study “the feasibility of producing biodegradable netting,” and has undertaken to place satellite

tions. In October of 1989, Canada co-sponsored a resolution in the General Assembly of the United Nations proposing a moratorium on driftnet fishing in 1992.

These issues dominated the discussions at a meeting of the INPFC also in October 1989. “There was a lot of strong, strong expression of concern both on the part of Canada and the U.S. about the whole driftnet issue,” said Dr. Davis. As a result of those talks, agreement was reached to form a “task group to look at the impacts of driftnet fishing on the different species . . . and at alternative fishing technologies that might be used in place of driftnets.”

It would certainly be very constructive, said Dr. Davis, if Canada, the United States, and Japan could

to report on. Although the Japanese are by no means prepared to give up the driftnets, they do acknowledge that this type of technology has caused several accidents to fishermen on board the boats. In addition, Japanese authorities are said to be in the process of trying to develop “sonar sensitive nets,” since those presently used are so fine that they do not permit marine mammals using echo-location to detect them.

The whole issue of the driftnet fishery burns in the hearts and minds of many, and it will not be easily resolved. Richard Paisley, a Vancouver lawyer and university lecturer, and a specialist in international law, points out that there is at present no international court of law which could prevent the expansion of the fishery. He

also feels that Canada lacks the “political will” to impose trade sanctions which could have an immediate and positive effect in curbing Japan’s voracious appetite for squid.

But according to Michael Hunter of the Fisheries Council of B.C., those who believe this is a salmon conservation problem, have “no basis” in fact for this allegation—a statement arising out of the optimistic assumption that there are still vast stocks of fish in the sea. Certainly fish reproduce in abundance and very quickly. Nonetheless, Hunter expresses concern about the possible expansion of the squid fishery.

Whatever the shades of opinion, the evidence supports only one conclusion: the use of this technology and the accompanying destruction of marine life must end. If allowed to continue,

the driftnet fishery will cause irreparable harm to our precious marine ecosystem. The Taiwan decision to ban driftnet fishing is an encouraging sign (but would it have been made had not concerned organizations and governments protested the fishery so vigorously?). And now we need to hear from Japan and South Korea.

There is a growing awareness that all species, humans included, are passengers on this vulnerable planet. We are not free selfishly to abuse its still abundant but rapidly depleting resources. Let the driftnets be hauled out of the water—for good. ♦



*Greenpeace workers haul in a driftnet to free entangled birds. (photo courtesy of Greenpeace/ Foote)*

transponders (devices for plotting position) on its vessels.

Taiwanese officials have confirmed that their policy is to phase out driftnet fishing over several years. It remains to be seen, however, if full compliance will occur, and if so, how it will be monitored and enforced.

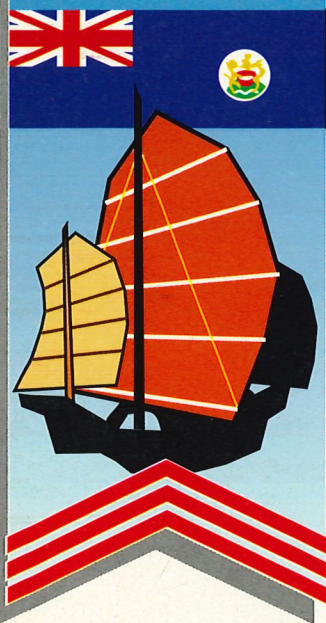
The concerns expressed about the fishery have prompted Canadian authorities to advocate the development of alternative, more selective fishing techniques or, failing this, the outlawing of driftnet fishing altogether. Such a ban is demanded by environmental groups and other organiza-

tions. In October of 1989, Canada co-sponsored a resolution in the General Assembly of the United Nations proposing a moratorium on driftnet fishing in 1992. These issues dominated the discussions at a meeting of the INPFC also in October 1989. “There was a lot of strong, strong expression of concern both on the part of Canada and the U.S. about the whole driftnet issue,” said Dr. Davis. As a result of those talks, agreement was reached to form a “task group to look at the impacts of driftnet fishing on the different species . . . and at alternative fishing technologies that might be used in place of driftnets.” It would certainly be very constructive, said Dr. Davis, if Canada, the United States, and Japan could

foster research into the development of such alternatives. Fisheries and Oceans Canada is examining the distribution of salmon and squid on the high seas, plus “ocean chemistry features such as salinity fronts, as well as water temperature and dissolved oxygen,” which are important in determining general fish distribution, locating feeding grounds, and identifying migration routes. The geographic separation between squid and salmon is also important, according to Dr. Davis. So, too, are lost and discarded nets, which Canadian fishermen have been asked



# HONG KONG



Principal business district is Victoria, generally known as Central

**Major Centres:** Hong Kong Island, Kowloon, New Territories

**Population:** 5,683,000 (1989). Hong Kong Island, 1,175,860; Kowloon, 2,301,691; New Territories, 1,881,166

**Languages:** Chinese and English, official languages; Cantonese is the most widely used Chinese dialect; English is used in shops, hotels, restaurants, etc.

**Time Difference:** PST +16 hr.

**Visa:** not required for stays up to 3 months by Canadian nationals

**Airlines:** Cathay Pacific; direct from Vancouver daily. Canadian Airlines; direct from Vancouver daily. Air Canada connects with Cathay Pacific at Vancouver; flying time, 13 hr. 10 min.

**Climate:** sub-tropical. Spring: March-May; av. temp. 21° C; humidity 84%. Summer: May-Sept.; av. temp. 28° C; humidity 83%. Fall: Sept.-Dec.; av. temp. 23° C; humidity 73%. Winter: Dec.-Feb.; av. temp. 15° C; humidity 75%. Rainfall: Jan.-March, 42 mm; April-June, 298 mm; July-Sept., 413 mm; Oct.-Dec., 35 mm

**Health Precautions:** vaccinations not needed unless travelling from infected area within previous 14 days; drink boiled or bottled water

**Suitable Clothing:** woollens and a coat, Jan.-March; lighter clothes, April-June; July-Sept. is hot and humid, air conditioners on; men should wear jacket and tie for business meetings

**Currency:** Hong Kong dollar

**Exchange:** HK\$6.62 = C\$1 (1 June 1990)

**Canadian Banks:** Bank of Montreal; Bank of Nova Scotia; Canadian Imperial Bank of Commerce; Toronto Dominion Bank; National Bank of Canada

## Trade:

### Exports:

B.C., \$109,000,000 (1989)  
Canada, \$986,485,000 (1989)  
Aluminum; paper and paperboard; wood pulp; gold coins

### Imports:

B.C., \$155,957,000 (1989)  
Canada, \$1,154,782,000 (1989)  
Clothing and accessories; electrical equipment and parts; data processing and telephone equipment; toys, games, and sports equipment

## Hong Kong

### Representatives:

**Passport and visa enquiries:**  
British Consulate General  
800 - 1111 Melville St.  
Vancouver, B.C. V6E 3V6  
Tel: (604) 683-4421  
Fax: (604) 681-0093

Hong Kong Trade Development Council  
700 - 1550 Alberni St.  
Vancouver, B.C. V6G 1A3  
Tel: (604) 685-0883  
Fax: (604) 681-0093

### Canadian Representatives:

Canadian High Commission  
Commercial Section  
13th Fl., Tower 1  
Exchange Sq.  
8 Connaught Pl., Hong Kong

### Mailing address:

GPO Box 11142, Hong Kong

Tel: (852-5) 810-4321  
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External Affairs Department  
Hong Kong Desk, East Asia  
Trade Development Division  
125 Sussex Dr.  
Ottawa, Ont. K1A 0G2  
Tel: (613) 995-8705  
Fax: (613) 952-3904/3907  
Tlx: 0533745

## Cost of Living:

**Hotels:** deluxe double, C\$225 and up; moderate double, C\$90-100; tax may be added  
**Dining:** wide range of restaurant types and prices

**Tipping:** 10%

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Fax: (852-5) 730249  
Tlx: 73595 CONHK HX

## Upcoming Events/Festivals:

**Sept. '90:**  
Sept. 1-12, Hong Kong Food Festival; Sept. 2, Yue Lan (Hungry Ghost Festival).  
World All Rounders Cricket Event; Horse Races  
**Oct. '90:**  
Oct. 3, Mid-Autumn Festival/Lantern Carnival; Oct. 26, Chung Yeung Festival. Hong Kong Tennis Classic; Windsurfing Championship; Hong Kong Asian Arts Festival; Chinese Cultural

## Public Holidays:

Jan. 1	New Year's Day
Late Jan. -early Feb.	Day before Lunar New Year's Day (variable); Lunar New Year (variable)
Spring	Ching Ming Festival (variable); Good Friday; Day after Good Friday; Easter Monday
End May	Tuen Ng Festival (variable)
June 16	Queen's Birthday
Aug.	Sat. preceding last Mon. in Aug.; Liberation Day (last Mon. in Aug.)
Fall	Chinese Mid-Autumn Festival (variable); Chung Yeung Festival (variable)
Dec. 25	Christmas Day
Dec. 26	Boxing Day

## English Language

**Newspapers:** *Hong Kong Standard; South China Morning Post; Asian Wall Street Journal; Hong Kong Economic Times; International Herald Tribune*

## Major Business Organizations:

**In B.C.:**  
Hong Kong-Canada Business Association  
700 - 1550 Alberni St.  
Vancouver, B.C. V6G 1A3  
Tel: (604) 684-2410  
Fax: (604) 681-0093

### In Hong Kong:

Hong Kong Trade Development Council

Shows by HKTA; Horse Races

**Notes:** Electrical outlets are 200v, 50 cycles, AC; most hotels provide adaptors for electrical appliances. Make prior appointments and be punctual. Handshakes are common when being introduced or when leaving a meeting. Avoid situations which would cause someone to lose face. Avoid the colours blue and white, the Chinese colours of mourning.

*compiled by Mara Zusters  
and Richard Birkenes  
graphic by Michael K.W. Lee*



# UP FALSE CREEK WITH THE DRAGON BOATS

*Not content with just paddling their own canoes, some Vancouverites are taking to the dragon boats. . . and winning.*

by Colleen Ranta

The long, sleek vessel slices through the water, the dragon head glaring at the bow, and the tail curving upward from the stern.

Twenty paddles bite into the water in sync, a drum bangs out the beat to keep the strokes in time, and the steerer strains to keep the boat in line. The bright clothing and headbands of the paddlers splash the scene with colour.

Sounds exotic, doesn't it? A scene that occurred maybe hundreds of years ago in a far-off land? Well, no—this is dragon boating, and it takes place annually in Vancouver. Although based on a 2000-year-old Chinese festival, it has been adopted by many countries, with huge international races being held in Hong Kong, Singapore, Japan, Australia, Europe, the United States, and just recently in Vancouver.

With the support of Vancouver's Chinese Cultural Centre, dragon boating has given rise to one of the city's major annual sporting events. Firefighters, doctors, students, policemen, lawyers, teachers, bankers, and members of community groups, as well as experienced kayakers and canoeists, are now participating in this sport from a recreational to an international competitive level.

Dragon boat races are part of the Chinese Dragon Boat Festival, which takes place on the fifth day of the fifth

lunar month. According to popular belief, the festival commemorates the death of Qu Yuan, a poet and an honest minister in the Chu kingdom of the 4th century B.C. Qu Yuan was disillusioned with the corrupt politics of the time, vainly urging reforms on a king who would not listen to his pleas.

After wandering about writing poems to protest against the evils of corruption, Qu Yuan committed suicide by jumping into the Mi Lo river. Fishermen raced out to save him, beating drums and thrashing the water to scare away the fish that might attack him. But they failed, and his body was never found. All the people wept in grief and admiration and threw rice into the river to feed his soul.

One day a spirit appeared to the villagers complaining that a monster was intercepting the rice. It suggested a remedy. From then on the offerings were wrapped in five-pointed leaves, which resembled demon-dispelling swords, and were tied with five threads. To this day, rice dumplings wrapped in leaves are eaten during the celebrations.

The dragon boat races are supposed to represent the fishing boats racing to rescue Qu Yuan. However, anthropologists doubt that the death of a minister would create one of China's greatest festivals. Instead they regard the festival as a rain-making



ceremony for it precedes the summer monsoons.

The design of dragon boats has evolved out of Chinese traditions. The bow is fitted with a carved dragon's head (a phoenix head for women's boats), while the stern is adorned with his tail. The sides of the boat have scales painted on them, and at the bow is a large drum used to keep the paddlers in time.

Each boat contains a crew of 22: two rows of paddlers, 10 to a side, a steerer, and a drummer. In the past, dragon boats varied greatly in size, but for international races the dimensions are strictly enforced. The competition boats must be 11.58 m long,





*photo courtesy of the Hong Kong Tourist Association*

1.07 m wide, and only .46 m deep.

Because of these restrictions, the crew is quite cramped, making timing crucial. Each paddler must stroke in time, reaching under the armpit of the paddler in front to begin his stroke. If the timing is out, a paddler can expect to be hit in the shoulder from behind. The space between the two rows of crew members is also limited. If a paddler does not twist in time, elbows and paddles collide, disturbing the rhythm.

Another hazard of the dragon boats is how low they sit in the water. Heavy men's teams have been known to sink. And on one occasion, to avoid sinking, half the men's team of the

False Creek Racing Canoe Club (FCRCC), competing in Hong Kong, jumped overboard at the finish line. This team has weekly then daily weigh-ins prior to a race to promote weight loss.

Many traditions revolve around the dragon boats, especially in Hong Kong. Four days prior to the race, the boats are "awakened" with great ceremony. Paper bills are burnt in front of them, and prayers are chanted to ward off evil and to make them strong and fierce and thus ready to compete. To finish the blessing, they are rowed out to sea three times on a course at right angles to a nearby temple. After the races, the head, tail, and drum are

removed and incense is burnt to thank the gods. The boats are then put to "rest" in a nearby temple until the next year's festival.

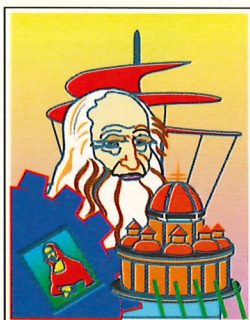
Dragon boat racing is becoming an increasingly popular sport internationally. Hong Kong hosts the world championships, with more than 30 international teams competing, including teams from Southeast Asia, Australia, the United States, Canada, and some European countries. Most of the non-Asian teams are comprised of kayakers and canoeists, many of whom are Olympic or world-class paddlers. In contrast, the Asian teams race only in dragon boats; Japanese teams have been racing



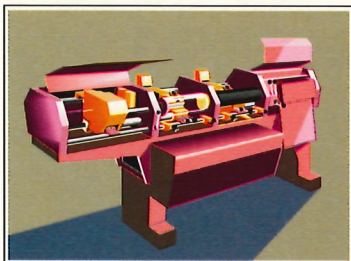


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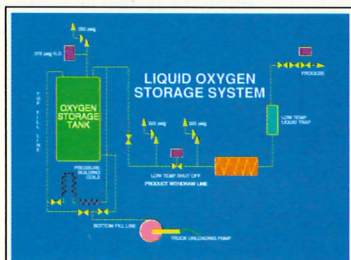
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dragon boats exclusively for 320 years.

In Vancouver, dragon boat racing started in 1986, and since then races have been held annually in False Creek. The first competition was an Expo '86 event hosted by the Hong Kong Pavilion with the help of the Chinese Cultural Centre. Over a dozen teams competed in the men's, women's, and mixed categories.

Since then the winners in the men's category have been sponsored by Cathay Pacific Airlines to represent Canada in the annual Hong Kong race. Last year the women's team from the False Creek Racing Canoe Club paid their own way to Hong Kong and won the women's championship. This year they received financial assistance which enabled them to repeat their triumph (they also won gold in Singapore). The club has also had the best finishes for a Vancouver men's team, coming second in 1986, 1988, and 1990.

Competition is fierce to win a spot on these and other serious teams competing for the chance to race in Hong Kong. However, the majority of teams competing in the Vancouver events are social, recreational teams sponsored by corporations and community groups. Mixed teams are the most popular, with around 18, compared to three or four for men and two for women.

The increasing interest in dragon boating can be attributed to several factors. Asked why he competes, James McEwan, a member of the FCRCC team, replied, "Dragon boat racing is an easy sport to learn but a difficult sport to master." Competition can therefore occur at all levels. Combine this challenge with the camaraderie of a team sport and it is easy to see why dragon boating is so attractive.

From a spectator point of view, it is very exciting to watch. The course is just 640 metres long and the race takes only about 3 minutes to complete at an international level, so the entire event can be seen from one vantage point. The colourful dragon boats, the insistent beating of the drums, and the bright colours of the paddlers' uniforms make for an exciting and unusual sporting spectacle. As evidence of its increasing popularity, the Canadian International Dragon Boat Festival held in Vancouver towards the end of June has grown from a 12-team competition to a 20+ team, two-day multi-cultural event. Attractions this year included bands

with dancing and singing, martial arts displays, street performers, fireworks, children's programming, and numerous ethnic food stalls. An estimated 160,000 people attended the event, to the delight of its organizers.

Until recently, lack of practice time in actual dragon boats has been a problem for Vancouver teams, as the Chinese Cultural Centre has strictly controlled the use of its boats. Teams would practise mainly in Voyageur canoes which carry only 10 paddlers



(photo by John Kerti)

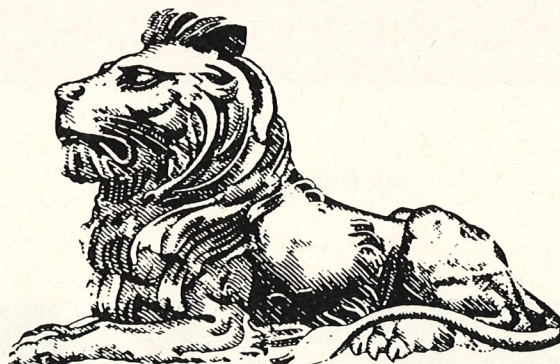
Practice time in a Voyageur canoe.

and are very different in hull design from dragon boats. Vancouver teams were thus at a disadvantage when competing against better equipped teams. However, in early May this year the FCRCC took delivery of two specially ordered dragon boats built in Hong Kong at a cost of around \$20,000. So its teams were able to practise in them three or four times a week before setting out for the races in Singapore and Hong Kong.

Another problem is the expense of competing. Because dragon boating is not a recognized international sport, government grants are not available. So the teams, with help from sponsors, are responsible for their own funding. Every year several teams race in Hong Kong and Singapore, and occasionally in Australia; there is, therefore, a real need for financial support.

Many dragon boaters hope that the 1994 Commonwealth Games in Victoria will adopt dragon boating as a demonstration sport, enabling Vancouver racers to show their proficiency and giving dragon boating both the media attention and the public support it deserves. ♦





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# SPICE • UP • YOUR • LIFE

AT THE

## SOUTH CHINA SEAS TRADING COMPANY

by Diane Quinton

One afternoon just three years ago, Kay Leong and Don Dickson went shopping at the Granville Island Market to buy the ingredients for an Asian recipe. They spent several hours hunting, but could not find all the exotic spices and produce they needed. In frustration, they went to Chinatown where they knew they'd find the more elusive ingredients.

"Why doesn't someone open a shop on Granville Island that sells Asian food products?" This question led Kay and Don to the Central Mortgage and Housing Corporation with an application to lease space in the market building. There were approximately 7,000 applications on file then, but the CMHC, which awards space based on merit, quickly granted Kay and Don the area they needed to set up a shop. And so a frustrating shopping trip brought about the opening of the South China Seas Trading Company.

The Company imports exotic spices and produce from all over the world, but primarily Southeast Asia. From there come the familiar items, like chili sauce and curry, but there is much more. For instance, if you have an uncontrollable craving for an ugly fruit, also called pomelo, from Thailand, or for a Malaysian durian fruit, which has a flavour something like a combination of Limburger cheese, garlic, and custard, with a very distinctive aroma, go visit the shop.

You'll also find banana leaves and mangoes from the Philippines, and Kafir lime leaves and galanga—a type of ginger—from Thailand, as well as fresh young Fijian ginger, and kyuri, a Japanese cucumber.

The herb and spice rack includes fresh Thai sweet basil, fresh shiso



(photo by Peter Timmerman; shop design by KARO Design Resources)  
Kay Leong and staff.

leaves and daikon sprouts from Japan, dried coriander seeds, tamarind, and many different types of soy sauce.

The list is extensive and could be rather intimidating to the novice shopper or aspiring Asian chef, were it not for the shop's helpful staff.

In her former career, Kay was a social worker. She took the energy she needed to perform that job, and turned it to making the shop a success. This included learning all about the products, and how to use them. The Company maintains a particularly high level of customer satisfaction. It is not uncommon for the staff to receive impromptu telephone calls from customers who need assistance with recipes they are attempting to prepare.

Out of these enquiries emerged the cooking classes that Don now offers at intervals on Granville Island. Announcements about classes are posted at the shop.

The South China Seas Trading Company has become a major supplier of Asian food products for many local restaurants; as its reputation grows, so too does its clientele. The

staff are now becoming accustomed to receiving mail orders from as far away as Toronto, New York, and Los Angeles, but even they were surprised when someone from Addis Ababa, who had heard about the shop, dropped in to purchase some items.

Don, a graphics designer by profession, believes that he and Kay have carved a definite niche in the Vancouver market. Their success is based on knowledge, expertise and, admittedly, a passion for food—both in the preparation, and in the eating of it. You will understand why when you spice up your life with some of their delicious recipes.

### Thai Chicken with Sweet Red Pepper and Green Curry

This dish offers a beautiful combination of flavours and colours.

- 8 boneless chicken breasts, skin removed
- 2-1/2 tbsp (35 mL) white wine
- pinch of salt
- 2-1/2 cups (625 mL) coconut milk
- 2-3 tbsp (30-45 mL) green curry paste
- 1 tbsp (15 mL) fish soy (nam pla)
- 1 sweet red pepper, cut into 1/2-inch strips
- 1 bunch spinach, stems removed

1. Wash chicken breasts, pat dry, and remove any fat. Cut each breast in half and marinate in wine and salt for 15 minutes.

2. Place chicken breasts in a steamer and steam for 7 minutes. Turn the heat off and leave the chicken in the steamer for 5 minutes more.

3. While chicken is steaming, place the coconut milk, curry paste, and fish soy in a saucepan over heat.

4. Blanch the spinach in ample





photo by Ron Funnell

boiling water, plunge into cold water, drain, and squeeze out excess water.

5. Puree the spinach in a blender or food processor.

6. Add the sweet red pepper and the spinach to the coconut milk mixture and bring to a boil, stirring to blend ingredients.

7. Turn off the heat, add the chicken, and adjust seasonings. Garnish with fresh Thai basil leaves.

8. Serve with steamed Thai Fragrant Rice.

(Serves 8.)

### Indonesian Spiced Beef (Rendang)

- 2 tbsp (30 mL) chopped onion
- 2 cloves garlic, sliced
- 1 tsp (5 mL) salt
- 1/2 tsp (2 mL) turmeric
- 1 tsp (5 mL) dried red hot chili
- 2 tbsp (30 mL) peanut or corn oil
- 1-1/2 lb (675 g) beef chuck, cut into 2-inch strips
- 4 cups (1 L) coconut milk
- 1 slice ginger—about 1 tsp (5 mL)
- 1 piece of jeruk purut, or citrus peel
- 3 salam leaves
- 3 pieces of laos (galanga)

1. Crush the onion, garlic, salt, turmeric, and chili into a paste and fry in the oil for 2 minutes.

2. Add the beef cubes, and fry for 3 minutes more, stirring constantly.

3. Add the coconut milk, ginger, jeruk purut, salam, and laos.

4. Cook over medium heat, basting frequently for about 1 hour, or until the meat is tender and the liquid has almost completely evaporated, leaving a very thick sauce.

(Serves 6.)

### Fried Fish Fillets With Chinese Vegetables

- 1 lb (450 g) fish fillets
- 1 tbsp (15 mL) cornstarch
- 3/4 tsp (3 mL) salt
- 1 tsp (5 mL) dry sherry
- 2 tbsp (30 mL) bamboo shoots
- 3 water chestnuts
- 1/4 lb (125 g) Chinese cabbage (bok choy)
- 12 snow peas
- 2 tbsp (30 mL) peanut oil
- 1 large clove garlic
- 1/4 cup (60 mL) water
- 1/4 tsp (1 mL) sugar
- dash of pepper
- 8 slices ginger the size of a quarter

1. Cut the fish diagonally into slices 1/4 inch thick.

2. Mix the cornstarch, 1/2 tsp (2 mL) of salt, and sherry.

3. Dip the fish into this mixture.

4. Thinly slice the bamboo shoots, water chestnuts, and cabbage. String the snow peas.

5. In a hot skillet or wok add 1 tbsp (15 mL) of the oil and 1/4 tsp (1 mL) of salt. Brown the garlic.

6. Stir-fry all the vegetables for 1 minute.

7. Add the water, sugar, and the pepper.

8. Cook for 2 minutes, remove the vegetables and set aside.

9. Heat the pan again with the remaining oil, and add the ginger.

10. Add the fish, and stir carefully to coat with oil.

11. Return the vegetables to the pan and stir-fry for 1 minute. Remove the ginger and garlic and serve.

(Serves 2-4.)

### Vietnamese Salad Rolls

- 8 pieces rice paper
- 8 oz (225 g) rice vermicelli
- 8 trimmed green onions
- 8-12 lettuce leaves
- 8-10 oz (225-275 g) cooked shrimp, chicken, or fish
- 1/2 cup (125 mL) hoisin sauce
- 1/4-1/3 cup (60-75 mL) satay sauce
- Water to dilute dipping sauce
- Chopped herbs for garnish

1. Bring a pot of water to

a boil. Turn off, add noodles, and let soak for 3-5 minutes.

2. Rinse with cold water and drain.

3. Fill a large bowl with very warm water and immerse one sheet of rice paper for about 5 seconds. Place aside until it softens.

4. Fold over the bottom 1/3 of the rice paper and place 1 or 2 lettuce leaves on the folded-over portion of the rice paper.

5. Arrange 1 oz (30 g) of the rice vermicelli lengthwise on top of the lettuce.

6. Fold the sides of the rice paper in slightly, and arrange the desired amount of seafood or chicken and a green onion in front of the rice vermicelli so that the green part of the onion will protrude from the finished roll.

7. Roll the folded bottom edge away from you, enveloping the ingredients and making a tight roll.

8. Repeat with the remaining sheets of rice paper.

### Dipping Sauce

Mix hoisin sauce with satay sauce, and thin with water to desired consistency. Garnish sauce with chopped coriander leaf or Thai basil.

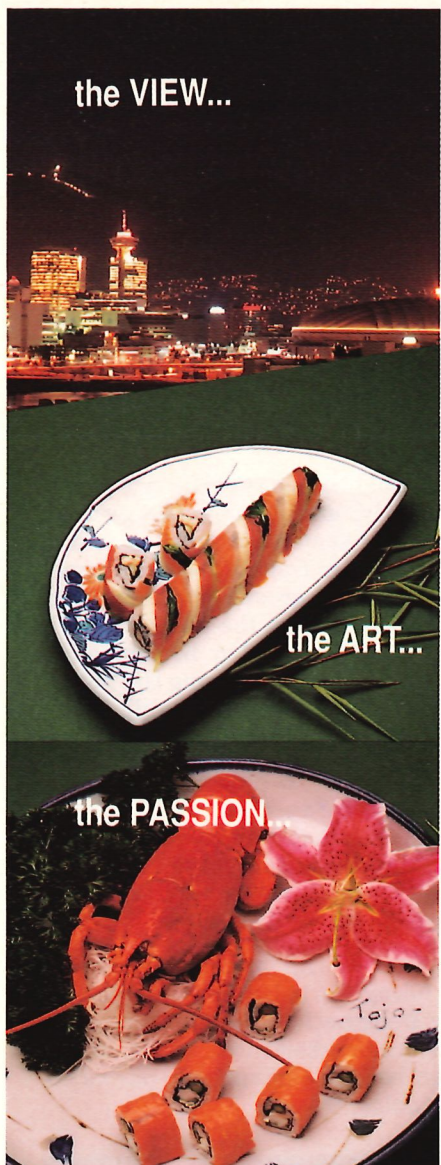
*Note:* as with making a sandwich, the filling for salad rolls is open to your imagination. Suggestions: slivered water chestnuts, chilis, fresh Asian herbs, bean sprouts, parboiled vegetables. ♦



photo by Ron Funnell



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# DON'T LICK THE CHOPSTICKS

A short primer on Chinese table etiquette.

by Brian Campbell

Table etiquette is not usually the first thing we feel we need to know when planning a trip to Taiwan, Hong Kong, or China. After all, we take good manners for granted until someone commits a *faux pas*. ("Excuse me, dear. That is a napkin, not a hankie!") Still, a short primer on Chinese table etiquette could save us from embarrassment.

Fortunately for the average Canadian, formal table manners in China are not as complicated as those in the West. For instance, there is no quandary over which fork or spoon to use with each new dish—except for soup. Just use your chopsticks!

The main points to remember at any dinner occasion are to enjoy the food and show your appreciation. Keep in mind that most of the DOs AND DON'Ts are only guidelines to facilitate good communication and the enjoyment of eating; therefore—relax.

Although the following list applies wherever Chinese culture is found, there are some interesting regional additions to table customs. In Hong Kong and Canton you may notice that when served tea, people tap the fingers of one hand three times on the table. Legend has it that the last emperor of the Southern Sung Dynasty (1127-1279 C.E.), a mere boy of eight, established the tradition during his stay in Hong Kong while fleeing from Kublai Khan's Mongol troops. He was travelling incognito and adopted this measure on the advice of his chief minister so as to keep his whereabouts unknown until he could establish a capital. Formality demanded that, as emperor, he not speak to mere peasants; but he was travelling in disguise so a polite thank you was needed in response to being served tea. Hence the three taps; and to this day the habit has persisted.

Northern China's cuisine and table manners were influenced greatly by the Mongols. One of its specialties is Mongolian Hot Pot; and right across the north of China there are many restaurants which serve this dish

exclusively. According to Vera and Francis Hsu, writing on the history of food in China, such restaurants may be recognized by the curious fact that the patrons are standing to eat with one foot up on a bench.

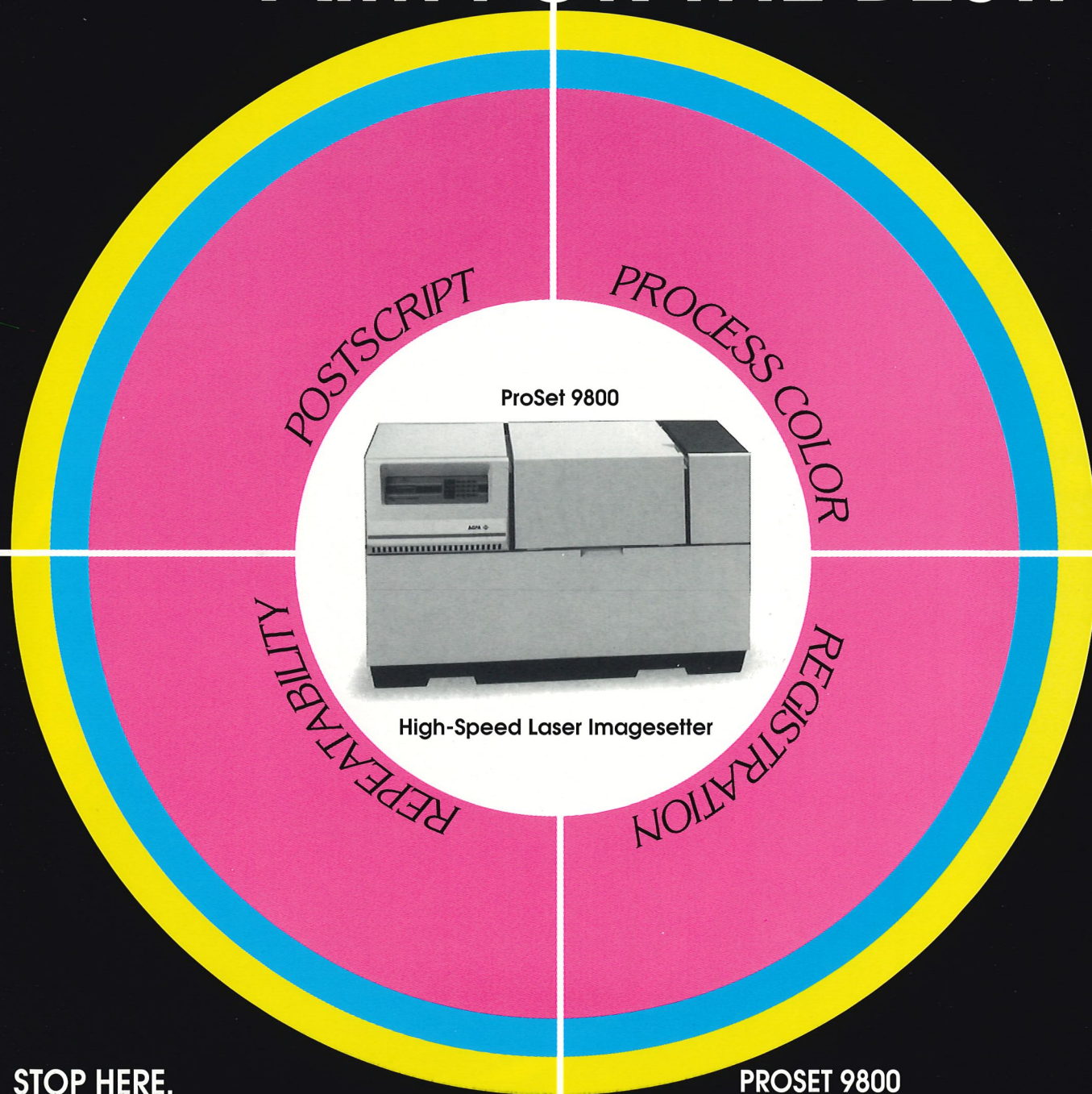
There are no ancient tales or myths of an emperor with saddle sores to explain the origin of this custom. After the fall of the Sung Dynasty, the Mongols founded the Yuan Dynasty (1260-1368 C.E.). It was during this time that Mongolian Hot Pot was introduced to China. The Mongolians ate while sitting on the ground, but the Chinese were long accustomed to the use of chairs. So it seems that the Chinese struck a compromise, and since then have not quite sat nor exactly stood while eating this dish. At least, that's the story!

## DOs AND DON'Ts OF CHINESE TABLE ETIQUETTE

- Don't lick the chopsticks
- Don't use the chopsticks to point with
- Don't stick chopsticks straight up in a bowl of rice
- Don't use chopsticks to drum with
- Don't talk about inauspicious topics such as death and divorce
- Don't talk or laugh too loudly
- Do use your fingers to eat such foods as spareribs and shell fish if you have trouble manipulating chopsticks
- Do pick up your bowl when eating rice
- Do eat all the rice in your bowl
- Do eat from all dishes equally
- Do eat rice and noodles with restraint at a banquet
- Do eat rice and noodles without restraint at an informal dinner
- Do wait for your host to begin eating before you begin
- Do serve others before yourself, whether it be food or liquor
- Do allow your host the honour of placing food in your bowl
- Do leave food at a banquet if you are full
- Do show your appreciation ♦



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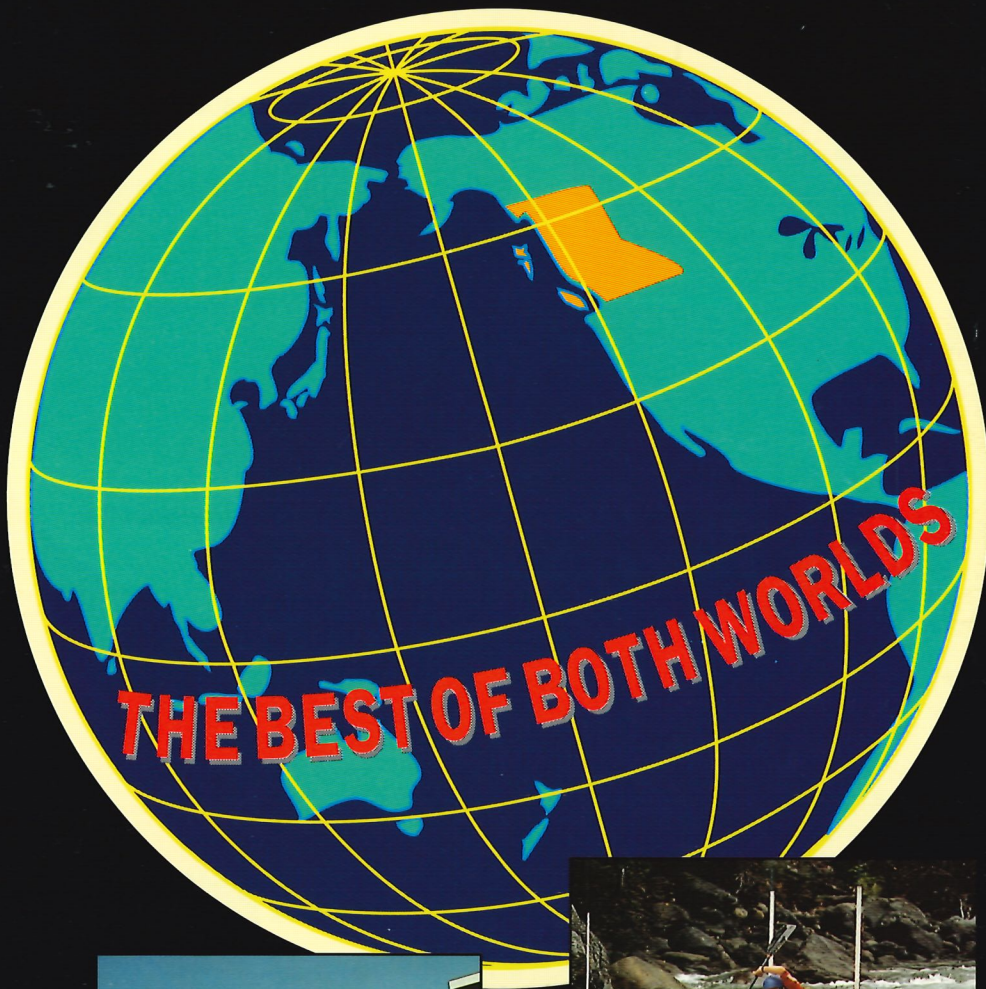


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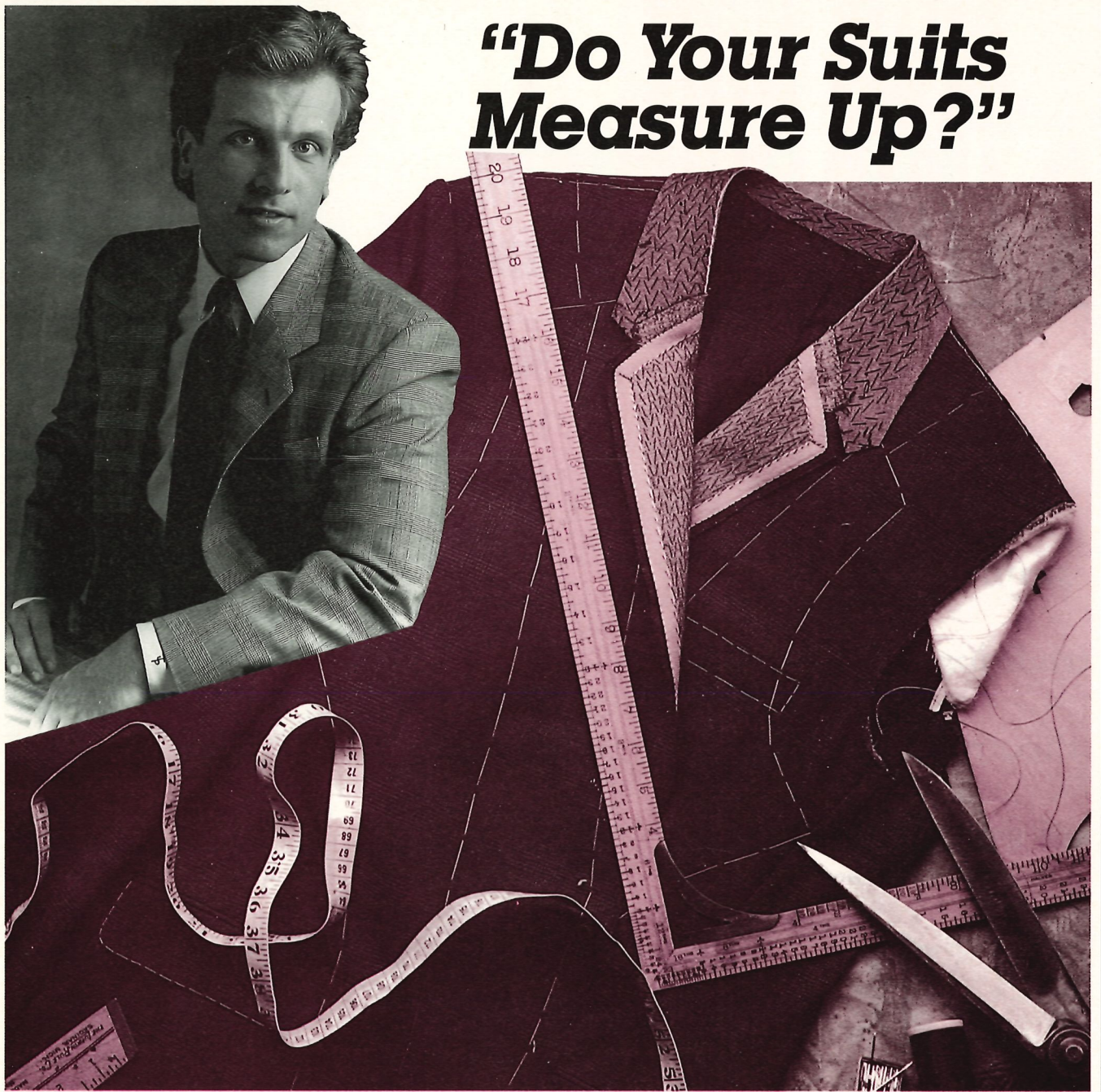
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