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NO RESPECT

NOT EVERY COMPANY CAN BE A SUPERSTAR. SOME ARE TOO COMPLICATED, TOO NICHE OR JUST TOO BORING. MEET THE HIDDEN GEMS USING CLEVER TACTICS TO DOMINATE THEIR FIELDS—WHILE CREATING OPPORTUNITIES FOR INVESTORS

Kevin Ford's company doesn't make iPhones, goose-down parkas or jet airplanes—products that are easy for investors to understand and for analysts to value. Calian Group supplies specialized systems, training and software to several sectors, ranging from the military to health care. The firm also builds satellite equipment at a factory in Saskatoon, selling its wares across North America and Europe.

Calian's stock has traded at a modest 15 times trailing earnings recently. "I think we got a bit of a discount because of our diversity," concedes the 55-year-old bespectacled tech industry veteran. "At some point, fundamentals will be sexy again, and I'll be one of the top 10 sexiest CEOs."

Amid the hottest stock run in history, there are still solid, unglamorous performers that somehow get overlooked by most investors.

Several of these companies share traits. Some are conceptually challenging, or have specialties that look risky or bewildering at first glance, such as subprime lending or making internet protocol equipment and software for broadcasters. Others produce reliable profits and share-price appreciation in humdrum but essential businesses like rental housing, iron ore mining and managing local hockey arenas.

After a 10-year bull market that's looking long overdue for a correction, dogged value investors are searching for bargains that might provide safety in a storm. And companies like Ford's are hidden gems ready to be found, priced well below the traditional value investor's price-to-earnings (P/E) ratio threshold of 20. Finding them takes work, however.

To discover how the leaders of these companies have improved on traditional strategies, we searched beyond the financial statements. We called 10 of them to find out what their organizations actually do—and all were eager to tell their stories.

BY JOHN DALY

CALIAN GROUP LTD.
REVENUE: \$343 MILLION
PROFIT: \$20 MILLION
THREE-YEAR PRICE GAIN: 51%
P/E RATIO (TRAILING): 15.3

Calian CEO Kevin Ford doesn't have a spectacular idea to sell to investors. Unlike other Canadian tech companies that grew far bigger—Nortel and BlackBerry come to mind—his firm's business is unlikely to grab headlines. But given those firms' gargantuan flame-outs, his approach might be wise.

PH: NAVAN SHANKRYA

satellite components and ground systems, primarily in Saskatoon (its clients include the European Space Agency and Sirius XM); Health, which runs clinics for the Department of National Defence (DND) and Loblaw; Learning, which provides training programs and software to the DND and other public sector clients; and Information Technology, a grab bag of consulting services for enterprise systems and cloud-based computing.

Everyone got that? Ford tries an anal-

Founded in 1982, Calian has grown steadily and posted profits for 72 straight quarters, going back to 2001. And the company keeps investing substantially in R&D for its future—about \$10 million since Ford took the helm as CEO in 2015.

Still, Calian's stock market value has barely exceeded the top threshold for a small-cap stock recently—about \$300 million. That can be frustrating. "We see people coming to IPO right now and blowing through our market cap

P/E RATIO: 15.3

A WORKER PUTS THE FINAL TOUCHES ON A COMPOSITE CARBON FIBRE ANTENNA AT CALIAN'S RESEARCH FACILITY IN SASKATOON



REPORT ON BUSINESS

EDITORIAL PHOTOGRAPHY

FUTURE of FOOD

Down on the Smart Farm

PRECISION AGRICULTURE

Berry-picking robots. Tablet-controlled tractors. Weed-sensing drones. How farms are going high-tech to produce more food and a healthier environment.
By Michael Behar

PHOTOGRAPH BY NAYAN STHANKIYA



Trevor Scherman (right) has nine weather stations like this one on his farm. They send all sorts of data, including

Trevor Scherman is getting more rest these days, thanks to his iPad. Scherman is a farmer who grows wheat, peas, canola and lentils near Battleford, Saskatchewan. Like legions of farmers in both Canada and the United States, he uses precision agriculture technology—cutting-edge tools like drones and satellite imagery—to keep a careful watch on his crops. The sensors positioned around Scherman's farm provide instant feedback on all sorts of conditions that could impact his crops, such as heavy rain or a sudden frost. He also gets digital satellite images of his fields delivered by email. A company called Farmers Edge analyzes the data with sophisticated mathematical algorithms and artificial intelligence (AI). In addition to identifying major issues, the software can even pinpoint a minor weed outbreak or a few acres where plants are withering, problems that large-scale farmers like Scherman likely would have never discovered on their own until they were rampant.

Not only has precision ag made Scherman's 6,500-acre farm more efficient and profitable, he also no longer has to get up at 3 a.m. when it rains and spend hours driving around his property in the predawn darkness to assess soil conditions so he knows whether or not to seed. (If the ground is too soggy, the seeds won't germinate.) Scherman used to have to check his rain gauges manually, but now a network of wireless sensors continuously monitors precipitation, transmitting the readings to an app on his iPad, which he checks in bed. "If it's too wet," he says, "I go back to sleep."

THIS TECHNOLOGY CAN
REDUCE THE APPLICATION
OF PESTICIDES AND OTHER
CHEMICALS BY UP TO 80%,
SHRINK WATER USAGE BY
BETWEEN 20% AND 50%
AND BURN 40% LESS FUEL.

Because farmers equipped with precision ag know exactly where problems exist, they can also use less water and limit their application of pesticides, herbicides, fungicides and fertilizers to the plants that need them most, subsequently reducing their reliance on these chemicals. And it translates to less time and mileage crisscrossing fields in a diesel-fueled tractor that's spewing carbon emissions from its tailpipe. A recent USDA report estimates that this technol-

ogy can reduce the application of pesticides and other chemicals by up to 80%, shrink water usage by between 20% and 50% and burn 40% less fuel. Precision ag also reduces crop losses by up to 80%, in part by locating weed-infested areas or diseased plants with 99% accuracy.

"If farmers don't catch problems in time, they can lose crops. And margins are tight, so one wrong decision can significantly impact their bottom line," says Marina Barnes, chief marketing officer for Farmers Edge. With so many farmers adopting the technology (according to a 2017 survey, up to 93% of farms larger than 1,000 acres are using some form of precision ag) it's also a big win for the environment. Smaller operations—including organic farms—have begun turning to precision ag, too, to keep an eye on weather patterns, weeds and yield. And farmers report a real benefit to using these practices. "I have seen an increase year over year for my return on investment," says Scherman. Turn the page for more ways tech is already shaping the future of farming.

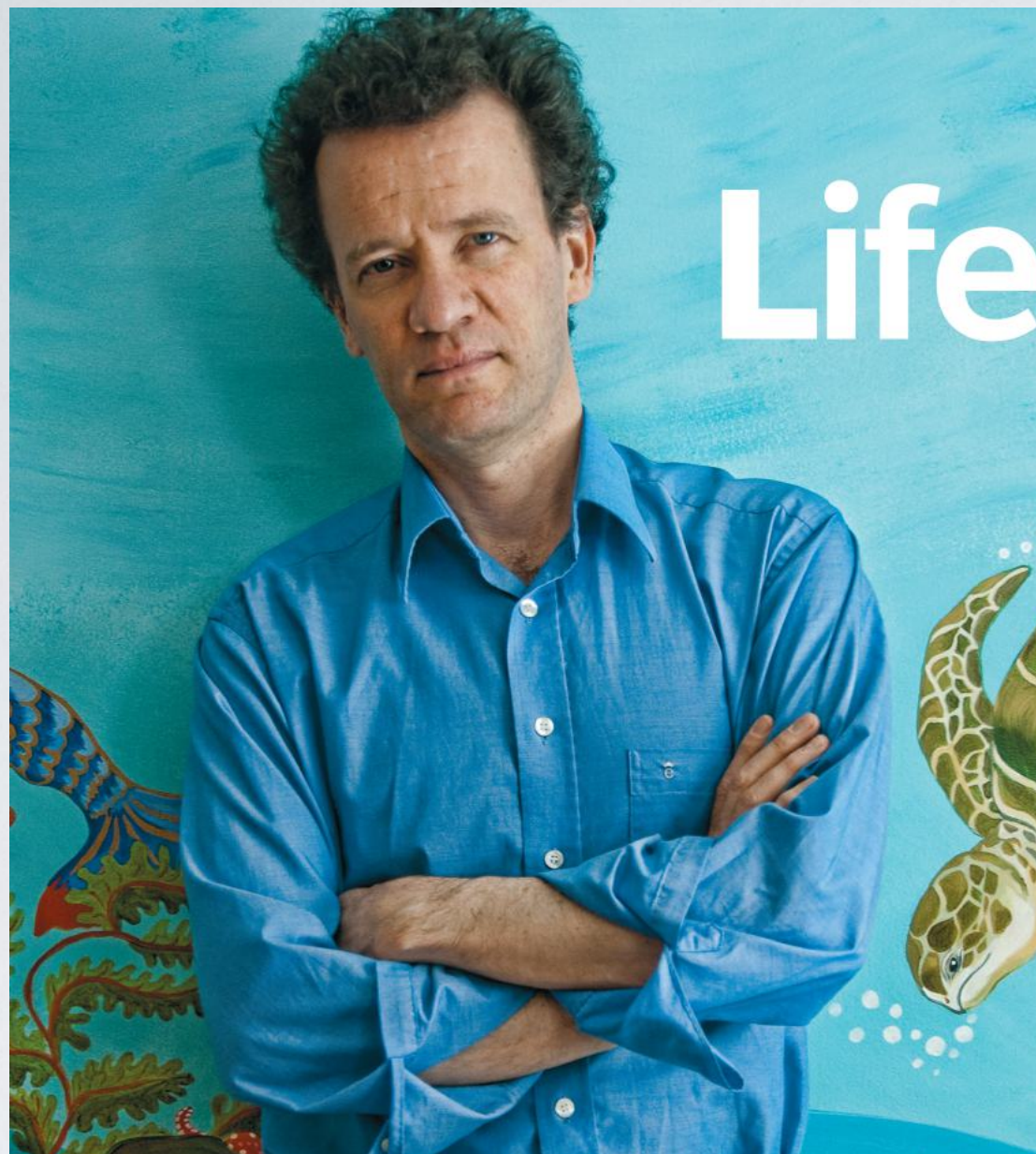
EATING WELL

EDITORIAL PHOTOGRAPHY



QUILL & QUIRE

EDITORIAL PHOTOGRAPHY



Life after Pi

If Yann Martel is nervous about the reception of his new novel – a short, dark, intense parable about the Holocaust – he's not showing it

BY GERALD HANNON

Yann Martel tells me he is busy changing a diaper. The author of the Booker Prize-winning novel *Life of Pi* and the much anticipated *Beatrice & Virgil* (published on April 10 by Knopf Canada) is explaining why he'll be just a little late for our meeting. It's easy to tell, even on the phone, that he relishes the act of diaper-changing (he's a first-time dad at age 46, and Theo, at 7 months, is relentlessly adorable).

We meet a while later in a hotel restaurant not far from Toronto's Royal Ontario Museum, where Yann's entourage has taken over an entire section. His parents are visiting from Montreal, eager to spend time with their grandson. His wife, British-born writer Alice Kuipers (whose latest book, *The Worst Thing She Ever Did*, is reviewed on p. 36), is cuddling Theo. Writer Susan Swan is at the table (she's a family friend), and Haroon Siddiqui, author of *Being Muslim*, has turned up because Yann's parents are translating his book into French. It may be a power table but, with the baby and his elderly grandparents, it's cozy and familial, too.

"Cozy" is not a word you would use to describe Yann Martel. He is cool and cerebral, a man who takes himself and his work seriously. It becomes clear, as you talk, that he is smarter than you, more earnest and better read, a fact delicately conveyed by the slight hint of incredulity – quickly suppressed – that plays over his features whenever he mentions a book with which you are not familiar. It's perhaps not surprising that Martel is the self-appointed literary tutor of Stephen Harper, sending the Prime Minister works of fiction every other week along with an accompanying letter (the results were published last fall by Vintage Canada as *What Is Stephen Harper Reading?*). He's the kind of man you'd rather overhear than converse with: he likes to hold forth, a phenomenon best savoured from a distance.

Clearly, *Beatrice & Virgil* is a big risk, even for an author whose previous novel, one of the biggest literary blockbusters of the last decade, made him both rich and famous. With this novel, his third, Martel wanted to write a book about the Holocaust that was not historical realism, bringing imagination to bear on an atrocity the way Orwell did with *Animal Farm* or Picasso with *Guernica*. He first became fascinated by the Holocaust as a boy and has spent decades thinking and reading about it. Part of his research involved visiting Auschwitz three times and travelling to Israel. "I suspect that, if we continue with the kind of very literal Holocaust witness that we have had, people will end up shutting up about it," Martel says. "It will become this increasingly obscure event that is fading into the past. So what do you do as an artist? Artists take history, take anything, and transform it into art, and that process hasn't happened very comfortably with the Holocaust. The only way I can be active is as an artist. So I parked my imagination next to the Holocaust, and I wrote this book."

By all accounts, writing the book was a long, difficult, and sometimes mortifying process. The novel's protagonist, Henry, is a writer clearly modelled on Martel. Henry's previous book – an allegory involving talking animals – had been an international success, and he expects nothing less of his latest, which handles a difficult subject in a very experimental format: a single volume containing both a novel and an essay, which are to be published upside down and back-to-back as a flip book. In a deliciously grisly restaurant lunch scene in London, Henry's editors shoot down the concept. It won't sell, they say. Readers will be confused. We can't publish it. Henry is devastated, gives up writing, moves with his wife to a new city, busies himself with music lessons and amateur theatrics.

Early in 2008, Martel tried a similar approach in a work he called *The Twentieth Century Shirt*, which combined a novella

QUILL & QUIRE
EDITORIAL PHOTOGRAPHY

tel had built his reputation as a fiction writer, not an essayist. There was indeed a rejection lunch – though not quite the crucifixion scene depicted in the novel. Other drafts followed (there would be five in all). At some point, Martin says, she decided to stop pulling punches and just tell him flatly what she thought needed to be done. He was taken aback, she says, but “when the final version arrived in August last year, I thought, ‘Damn it, he’s done it!’” Martel himself admits that “there is always a balance between listening to your editors and ignoring them, but there was more listening this time.”

This wasn’t the first time that an editor played a defining role in shaping Martel’s narrative. The original Canadian edition of *Life of Pi*, unanimously ignored by major awards juries in this country (though picked by *Q&Q* as a Book of the Year), contained an opening section that jumped back and forth between descriptions of the family zoo and Pi’s ecumenical approach to world religions. Martel’s British editor reordered the chapters, seeking a clearer chronology and consistency of theme. Those changes, which Martel calls minor, have been incorporated in every subsequent printing.

His publishers expect *Beatrice & Virgil* to provoke some controversy. Martel is not Jewish, which might inflame those who believe Jews have a proprietary interest in what gets called, in the novel, the Horrors. As he points out, there are two criticisms always in waiting for anyone who writes about the Holocaust: that you’ve trivialized it (a charge the novel leaves itself open to, given that the victims are animals), or that you’ve universalized the Jews out of it. “People who are suspicious of art might say that ... it wasn’t a donkey and a monkey who died in the Holocaust, it was Jews. But those are people who don’t understand the tools of art,” he says. “To me, art is dialogue. Art is part of a discussion. Which is better: to discuss, and perhaps make mistakes, but get to a greater understanding? Or not say anything?”

Martel has called Saskatoon home since a writer-in-residence gig at the Saskatoon Public Library in 2003 clinched his affection for the city (he also has family connections there). The Canadian prairies are underappreciated, he says: people race through them to get to the mountains the way people in the Louvre rush past the Tintoretts, Fra Angelicos, and Rembrandts to get to the *Mona Lisa*.

Martel’s next book is set in Portugal and features three chimpanzees – in some ways,



■ Yann Martel at his home in Saskatoon

it is a book about Jesus (or Karl Marx, if you prefer), exploring what happens to a guru’s teachings after he dies. Even in his first novel, 1996’s *Self*, the narrator toys with the idea of a novel written from the perspective of a dog. Why animals? He’s not worried about being typecast (“every writer is eventually typecast, no matter what he/she does,” he says) or of coming off

With *Beatrice & Virgil*, Martel wanted to bring imagination to bear on an atrocity the way Orwell did with *Animal Farm* or Picasso with *Guernica*

as gimmicky. It’s not that he’s an animal lover, either, though he did have pets as a child, and until recently owned a conure parrot named Fernando (it had to be given away when his wife discovered she was allergic).

What appeals to him as a writer is the way animals free the story from the confines of preconceptions and stereotypes. Martel is a man who believes in the power of stories. “If you don’t have stories,” he tells me, “things fade into silence.” As his alter ego, Henry, says in *Beatrice & Virgil*, “The reader’s disbelief begins to lift, like a stage curtain. Now the story can unfold more easily. There’s nothing like the unimaginable to make people believe.”

QUILL & QUIRE
EDITORIAL PHOTOGRAPHY

DIE WAHREN GHOST- BUSTERS

Wenn es im Haus von Koreanern spukt, rufen sie Chae und Cho – die besten Geisterjäger des Landes. Tatsächlich werden der Sapsali-Hunderasse übersinnliche Fähigkeiten nachgesagt...



Hier fliegen Teller durchs Haus“, flüstert der Mann am Telefon hektisch. „Manchmal auch Becher. Ich glaube, es ist der Geist meiner Schwiegermutter...“ Am anderen Ende der Leitung murmelt Jin Sagong ein paar mitfühlende Worte, dann wirft er einen Blick auf den Einsatzplan seiner Geisterjäger – ja, zwei von ihnen könnten bereits in wenigen Stunden vor Ort sein. „Chae und Cho arbeiten auf eigene Faust“, erklärt Sagong. „Sie lassen sich nicht gerne reinreden. Ansonsten sind sie recht pflegeleicht. Aber es wäre nett, wenn Ihre Frau die beiden einmal in der Woche badet...“ „In Ihrem Haus spukt es? Die mobilen Geisterjäger helfen schnell und unverbindlich bei übernatürlichen Problemen aller Art“ – so lautet Sagongs Werbeslogan, und er hat wirklich alle Hände voll zu tun. Das Team des Koreaners besteht nämlich nicht etwa aus Menschen, sondern aus fünf Sapsalis – einer

Jahren darauf gezüchtet ist, böse Geister auszutreiben. „Traditionell lebten die Hunde bei den Herden und wehrten angeblich Flüche ab“, sagt Sagong. „Die Generäle der Silla-Dynastie gingen in keine Schlacht ohne einen Sapsali.“ Sagongs Hunde-Team geht da etwas profaner zu Werke: „Ehrlich gesagt haben viele meiner Kunden gar kein Problem mit Geistern“, sagt der Mann, „sondern mit ihrem Partner. Sie streiten sich und glauben dann, der andere sei besessen. Aber das ist egal, die Hunde sind wunderbare Schlichter, denn sie zwingen die Menschen dazu, sich wieder auf das Wesentliche zu konzentrieren; in den paar Tagen, die sie vor Ort sind, geben sie dem Leben meiner Auftraggeber eine feste Struktur. Sie vertreiben sozusagen die Geister der Vergangenheit. Und das hilft schon ungemein.“ Manche Dinge allerdings – die sind wirklich unerklärlich. Und sie haben auch nichts mit schnöden Eheproblemen zu tun, wie Chae und Cho an diesem Nachmittag erfahren: „Ich habe es mit eigenen Augen gesehen“, sagt Sagong. „Teller fielen vom Tisch, obwohl kein Mensch in der Nähe war, und aus der Küche drang plötzlich so ein unheimliches Kichern.“ Der Geist der bösen Schwiegermutter? Wer weiß das schon. Chae und Cho jedenfalls nehmen es gelassen. Routiniert verbellen die beiden den unsichtbaren Quälgeist, gleich zwei ganze Tage am Stück. Sicher ist schließlich sicher. Seitdem kam es zu keinerlei weiteren Vorfällen, das schwören jedenfalls die Eheleute – und alle ihre Nachbarn... © ZEISS

FOTO: Agentur Focus

WELT DER WUNDER

EDITORIAL PHOTOGRAPHY



UNIVERSITY OF SASKATCHEWAN

The cuddles are a bonus

A pack of happy beagles help students
get first-hand research experience

MACLEANS

Feature Story



Beagles eagerly help researchers at the University of Saskatchewan find out whether peas are a more suitable source of carbs in dog food than rice

BY MAI NGUYEN • Few things can be as boring and tedious as lab research. But tedium is not a problem for students at the Western College of Veterinary Medicine at the University of Saskatchewan, since they—all in the name of science—get to hang out with a bunch of beagles.

Jennifer Adolphe, a Ph.D. candidate who graduated in 2013, was the first student to work with the dogs. In 2009, she teamed up with veterinary medicine professor Lynn Weber to kickstart a nutrition study exploring whether peas were healthier than rice as a carbohydrate for dogs. Grain-free diets were becoming all the rage among humans, but there was little evidence to show they were any better for pets than traditional starches.

So Adolphe spent the next four years doing research on nine beagles, who were named after *Peanuts* characters. With the help of other students and faculty, she tested the pea diet against the rice diet and closely examined changes to the dogs' glucose tolerance, insulin sensitivity and body fat after eight to 12 weeks of feeding. She found that the low-glycemic pea diet resulted in metabolic benefits, fewer signs of diabetes and overall better cardiovascular health. "I got to learn how to formulate pet food and the role that nutrition plays in dogs," says Adolphe.

The results proved so promising that, even after Adolphe graduated, Dr. Weber expanded the study to test more pulse crops, such as

lentils and fava beans, against corn, a common ingredient in commercial pet food. She also added cats and aquaculture fish to the study as test subjects. Weber ultimately hopes to develop a protein- and fibre-rich formula for pets, and to provide valuable data for the pet food industry and Saskatchewan's pulse crop farmers. "A lot of research in this area is done by pet food companies, and they don't make that knowledge publicly available," says Weber. "We want our research to be shared."

Why beagles and not, say, Bernese mountain dogs? According to Weber, the floppy-eared dogs are the ideal size, have happy personalities and "will eat just about anything." Currently, Weber is looking after her second group of canines—the first group has since been adopted—and expects her third batch of beagles to arrive next year. The new study will look into removing some of the bitter elements of the diet to make it tastier for picky pets.

Since Weber is occupied with finding funding, she admits students "do the real work." She has supervised about a dozen of them as they help out with various aspects of the nutrition study, including formulating the food, feeding the beagles, collecting blood samples, running ultrasounds and tracking insulin and glucose responses. In the summer, undergraduate and graduate students enrolled in veterinary medicine and agriculture are welcome to conduct their own dog-

related research. The goal of the summer program is to attract more students to jobs in research, diagnostic laboratories, regulatory work and academia. "There's a very large number of agriculture and vet students who want to do research on dogs and cats, but it's hard to find those opportunities," says Weber.

The logistics of conducting animal research in Canada are a huge headache and can cost thousands of dollars per animal, which is why hands-on research with pets is rare for students. The veterinary college has to drive the beagles in from a supplier in New Jersey, since most airlines won't ship research animals. Animal testing is also a hugely divisive issue, and has been plagued by real-life horror stories of systemic animal mistreatment. Weber's research adheres to the Canadian Council on Animal Care guidelines for humane animal use. Staff and students spend a lot of time socializing the dogs with daily walks, feeding them a nutritious diet and performing the all-important task of cuddling them. After four to five years, the beagles are adopted out to the right families. "They were a big part of my life for four years," says Adolphe.

Now a senior nutritionist at Petcurean in Waterloo, Ont., Adolphe says this unique learning experience gave her a competitive edge in the job market. "Working with the beagles day in and day out is not a bad way to spend my Ph.D." ♦

PHOTOGRAPH BY NAIAN STEINMANN

MACLEANS

Feature Story



REPORT ON BUSINESS

COVER & EDITORIAL PHOTOGRAPHY



to **HAVE**, not **Have NOT**

Saskatchewan, the birthplace of Canadian socialism, is having a torrid affair with the market. Sudden windfalls of wealth can affect one's personality, after all—but for the better?

by John Gray

photographs by Nigam Shankya

REPORT ON BUSINESS

EDITORIAL PHOTOGRAPHY



☀️ **The narrative** of Saskatchewan is so deeply etched and so familiar that talking to Larry Sommerfeld is a shock. He is that rarest of creatures—a happy farmer who is looking to the future with confidence.

Sommerfeld stretches out in his chair and smiles. "It's a nice place to be right now, Saskatchewan. Everybody's pretty optimistic."

Apart from being the proprietor of a 3,000-acre farm, Sommerfeld is mayor of the town of Allan, a half-hour's drive southeast of Saskatoon. He sees change everywhere. The PotashCorp. mine on the edge of town is in the middle of a half-billion-dollar expansion, which is a lot of money for a town of 700. The trailer court and the hotels are jammed. Sommerfeld talks of Saskatchewan people returning home from Alberta, where the living these days is no longer quite so easy. Local trucking operators—a business Sommerfeld knows from his own seasonal work driving rigs—are bringing in tractors from as far away as the Philippines. And everywhere, wages are going up because the mines and the oil and gas operators are competing for employees.

When we first met seven years ago, Larry Sommerfeld was not a happy man. He had just bought a tractor and he was not looking forward to his next meeting with the bank manager. His three sons were not much inclined to take over the farm after he retires and he was not in much of a mood to tell them they should. He was pretty pessimistic about farming, period.

These days, Sommerfeld's wife, Dee, still works at the local Walmart to help out with the bills. His canola and pea crops were not as great as they might have been this year. But he had one of his best years ever for wheat and barley. More important, he has even made a big bet on the future. He shakes his head and laughs at it, but he confesses he has just bought himself

a combine for \$400,000. "I guess I look at it this way: If I go broke, at least I'll have something good on my auction sale."

Not so long ago, most Canadians felt a bit sorry for Saskatchewan, that poor cousin on the bald prairie. The people of Saskatchewan called their province "cavvy-year country," but the wise guys said that was because this year was always so unfailingly wretched. Think about it. It was not the cracking cold of winter. It was the baking heat of summer, probably with hailstorms and locusts thrown in for good measure. True, the province had always relished its reputation as the breadbasket of Canada, if not the world. But when the numbers were added up at the end of the year, Saskatchewan was always in the bottom half of the Canadian ledger. Saskatchewan was a perennial have-not, reliant on handouts from Ottawa.

But lately, Saskatchewan has been



Farmers like Larry Sommerfeld (facing page and previous) are relishing their prospects. Meanwhile, urban centres like Saskatoon (above) exhibit the trappings of the "hushhushes."

watching the world's commodity prices rise—wheat, barley, lentils, chickpeas, potash, oil, gas, uranium. Saskatchewan is rich in them all, and suddenly, as of last year, the province is in the top half of that Canadian ledger, looking down on even Manitoba.

At the same time, something here is changing besides the numbers. Saskatchewan's personality is changing too. The place that had to stick together, the place that was proud of its Crown corporations, its institutions designed to protect farmers from capitalists, and the pugnacious strain of social democracy that produced medicare, is now in love with the markets.

In Tommy Douglas rolling in his grave? Perhaps. To hear one of his ideological descendants tell it, there is a danger in forgetting how cruel commodities markets can be. It was dust bowl hardship that made Saskatchewan, according to Nettie Wiebe. "I think it evoked in people—and with wise leadership got articulated as—a need for a recognized interdependence," she says. "That in less and less the case now. Not just because it has become that much easier here, but also because of larger influences that have tossed us all into a kind of globalization that inhibits us from recognizing our interdependence."

Nettie Wiebe represents the old Saskatchewan—she has led the radical-rum National Farmers Union, and was a left-wing candidate for the provincial NDP leadership. If you want a symbol of the new Saskatchewan—or what is assumed to be the new Saskatchewan—you could do worse than to consider Mayo Schmidt, an American agribusiness veteran who arrived at the Saskatchewan Wheat Pool in 2000. The Pool is one of those prairie institutions that sprung out of hardship and common cause; it was formed by farmers in 1923 to get them a better deal after decades of rude treatment by grain traders.

What Schmidt found 77 years later was a farmers' co-op that had become seriously dysfunctional, with a debt of close to half a billion dollars. "For me it was time for the company to stop talking about what it had done, many years past, and start talking about what it was going to do to get in control of a situation that was beginning to be out of control," he says.

Schmidt slashed hundreds of jobs and cut into the array of 50 companies that came under the Pool's umbrella, ranging from grain terminals in Mexico and Poland to a doughnut chain, a meat company, a fish farm, a livestock business and the Western Producer, the newspaper for western farmers.

But the most important change—which didn't come without a struggle—was to convert the Pool from a co-op owned by farmers into a public company owned by shareholders. That transition, says Schmidt, has given the company a new life and the ability to become a global player in the food business. "The difficulty for the organization was that access to capital was not available. People in the capital markets don't put money into businesses when they don't have a vote.

"So it created a conflict. It created an untenable situation. I didn't change the intent and the mind and heart of the company. What I did was change its financial condition to allow it to have access."

REPORT ON BUSINESSEDITORIAL PHOTOGRAPHY



Premier Brad Wall's Saskatchewan Party, which came to power in 2007, has put water between itself and its forerunner, the disgraced Conservatives

Schmidt's protest aside, he did change the heart and mind of the company. After its financial crisis was resolved in 2003, the Wheat Pool set out to expand its horizons. A shakeup in the grain handling industry in the Prairie provinces appeared to put AgriSense United—itsself the union of the pools in Alberta and Manitoba—in a commanding position. A lot of smart money had predicted the Pool would be swallowed. But at the end of a six-month bidding war, Mayo Schmidt and the Saskatchewan Wheat Pool had emerged on top, controlling an estimated 45% of the Western Canadian grain handling business.

From the moment he came to the Pool, there had been speculation that Schmidt was a Trojan Horse for one of the American agribusiness giants, either Cargill or his alma mater, ConAgra. He was just grooming Viterra, as the Pool was renamed, for a takeover, it was said. To that, Schmidt replies, "There aren't companies today of any scale that are immune to the interest or affection of another company. That's the world today. Companies in all sectors, in all businesses, are constantly and continually assessing their opportunities to combine, to acquire and to grow...You can't afford to stand on the sidelines."

Just a few days after this interview, the shareholders of ABB Grain, Australia's largest agribusiness—itsself the product of the same sort of consolidation and co-op-to-corporation evolution—voted to merge with Viterra. The takeover cost the Canadian company \$1.4 billion and elevated it into the top tier of global grain handlers. The onetime farmer co-op is now in the Cargill league.

A base in Australia gives Viterra a year-round cash flow, with harvests twice a year—twice the opportunity to collect grain and twice the opportunity to sell fertilizer and seed.

Schmidt sketches for Viterra a Google Earth road to prosperity, with minerals and agricultural products becoming continually more precious, with 75 million new mouths to feed every year, and a world population that will swell from 6.6 to nine billion by 2050. "So you take the market signals today

and the resource constraints and diminishing arable land and water resources in the world, and Saskatchewan becomes a very, very desirable place to do business—a centre that provides ingredients for food supplies, critical nutrients and also many other mineral sources, including potash and others for growing food.

"When you look at that, it really is Saskatchewan's time. It's its opportunity to take advantage of the market conditions and the trends, and to build its economy and build its resources and its strength and attract new opportunities to the province."

Wheat is very old Saskatchewan. It's also new Saskatchewan, as Viterra's success shows, but only one part. Premier Brad Wall tells the whole story well: "I think every now and then, Saskatchewan people have thought to themselves or maybe had a coffee conversation that went something like: 'How is it that the place that has half of the arable acres in all of Canada, that boasts a quarter of the world's uranium production, that

REPORT ON BUSINESS

EDITORIAL PHOTOGRAPHY



After missing its No. 1 spot on the Toronto Stock Exchange, PotashCorp was hit hard by a sudden decline in prices for its namesake product

has a third of the world's potash production, that is Canada's second-largest producer of oil and third-largest producer of natural gas, that is responsible for 25% of the world's mustard production and a third of most of the pulse crops—how is that province a have-not province?"

Now that Saskatchewan has earned its spot in the "have" column, however, nobody is boasting. "There's been no spilling the ball in the end zone by Saskatchewan's people," Wall says. "Maybe it's because we know how long we were a have-not, and I think we just want to keep our head down and be modestly, humbly self-assured about this new status."

The Premier knows that Saskatchewan has been powerfully lucky. Boreo-logic geology has endowed the place with oil, gas, uranium and potash in abundance. There may even be diamonds.

The province produced 660 million barrels of crude oil last year, second in Canada only to Alberta's total output and about equal to that province's production of conventional oil (in other words, once the oil sands are put aside). Saskatchewan is the world's top producer of uranium, accounting for about a quarter of total production. And then there is potash, which modern agriculture relies on for a basic nutrient (potassium), and which Saskatchewan calls "pink gold." The last provincial budget forecast that potash revenue would account for 18% of government revenue.

On the farm front, the surprise is that much of the new prosperity comes from pulses, crops that were hardly known in the Prairies two or three generations ago—peas, beans, chickpeas, lentils. In 1991, 85,000 acres of lentils were planted; this year, there were 2.9 million acres. In 1976, 15,000 acres of peas were planted; this year, 2.8 million acres. Canada is now the leading exporter in the world of both foods, almost all of it from Saskatchewan.

As Wall acknowledges, Saskatchewan is still dependent on the vagaries of commodity price cycles. But—and it's a big but—"when it comes to resource profile, we've got more than one horse to ride."

The lucky horse at the moment is oil. In his office in the legislature in Regina, Wall points to a large television that is set to a business channel. The

2009 budget forecast for oil was \$48 (U.S.) a barrel, but the price was \$77 (U.S.) as of early December. Every dollar increase in the price of oil means \$18 million in revenue for the province.

A moment later, Alberta's Finance Minister, Jim Evans, appears on the screen, admitting that the plunge in natural gas prices and the prospect of a budget deficit are "a real kick in the head." A sympathetic Wall grimaces. If an economic powerhouse like Alberta can tumble into a deficit, a Johnny-come-lately like Saskatchewan cannot afford to ghost.

Wall, after all, has his own problem. Since Saskatchewan's March budget, potash revenue has been tumbling out of control. By November, a mid-year budget report revised an expected \$190 million in potash revenue to just \$109 million. Thank heaven Wall has those other horses, specifically oil, to ride. The November numbers showed that oil revenue would be \$952 million instead of the \$573 million forecast in March. That, that, says the Premier, is what will save Saskatchewan this year.

Still, there's a shortfall. The government promised to maintain a balanced budget,

Saskatchewan's other boom: not prosperous

Most of the economic news from Saskatchewan these days is about the "Saskatoon"—the province's unemployment and underemployed population. Meanwhile, there are dark clouds on the horizon foretelling another boom—a demographic one—that still seems next coverage.

But it's something Gary Menzies thinks about all the time. Menzies is former Grand Chief of the Prince Albert Grand Council, which represents, essentially, the northern half of the province. More than three-quarters of the 40,000 inhabitants are like Menzies, of aboriginal ancestry.

Menzies was elected to the House of Commons and then was hired away from Ottawa by premium miner Cameco, based in Saskatchewan. As vice president, corporate social responsibility, he is the company's first man for Saskatchewan's native community. The question facing Menzies and everyone else in the province is: Where will native people fit into the new and prosperous Saskatchewan?

Cameco started facing that question long before Menzies joined the company two years ago. After negotiating with government agencies and northern communities, Cameco set an aggressive array of commitments in the mid-1990s. The company agreed that 57% of the Cameco employees in the North should be local people by 2011. The level is now 52%, and growing. As well, a preferred-supplier program favors enterprises majority-owned by northern residents. It has already passed its target of obtaining at least 30% of goods and services from northerners.

Menzies says the biggest problem for Cameco's hiring program is finding qualified workers. Entry-level jobs are easy to fill. The problem is finding natives with the required math and science grades for other jobs. Despite the existence of scholarship and other support programs, high school dropout rates are persistently high in the North.

That problem, and related ones, have to be tackled by the province and employers, Menzies says. "We have the highest rates of suicide, incarceration and dropouts. There is a huge opportunity to begin to turn that around now because the cost of

doing nothing is going to be astronomical." Demographic trends back Menzies's case. Proximity of Saskatchewan's economy and those products that by the year 2030, if not earlier, half the province's population will be aboriginal.

Already, aboriginal unemployment is a serious problem. Statistics Canada reports that non-aboriginal unemployment in the province is 6.6%; aboriginal unemployment is 15.2%.

Not all Saskatchewan companies share Cameco's zeal for native hiring. In a province where natives constitute about 15% of the population, Powergen's coal-fired plant in Regina, where only 1.5% of the employees are aboriginal.

"I'm not taking anything remotely bad about the idea of having an aboriginal majority," Howe continues. "I think that is going to be a very interesting thing. I'm saying that, confronted by this demographic reality, aboriginal people must be moved further into the economic mainstream, or Saskatchewan will face turmoil at a level that it has not experienced since the Great Depression."



Former MP Gary Menzies heads northwest along Cameco's drive to hire more natives

but that will be painful. Some spending will be cut or deferred. And Saskatchewan's rainy-day Growth and Financial Security Fund will be almost chopped in half, to \$600 million.

The plunge in potash revenue was a case of too much of a good thing. For PotashCorp, the largest potash producer in the

world, the company that is sitting on so much of the stuff that it can control the supply in the same fashion as OPEC does oil, the year has been a horrendous embarrassment. Skyrocketing prices last year, which briefly made PotashCorp the biggest company in Canada by market capitalization, produced plummeting sales this year. When potash went above \$1,000 (U.S.) a tonne last year, the world's farmers decided they could not afford that kind of bill.

As sales dropped, chief executive officer Bill Doyle began whistling past the graveyard. Fertilizer customers cannot defer purchases indefinitely, he

REPORT ON BUSINESS

EDITORIAL PHOTOGRAPHY



Max Schmidt converted the Saskatchewan Wheat Pool, a flagging co-op, into a public company that has breached the top tier of global agribusiness

said. Major markets would have to rebuild their supplies. Farmers are playing a dangerous game that will have consequences, he said. The current slowdown will pass, and a strong demand surge is likely to follow.

That was Doyle in April and May. By October, he was whistling a different tune. After acknowledging a third-quarter drop in earnings of almost \$1 billion (U.S.) from a year earlier, Doyle said, "I've personally done a horrible job of forecasting this year. ... I've looked like a jerk all year long. ... I fell on my face."

But Doyle is still betting on the long term. The gamble is that although the global recession hurt the fertilizer industry, the science of food production has not changed—meaning that the potassium that has been mined from the soil for crop production must be replaced. And Doyle knows as well as anybody that PotashCorp controls about a fifth of the world's potash production capacity. (Doyle was unavailable for an interview for this story.)

Another hugely successful Saskatchewan company has suffered in recent months from an uncomfortable drop in prices and sales volumes. But like PotashCorp, Cameco Corp., the world's biggest uranium producer, has the comfort of knowing that it has vast reserves that will not go bad if they stay in the ground for a few more years, and of knowing also that the world will soon be desperate for its product. Nuclear power, after a 20-year construction hiatus courtesy of Three Mile Island and Chernobyl, is enjoying a global renaissance as governments desperate for low-emissions energy suddenly see nukes as green. Cameco even has a direct and profitable slice of that business, through its one-third share of Bruce Power, Ontario's biggest nuclear generator. And

Premier Wall is a backer of the nuclear industry, having expressed interest in building a nuclear plant in Saskatchewan.

So there was a ring of familiarity when Cameco chief executive Jerry Grandey explained the dip in third-quarter revenue from uranium in the same terms that Bill Doyle might have used about potash. Notwithstanding the short-term events, he said, the long-term fundamentals of the market remain robust.

In fairness, it's hard to argue with their assessments. One company accounts for about 20% of the world's uranium production ("We are the Saudi Arabia of uranium," Wall has boasted), the other for about 20% of the world's potash. Yes, the long-term fundamentals remain robust.

By way of coincidence, Doyle, Schmidt and Grandey all took over as head of their companies in a three-year period at the turn of the millennium. By way of further coincidence, all three are American. And all three companies, having been created by the public—farmers, in the case of Viterra; the provincial government, in the cases of Cameco and PotashCorp—have been turned over to the capitalists.

It is tempting to speculate about a sea change bringing Albertan and American values to Saskatchewan. But Roger Gibbins, CEO of the Canada West Foundation, for one, sees no evidence of a new entrepreneurial class in Saskatchewan. Real wealth has come from big players dealing in global commodities, says Gibbins—"no sort of global atom-and-pop potash mines or mom-and-pop uranium mines, but big-scale things that have very strong provincial government impact."

For Premier Wall, the current economic difficulties are uncomfortable, but there is no sign of a real political threat that might cause him grief. After 16 years in power, the New Democratic Party was in need of a rest, and Wall's conservative Saskatchewan Party gave it one in the November, 2007, election. The NDP, the province's supposed natural governing party, limped through an anemic leadership campaign to replace Lorne Calvert last summer, and its surprising choice was a former NDP cabinet minister who had been out of politics for nine years. Not only had Dwain Lingenfelter been out of politics, but he had gone to Calgary to work for a major oil company, Nexen. (The provincial NDP has at least held on to its urban base. The federal wing, which had a dominating 10 seats in the 1998 election, has elected exactly zero members

REPORT ON BUSINESS

EDITORIAL PHOTOGRAPHY

MIXED BLESSINGS



Canada's Métis population has grown fourfold in the past 20 years. The reason? Ordinary people examining their ancestry and developing pride in their bloodlines. But some Métis leaders are resisting the uprising. **BY MARK ABLEY**

PHOTOGRAPH BY NAYAN STHANKIYA

CANADIAN GEOGRAPHIC

EDITORIAL PHOTOGRAPHY



Rajan Anderson (Domen) (nawosw nenas) holds for guests at Batoche National historic site in Saskatchewan. Dancers wait to perform in a jig competition during Back to Batoche (nawosw). The slogan "Native Pride" (nawosw) sums up the attitude of visitors and participants at the annual summertime Métis festival.

S"SOLID MAHOGANY," says Mark Calvert of the big, bat-tiled pool table in the visitor centre of Batoche National Historic Site, about an hour's drive northeast of Saskatoon. "It was made in London. And its magnificence tells a story. It shows that the Métis were not a poor people. They were an entrepreneurial people who were doing really well."

For decades, the table was used at Stony Mountain Penitentiary, north of Winnipeg, having been carted there after the 1885 Northwest Rebellion in what would become Saskatchewan. Before the uprising, the table almost certainly belonged to Gabriel Dumont, who led the outnumbered Métis forces against government troops.

Calvert, the site's project manager, reaches out and fingers the table lovingly. In recent return to Batoche, where the decisive battle of the uprising took place, tells another kind of story. It symbolizes a change in how Parks Canada — indeed, Canada in general — views the Métis. Not only has our attitude to Métis history shifted, we may be starting to look on the Métis as a model for the future. Novelist and philosopher John Ralston Saul began his recent book, *A Fair Country: Telling Truths About Canada*, with these words: "We are a Métis civilization."

Yet after the failure of the 1885 rebellion — or, to use the preferred Métis term, the *resistance* — they became a perennial underclass. Chopped out of a land base, they were widely scorned as half-breeds, the lowest of the low. Some moved onto reserves; others migrated into urban slums. Still others eked out an existence selling wares along the roadides of the northern prairies.



CANADIAN GEOGRAPHIC

EDITORIAL PHOTOGRAPHY



Today, their descendants are showing a growing assertiveness, a new confidence about the Métis role in Canada. The 2006 Census revealed that over the previous decade, Métis numbers had almost doubled, to 590,000. That's more than three times as many as in 1996.

But the sharp rise in numbers also stems, in part, from an identity shift. In the 2001 Census, more than 190,000 Canadians declared themselves to be Métis for the first time — a population explosion that cannot be explained by birth rate alone. Who are these new Métis?

A chunky man with glasses and close-cropped hair, Calotte was raised in Saskatoon not knowing about his family's Métis history or that his grandmother spoke the Métis language, Michif. "I grew up thinking of her only as an English-

We know that Gabriel Dumont and Louis Riel were Métis. But who, exactly, is a Métis today? The answer is far from clear. The Métis National Council prefers a restricted definition: not simply someone of mixed aboriginal and European blood but one "who self-identifies as Métis, is of historic Métis Nation Ancestry, is distinct from other Aboriginal Peoples and is accepted by the Métis Nation."

Only those whose ancestors "resided in Historic Métis Nation Homeland" are eligible. And that homeland, in turn, means the region "in west central North America used and occupied as the traditional territory of the Métis or Half-Breeds as they were then known." In this sense, the term "Métis" is limited to a particular culture and society, one that emerged from the fur trade and the buffalo hunt.

I'm a sixth-generation Métis from northern Saskatchewan and I'm related to people as far south as Regina all the way up to La Loche. It's not a monolithic culture. We're expanding, and because of all our young people, we're going to be a powerhouse in the future.'

speaker," he says. "My dad and my grandma hid their identity. I knew she was 'Indian' somehow, because she would bring home food when she came. But I didn't know she was Métis." Underlying the silence, Calotte believes, was "shame, based on fear."

A wind ruffles the poplars as he leaves the visitor centre and strolls down a well-trodden path leading to a white, bullet-riddled church. The usual focus on the gun holes of 1885 bores him. "People see that military site," he says, "they see the church — but do they learn why there was a community here in the first place?" The Carlton Trail passes through Batoche; in the mid-19th century, it was the halfway point between Fort Edmonton and Fort Garry (Winnipeg). "This was a major stopping point," observes Calotte. "It was on the Trans-Canada Highway of its day."

Métis families return to the area each July, camping near the historic site for the Back to Batoche festival of fiddle playing, barnyard biding and hog-carrying. Many also sit for a time in the big graveyard overlooking the South Saskatchewan River. A stone monument honours 23 Métis and First Nations men killed in the uprising. Flanking it is a nearby cross: a long ash made of tightly twisted wood.

"People come here every day," says Calotte. "They're like me when I was starting my journey. They want to start connecting those dots. There's nothing like coming and touching this ground. These are your roots. Batoche is the icon."



Photo: Justin G. Thompson/Justin G. Thompson



Batoche was the midway point between Edmonton and Winnipeg along the Carlton Trail (left). The Church of St. Antoine de Padua (center) had no people in 1885 and members of the North West Field Force shelled it with bullets, not knowing its religious significance. The bullet holes remain. Campaign V'n' Danil, a Métis performance troupe from Vancouver, entertains guests during Back to Batoche (top). A competitor in a horsehoe-throwing tournament wears the traditional Métis sash (above). One visitor staying on the grounds for the festival chose to set up a tipi (right), bringing the comforts of an RV.



CANADIAN GEOGRAPHIC

EDITORIAL PHOTOGRAPHY



So 19th-century history has become an important tool in working out a 21st-century identity. The federal government takes a different view, saying, in essence, if you want to call yourself Métis, you'll be counted as such. But this can cause problems too.

Perhaps nobody in Canada has a better idea of how many Métis there are than Eric Goumond, a specialist in aboriginal demography who works as a senior research manager at Indian and Northern Affairs Canada. Results from the 2006 Census are still preliminary, says Goumond. But the 2001 figures show that about 40 percent of people who called themselves Métis in that year were identified differently in 1996. Goumond says that the massive growth in Métis numbers is due partly to "ethnic mobility" — the desire to change a person's self-accepted or self-announced ethnicity.

Why are the Métis numbers growing so fast? Goumond offers three reasons, each of them partial. The first is family: Métis men and women often marry outside the group, and frequently their children are then identified as Métis.

The second involves real or imagined benefits to being Métis, such as extra hunting and fishing rights or access to government programs. And the third is pride. "It's OK now to be aboriginal. It's not a stigma," says Goumond. "In the past, because of discrimination, all sorts of people were in the closet, if I can use that expression."

Goumond, whose family comes from the Gaspé region of eastern Quebec, could call himself Métis if he chose. Knowing the complexities involved, he prefers to define himself simply as "a person with mixed aboriginal and European ancestry. But tomorrow morning, if it wanted, the government could decide that I'm Métis."

Six or more generations back, the Métis were the first entrepreneurs of the western prairies; before that, they were fierce warriors who helped keep Canada from being overrun by American soldiers in the War of 1812. In *A Fair Country*, Ralston Saul praises the achievement of Jerry Potts, a Métis guide in the 19th century who is often recalled "more as a colourful figure than a builder of the province. Yet the

existence of Alberta owes more to him than to the standard short list of politicians, land speculators and other businessmen who are often cited as provincial heroes."

"When Canadians think about the Métis," says Robert Doucette, president of the Métis Nation – Saskatchewan, "they think about a scrap that took place in 1885. We lost — and then the Métis are no more. That's the challenge we have to rise to: educating Canadians about the wrong and beautiful history of the Métis and the role we played in the development of this country. It's not only about standing up for our rights; it's also about our contribution to making this country what it is."

A married man with an intense gaze, Doucette works out of a two-story building tucked down a side street in a commercial area near Saskatoon's airport. He was born in 1962 in the northern Saskatchewan town of Buffalo Narrows, where his grandfather had been among the founders. Yet in early childhood, Doucette was scooped up by government agents under Saskatchewan's notorious "Adopt Indian and Métis" program. As part of what many aboriginal people call "the stolen generation," he grew up in a foster home, not seeing his mother again until he was 20 years old.

The pain in his personal history gives an edge to Doucette's conviction that the Métis — now so diverse in language, religion and geography — are held together by family. "I'm a sixth-generation Métis from northern Saskatchewan," he says, "and I'm related to people as far south as Regina all the way up to La Loche. It's not a monolithic culture. We're expanding, and because of all our young people, we're going to be a powerhouse in the future."

Métis leaders, like their counterparts among the Québécois and First Nations, insist their people are more than just a single strand in the tangled fabric of our society. Instead, they form a nation, but unlike a lot of Québécois and First Nations activists, the Métis are also proud to define themselves as Canadians. "The Métis Nation is really what Canada wants to be," suggests Doucette. "We're

Visitors pay respect to fallen soldiers (above). "That's the challenge we have to rise to," says Robert Doucette, president of the Métis Nation – Saskatchewan (below right), "educating people about the wrong and beautiful history of the Métis." (below) Monique Kamenetz of the Prince Albert Métis Women's Association (below) organized last year's festivities.



CANADIAN GEOGRAPHIC

EDITORIAL PHOTOGRAPHY



The acquittal of a Métis man charged with hunting out of season in Meadow Lake meant that anyone who could prove Métis ancestry was free to fish and hunt without a licence. Hundreds of people who had not advertised their status were now announcing it publicly.

in northern Saskatchewan. And, like Mark Caruso, he reached adulthood before learning that he is part Métis.

For Caruso, being Métis is all about cultural connection and the willingness to express it. "What unites Métis people," he says, "is a strong sense of heading to honour the past, to honour the ancestors. In the post-1885 era, there were no material gains to be had by being Métis. Now we see people of my generation [but in his early family] discovering what had been suppressed in their families and wanting to set the record straight — not wanting to participate in this erasure."

In *Take of the Prairie*, Caruso describes "a kind of experiment in racial self-definition" that occurred around his hometown of Meadow Lake in the mid-1990s. The acquittal of a Métis man charged with hunting out of season meant that anyone who could prove Métis ancestry was free to fish and hunt without a licence. The provincial Court of Appeal brought the experiment to an end by rendering a guilty verdict. Yet before then, Caruso writes, "Hundreds of people in the district who had not advertised their indigenous status were now announcing it publicly.... It appeared that half the 'white' people in town had at least some aboriginal lineage."

When Caruso goes back to Meadow Lake now, he notices a new pride among young Métis. Racism still exists, of course, but it's not as rampant and pervasive as it once was.

Besides, now is a country where the odd taboo against intermarriage is fading fast. *Purity of blood* no longer appears an important goal — or even a desirable one. By mixing cultures of the New World and the Old, the Métis may be a harbinger of the future.

An unstable paradox lies at the heart of Métis identity: they are an aboriginal people who, by definition, were not here from the beginning (the literal meaning of "aboriginal"). They are an indigenous people who emerged after contact with the colonizers; they have a shorter history than both the Acadians and the Québécois. In the West, the birth, flowering and destruction of Métis culture took little more than a century, a remarkably short period of time. Yet after the destruction, they refused to disappear.

WORK COMMENCEMENT from the microphone. Gradually, the 120 or so people who fill a conference room in an Ottawa hotel stop chatting and stand up. An elder from Saskatoon, Cummings has come to deliver the opening prayer at a gathering organized by the Métis National Council to celebrate its 25 years of life. "Dear Lord Creator," she begins. Then, as the prayer unfolds, she addresses the Great Spirit. Both are acceptable here. The Métis have traditionally resisted an either/or approach to the world.

That's fine with France Poirie, chair of the Métis Nation of Ontario. A bilingual grey-haired resident of Timmins, she

CANADIAN GEOGRAPHIC

EDITORIAL PHOTOGRAPHY



6 Years in Korea 대한항공과 함께한 한국에서의 6년

사진가 나얀 스타нки야에 대한항공은 따뜻한 호인사를 건넨 친구 같은 존재였다. 덕분에 그는 한국에 체류하는 6년 동안 일상적 직업을 얻을 수 있었다.
In his time in Korea, Nayan Sthankiya took some of the best photographs of his career. Here, he recounts how Korean Air played its own small role in his fascinating stay.

Nayan Sthankiya

나얀 스타нки야는 인도계 영국인 사진가이자 작가로, 현재 인도에서 활동하고 있다. 그는 2003년부터 2009년까지 한국에서 6년간 체류했다. 그의 작품은 주로 한국 사회와 문화에 대한 관찰과 비판을 담고 있다. 그의 대표작으로는 'The New York Times', 'The New York Times', 'The New York Times' 등이 있다.



많은 사람들이 우리를 기다리고 있었다. 아니, 도저히 손꼽을 수 밖에 없었다. 대한항공에서 6년 오기를 맞아 회고록을 펴낼 때가 됐는데, 당시 국제지는 커먼스였었다. 대한항공에서 찍은 사진들은 많이 소개되었지만 대한항공 덕분에 부서의 특색이 드러날 수 있었다. 대한항공이 우리 일행을 온갖 열악한 환경에서 안전하게 데려다 준다는 것만으로도 국제지는 우리에게 고마움을 표하며 기사를 연재해 주었기 때문이다.

그때의 경험은 내가 한국에 머무르는 동안 대한항공과 나란히 있던 경험 중 하나로 남아있다. 사실 많은 외국인 방문객들에게 대한항공은 한국이든 나라든 안전함과 같다. 2000년에 내가 처음 한국을 방문할 때 이용한 항공사도 대한항공이었으니 말이다. 그렇게 대한항공을 이용해 여행할 때가 많았다. 일 때문에이기도 했지만, 개인적으로도 사람을 사느라 보습이 필요해서이기도 했다. 국제사 문화 여행을 두루 다녔지만, 가장 가까이 있는 건 중요시행문화에서 안전하고, 친절 유전 본과 같이 있는 한국 역시 과학에 안전하다. 그들의 모습에서 일종의 수줍음 있었다.

사실 대한항공은 한국으로 향하던 내게 따뜻한 봄날처럼 온 마음을 흔들어 준 것도, 덕분에 나의 한국 생활은 훨씬 재미있어졌다. 그래서 고마울 수밖에. 대한항공의 40주년을 축하하며, 앞으로는 좋은 일만 있을기를 바란다. ✎ 나얀 스타нки야

With so many people counting on us, it was essential to have the right support. It was Easter, and as it does every year, the Korean Medical Association was embarking on missions to offer medical care to the poor and needy overseas, this time in Pakistan. Though the trip promised to be hugely rewarding, no one was under any illusions. We faced a tough journey — transporting medicine and supplies — and the prospect of hard, often thankless work. So when we finally arrived at our destination, we were immensely grateful that our airline, Korean Air, had not only delivered us safely, on time and on time, but also saved the mission perhaps thousands of dollars by waiving the excess baggage fee.

This was one of several excellent experiences I had with Korean Air during my time in the country. And though its role was a relatively small one in my overall experience of Korea, Korean Air gave me that wonderful first welcome, and only added to an overall stay in Korea that was as fascinating as I've spent anywhere. So, congratulations, Korean Air, and all the best for the 40 years to come. ✎ Words and photographs by Nayan Sthankiya

MORNING CALM

B-boying: Building Through Breaking

The term "break boy", or "B-boy", in short was coined by Ed Krol' Herc, describing the boys who saved their best dance moves for the "breaks" during his sets at the South Bronx block parties of the early '70s. "Breaking" or "breakdancing," is more than just a dance - it is a physical expression of hip-hop culture, and those who practice it hardly ever take it lightly.

As conflict-ridden ghetto life would have it, breaking became a method of mediating and settling territorial disputes between rival gangs - another welcome alternative to bloodshed. The b-boys would form "crews" and challenge each other to "battles"; the crew with the most skillful and original moves wins. Today, battles are still an integral part of b-boy culture, and exist on two levels - "cypher" battles and organized battles. A "cypher" is a circle of b-boys/girls who each take turns dancing solo in the centre. There are no fixed rules or official judges - a cypher is ruled by respect for unwritten traditions. The best b-boys/girl receives recognition and respect. The spirit is confrontational and personal, making the cypher a useful space for settling disputes. Cypher culture is favoured because the early days of b-boying began in the cyphers.

Organized battles are more rigid in structure. A format is set with time specifications, official judges, and limits to the number of competitors. While some may shut organized battles for their commercial approach, many b-boys take organized battles very seriously. The annual international online-based b-boying competition "Battle of the Year" or BOTY is considered the Olympics of b-boying. The 2007 champion was Korea's "Extreme Crew" - Korea has been prominent on the radar of the global b-boying scene in recent years.



Graffiti: Make Art, Not War

Being born of the street, it is no surprise that hip-hop's visual expression would find its place on the surfaces of its natural habitat. In the late 1970s, America's urban structures were sounding boards for political activists and gangs - graffiti was used to express political opinions and mark territories. By the early 1980s, the hip-hop scene had adopted graffiti as its preferred medium for visual expression, and New York City was its canvas. While some hip-hop graffiti is politically charged, a lot of the art is about how the artist sees life.

Armed with aerosol paint, a first messenger from Manhattan nicknamed Taki 182 set the path as he "tagged" his routes with his nickname and street number. Michael Tracy, also known as Tracy 168 then blazed the trail by introducing "Wildstyle" - a graffiti style involving overlapping letters, shapes, and arrows frequently made out to resemble flames. Wildstyle is greatly respected for its mimicry, and is still widely emulated today though its legibility is a challenge to untrained eyes.

Like any established art form, hip-hop graffiti has its own established techniques and terminology. For instance, a "tag" is a personalized signature done in one colour - it is the quickest, most common form of graffiti, usually painted on its own or as a signoff for a piece. A "piece" is short for "masterpiece" - an elaborate, labour-intensive graffiti painting. A "throw-up" is a quick, simple painting involving two to three colours. To "bomb" is to paint many surfaces in an area. A hip-hop graffiti artist is known as a "writer". On the streets, time is of the essence - the more time a writer invests in a piece, the higher his/her chances are of getting arrested for vandalism.



Old Skool

Taiwanese singer **Huailan Yu** releases the first Mandarin rap song in the style of 'Old School' rap.

EARLY '90S

Hip-hop breakdancing film, **Breakin'**, hits screens in Beijing.

1984

1985
First hip-hop discography, **Wild Style**, hits Japanese screens.

1986
Japan's first all-hip-hop club opens in Shibuya.

Hong Kong's first hip-hop group, **Softband**, is formed.

1988

1989
Hip-hop culture suffers a decline in China after the Tiananmen Square massacre.

1991
Cypher, China's first hip-hop club, opens in Beijing's Kun Lun hotel.

Middle Skool



"The thriving spirit of hip-hop culture has made it a choice survival kit not just for urban dwellers dealing with big-city grit, but for anyone who has ever known what it feels like to be on the somewhat disenfranchised side of life. And that makes practically everyone."



ASIAN GEOGRAPHIC



Text & Photos:
NAVAN STHANUSIA

India's Disappearing Hand-loom Weavers

The hand-loom is an ancient industry in India. Its use varies throughout the region, but in some parts of Kerala, Tamil Nadu, Assam and Orissa, the tradition of hand-loom weaving has become a mature industry.

There are some 200,000 to 300,000 weavers on the subcontinent producing some of the most coveted saris in India for only a fraction of the selling price. The weavers are typical of the millions of rural Indians left behind by rapid industrialisation while the country enjoys prosperity from a booming economy. The headlong drive of modernisation often marginalises tradition for new, and quality for quantity.

With the market flooded with cheaply-made saris from mechanical looms, many weavers are poorer than ever, having to resort to farming, manual labour or begging to make ends meet. And while there are still many advocates of hand-loom for reasons of tradition, culture, ideology and environmental sustainability, these are voices in the wilderness – India's hand-loom industry is in dangerous decline, threatening the livelihoods of the weavers and instituting an artistic bankruptcy for future generations. ■

■ Traditional weavers in the tiny city of Melkote struggle to make a living under the threat of commercial looms in India.

ASIAN GEOGRAPHIC
WRITING & EDITORIAL PHOTOGRAPHY



Battle Royal

Text & Photos
NAYAN ETHANATH

INDIA'S ANCIENT BLOOD SPORT OF COCK-FIGHTING

To its supporters, cock-fighting is not a blood sport but a feature of their heritage; an ancient ritual associated with temples throughout the country.

Cock-fights often resemble a game of chance between the owners and their guests.

Illustration by [unintelligible]

Cock-fighting, often referred to as "cocking", originated out of the Asian continent, and is a popular sport in India, China, Persia and other eastern countries. Mentioned in ancient literature like *Manu Smriti*, *Kautilya Arthashastra* and other ancient texts from 2,000 years ago, it is referred to as the favourite pastime for Maravars, or the warriors of Tamil Country.

Cocking's history dates as far back as Thucydides, when his Greek armies were moving against the Persians. Upon witnessing a desperate match between two cocks, Thucydides lauded his armies and marvelled at the tenacity and skill of the feathered warriors. After the Greek victory over the Persians, cock-fights were held annually in Athens as a religious and patriotic event, eventually moving to a sporting event for the sheer pleasure of the masses.

From Athens, the sport spread throughout Greece, Asia Minor and Sicily, with the best cocks being bred in Alexandria.

ASIAN GEOGRAPHIC
WRITING & EDITORIAL PHOTOGRAPHY

EXPLORATION



death in a day. On special occasions, the number goes up to at least 10,000 to 15,000.

Fighters come with their birds to the ground and put them up for the day's events. Cock-fighting generally consists of fights between an agreed number of birds, and like any caged fight, it works on a system of elimination, with winners making their way up to the "main fight".

And then there is the "bottle soup": fights involving masses of birds, placed in the pit at the same time and allowed to remain until all but one are killed or disabled. Variations of this "mass massacre" have been recorded all over the world, with the "Welsh main" involving eight pairs of birds that are matched in similar fashion. In this case, however, the victors from each round are paired over and over until finally the last surviving pair remains.

At the end of the day, bloodstains and shredded feathers tell the grisly reality of the sport. Cock-fights, like all ancient blood sports, are sheer acts of cruelty hidden under the cloak of tradition – all to satisfy Man's sadistic lust for blood. ■

At the end of the day, bloodstains and shredded feathers tell the grisly reality of the sport.

It is the annual Pongal festival held in Pondicherry, Kerala, where the bird is a form of "wild west" warfare.

NANAN SHANANITA is an East Indian/Canadian photographer based primarily in Asia. Born in Uganda to East Indian parents and forced to flee during a brutal civil war, he learnt at a very young age the importance of media, the image and its role as a witness; its ability to foster dialogue and in that dialogue effect positive change.

Delos, Rhodes and Tanagra. Initially, the Romans despised this "Greek diversion", but eventually adopted it. From Rome, the ancient sport spread northwards, and though opposed by the Christian Church, it nevertheless became popular in Great Britain, Italy, Germany, Spain and her colonies.

The rules of the game are fairly simple. A sharp blade is affixed on the legs of the fighting pair of birds and a pitched battle ensues between the birds on the provocation of their owners. Egged on by its owner, the sole object of the bird is to kill its opponent. Matches are mostly fought in three 20-minute rounds or four 15-minute rounds, and hundreds of people flock to see the aggressive fowls battle it out to death, facing bets on the winning fowl.

"I have been going to cock-fights for many years. Many a time I have lost. Around ten or 12 of my birds have died till now," said Sunder Sontra, a cock-fight enthusiast.

To its supporters, cock-fighting is not a blood sport but a feature of their heritage: an ancient ritual associated with temples throughout the country.

Cocks are fought at an age of one to two years, and the training of a cock lasts anywhere from ten days to a month or more. During that time the bird, much like any prizefighter, is subjected to a rigid diet and exercise programme involving running and sparring. The bird is then "groomed" for the fight – trainers trim its wings at a slope, cut its tail down a third, trim its hackle and rump feathers, and in its final transformation is fitted with iron spurs (down an inch then dosed with stimulants to make it fight more savagely. These iron spurs range from five to 11 centimetres in length, and serve the deadly purpose of slashing anything that gets in its way.

Once set down in the pit, the birds cannot be touched, unless they need to be removed from the mating. Only in circumstances when a bird "backs off" from exhaustion, will trainers intervene – the birds are set breast-to-breast in the middle of the pit in hopes that the close confrontation will spark another bloody duel. In most cases, the birds are gruesomely injured or killed.

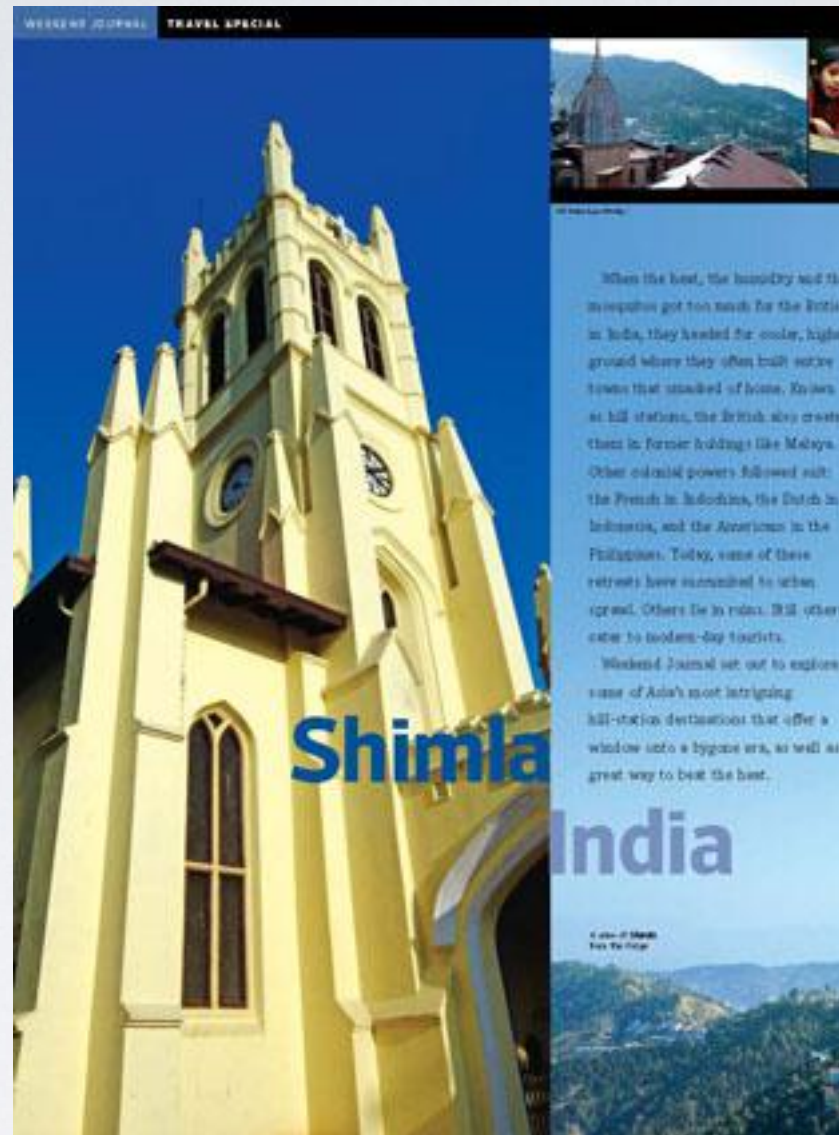
Cock-fighting was banned in England in 1831, as it was considered gambling and an act of cruelty to animals. Sometime after that it was banned in India too. Today, animal rights laws have stemmed cock-fighting in most countries, but that has done little to deter its enthusiasts – the cruel and inhuman sport of cock-fighting has become one of the favourite past times in India's eastern West Bengal state's Midnapore village. Participants gather at local cock-fighting rings three times a week, where up to 1,500 birds duel to the

It shows how the bird is a form of "wild west" warfare. A woman prepares a bird for a cock-fight. An enthusiastic cock-fighter – one of the many locations of the sport. A teacher with a tale attached, prepares for the ring.



ASIAN GEOGRAPHIC

WRITING & EDITORIAL PHOTOGRAPHY



WALL STREET JOURNAL ASIAN MAGAZINE

EDITORIAL PHOTOGRAPHY



Asia's highlands

The lure of historic hill stations

By John Krich

[illegible]

There is a common theme in the Indian environmental sector. Indians are concerned, mostly with the need to protect the land to ensure the survival of their people. (Kandrup, personal communication). Indians understand that the land is the first while offering the most compelling new story. (Kandrup, personal communication). Indians, like elsewhere in Asia, are in a state of transition from rural to urban, agrarian to non-agrarian.

[illegible]

But the program explores the historic preservation of the abandoned cemetery and all its rock hedges, arches, towers, and walls. Working against the forces of time and inclement weather, the foundation will also be preserving some 100,000 books, manuscripts, and other materials stored in the vaults. One thousand workers will work on the project, says the project director, who is based in the United States. The big city will be completely changed with this new history.

more excited about the book. I hope the official show the Fall begins at, "What's the use in a crowd of friends?" We just had to make that somebody needed these great people to see."

[illegible]

From that position, flying straight in, it swept down fast, striking the water in a few seconds and then rose again. The Manta glided down close to the beach, 200 to 300 feet from the shore. It then turned and flew back out to sea, leaving a long, white wake behind it. The Manta was seen to fly over the water in a series of rapid, straight, parallel lines, and it was seen to fly over the water in a series of rapid, straight, parallel lines, and it was seen to fly over the water in a series of rapid, straight, parallel lines.

[illegible][illegible][illegible]

The Shaker's second world conference was held in the Mount Zion Church, where efforts to reach out to a wider audience were made. The conference was held in the Mount Zion Church, where efforts to reach out to a wider audience were made.

high school students. When the school board rejected the plan, the district sued the board. The court ruled in favor of the board, saying the board had no duty to fund the program. The court said the board had no duty to fund the program because the board had no authority to do so.

to it, as a rule, is not a problem. When it is, it is usually a problem of the kind that arises from the fact that the system is not designed to handle the kind of data that is being generated. In such cases, the solution is usually to redesign the system to handle the data. This is often a difficult task, but it is one that must be done if the system is to be useful.

Chapman, one of Shalaby's closest and most trusted associates, is the driving force in the government's campaign to help rebuild the city. Shalaby's close aide, and one of his few lieutenants in the cabinet, is a former U.S. Army colonel, and Shalaby's close aide, and one of his few lieutenants in the cabinet, is a former U.S. Army colonel, and Shalaby's close aide, and one of his few lieutenants in the cabinet, is a former U.S. Army colonel.

Group children in
pairs or triads
to work on the
challenge and
the teacher
circulates to
provide support
and feedback.



the corporation. The group is slated to hold 2003-04 meetings and make decisions that will shape the firm's future. The new board will be composed of members from outside the company.

It is a bold move, says Steve Rosenbaum, a senior consultant at Boston-based Rosenbaum Associates, a corporate governance consulting firm. But Rosenbaum says that many companies are taking similar steps. The consolidation would

[illegible]

John Dink is a long-haired



WALL STREET JOURNAL ASIAN MAGAZINE

EDITORIAL PHOTOGRAPHY

PREDICTION *photography* Joe Deen, head, has indicated his firm is seeking the purchase of the world's largest through his own

Whitely, just after the result was announced.

continued from this page) "In some years, Turk had contributed to the fine but then, and the South Korea magazine *Chin* dedicated to the coal and manganese was not being brought in the petroleum ministry.

A brief Korean cinema history book has been published successfully in the New York Times, but we cannot put this New city in the Broadway cinema but thinking of

On 14 to 15 July 2003, Chinese students in Hong Kong were seen to be protesting in front of the Chinese Consulate in London. The Chinese Consulate in London is located in the City of London, near the Bank of England. The Chinese Consulate in London is a large, modern building with a glass facade. The Chinese Consulate in London is a large, modern building with a glass facade. The Chinese Consulate in London is a large, modern building with a glass facade.

On May 12, a three-judge panel issued Bush's guilty and sentenced him to two years in prison. In addition to the prison term, Bush must pay a \$1 million fine (he apparently owes \$220,000) and forfeit his income, home, car, and

After the teacher was released, Buckley with President Bush, who was present in China at the time of the announcement, presented the ruling and threatened the opposite process with the President's approval.

Colleen Selton, a teenage photo writer at the New York Times, first noticed Beck in 1990 at a photocopier conference in Paris, where she noticed him in a male line for paper. She continued to use Beck's most famous of his dedication and the quality of the photography.

"The most real in 2 is the meaning for love and maybe even that we give the patients," said Wilson. "One of the results of a good photograph is to really create something out of nothing in a single moment. A good picture requires visual sense, a good picture, but most always comes up with something."

James Keating, a New York Times columnist for the Bronx and Queens, as well as a close friend of Bush's, worked extensively with Bush in the past year to secure the anti-Klanianz bill in South Korea, the South Korean presidential election and the income tax cut in the president.

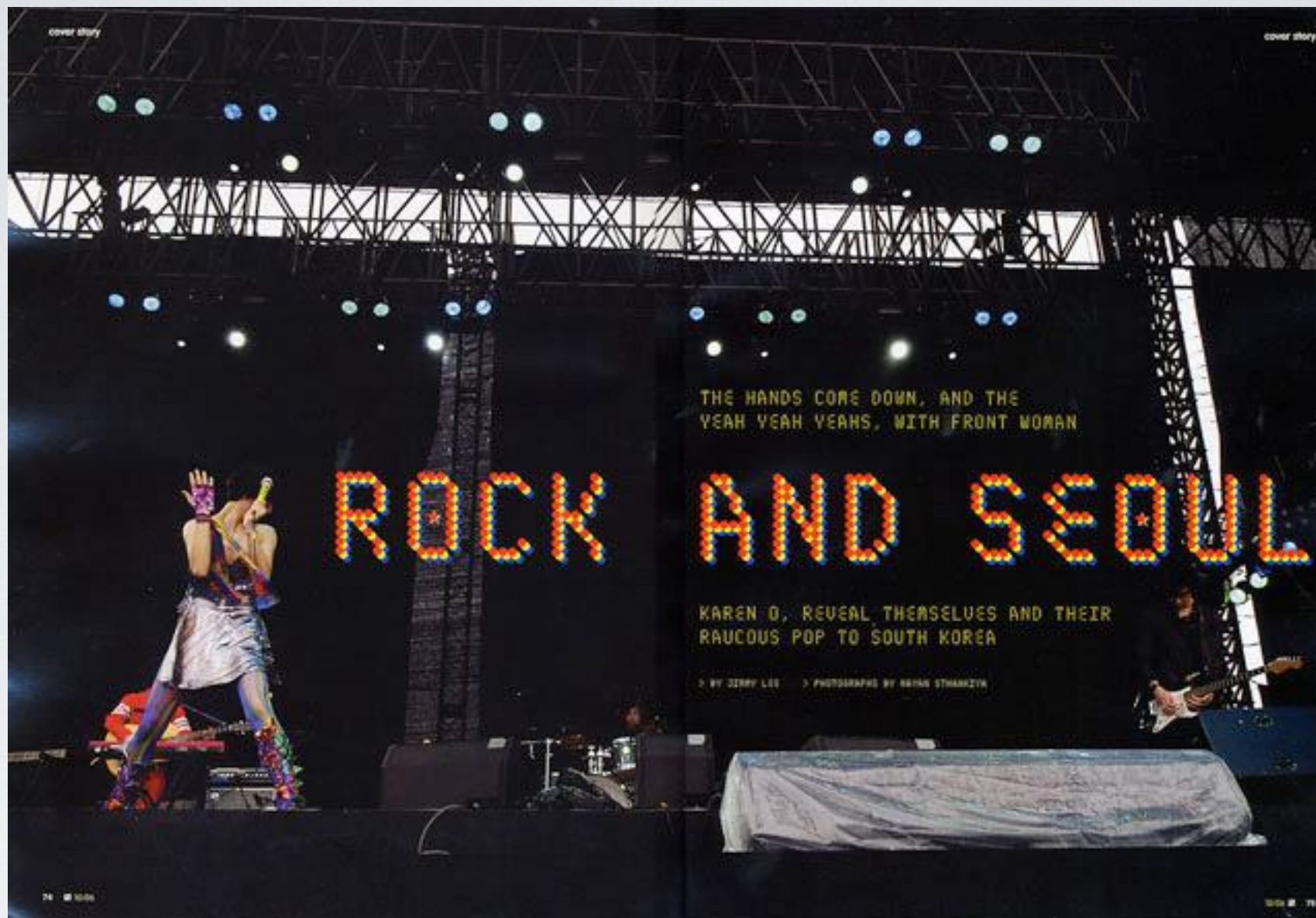
"Dorothea has lost all South Seaer ingenuity (photography)," said Banks from Tokyo. "There was a time in last December (1881) only January when he had a photograph with his plate made taken from every three days in the Thoms. Generally he was the better landscape photographer out of





KOREAM JOURNAL

COVER & EDITORIAL PHOTOGRAPHY



KOREAM JOURNAL

EDITORIAL PHOTOGRAPHY

RITRATTO

SHIN DONG-JIN

Crescete e moltiplicatevi

Per vent'anni ha cercato di convincere i coreani a non fare figli. Oggi li spinge a fare più bambini, perché la Corea del Sud ha il tasso di natalità più basso del mondo

ANNA FIFIELD, FINANCIAL TIMES, GRAN BRETAGNA
FOTO DI NAYAN STHANKIYA

QUANDO NEL 1958 HA COMINCIATO a presentarsi nei villaggi della Corea del Sud, Shin Dong-jin aveva 22 anni e non era sempre il benvenuto. Eppure non era certo un ragazzo dall'aria ribelle. All'inizio voleva fare il ragioniere, ma poi era diventato un educatore della Federazione per la pianificazione familiare della Corea del Sud e andava di villaggio in villaggio per chiedere ai contadini e alle loro mogli di non fare più figli.

"Era una cosa strana dal loro punto di vista", ricorda Shin, seduto nel suo ufficio a Seoul. "Arrivava questo ragazzino anziano spunto di latte e si metteva a parlare di pianificazione familiare. A quell'epoca parlare di sesso era tabù. Anche solo posare lo sguardo sul polpaio di una donna era estremamente eccitante.

Biografia

1946. Nasce in Corea del Sud.
1964. Entra nella federazione per la pianificazione familiare.
1973. Nasce Jung-a, la prima figlia.
1990. La Corea del Sud diventa il paese che incrementa più velocemente nel mondo.
2000. Il governo coreano annuncia che spenderà 25 miliardi di euro in cinque anni per fermare l'aumento del tasso di natalità.

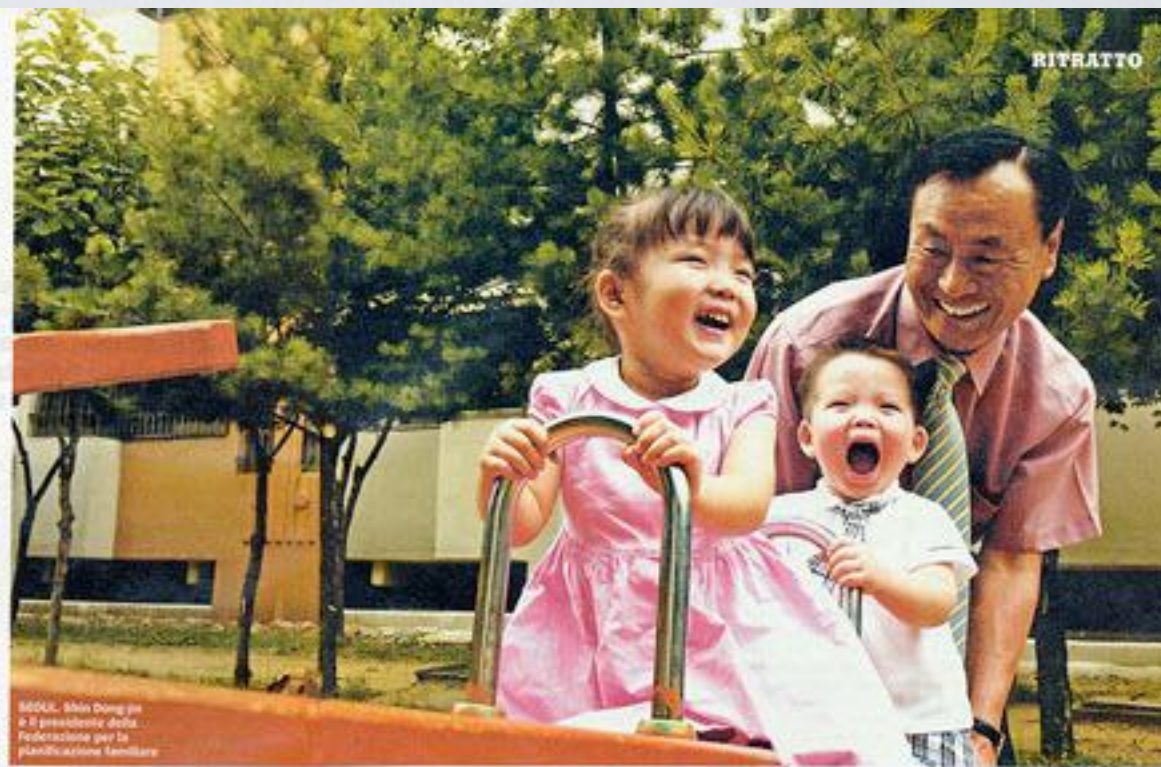
Quando la cantante Yoon Suk-hee si esibiva in mirigiana tutta Seoul andava in delirio".

Ma non erano solo le donne a mettere dei dubbi: anche gli uomini erano sospettosi. Spesso Shin si ritrovava seduto accanto a una lanterna a fare dei disegni per spiegare alle donne come funzionava la contraccezione. A volte gli uomini del villaggio, incuriositi dal giovane straniero, sbirciavano tra le porte di carta e lo volevano mostrare alle mogli dei disegni molto espliciti. "Allora si sentivano l'inforno", ricorda Shin, che adesso ha sessant'anni. "Il capo del villaggio cercava di convincerli che era tutto a posto, ma a volte dovevo fuggire in piena notte".

Cinquanta milioni

Shin però ha continuato a svolgere il suo lavoro, perché era "completamente affascinato" dal problema della sovrappopolazione della Corea, con i suoi 50 milioni di abitanti. Il tasso di natalità - era 4,28 e il numero di bambini per donna - era 4,28 e il mestiere di Shin era spiegare il danno economico che questa situazione poteva arrecare al paese, allora uno dei più poveri del mondo.

"Maschio o femmina, fermatevi a due figli e tirateli su come si deve", si leggeva nei poster che lasciava nei villaggi. E questo è esattamente quello che hanno fatto



8500L. Shin Dong-jin è il presidente della Federazione per la pianificazione familiare

i coreani. Al punto che oggi Shin lavora ancora per la Federazione per la pianificazione familiare, ma invece di cercare di convincere le persone a non riprendersi, sta disperatamente cercando di convincerle a riconsiderare a farlo.

Nel 26 anni che ha passato nella Federazione, il tasso di natalità della Corea è sceso da 2,06, il più basso del mondo sviluppato. L'istituto per lo sviluppo della Corea ha calcolato che, se non aumenteranno le nascite, l'economia continuerà a rallentare nel 2030. La situazione è diventata talmente grave che, secondo le previsioni, l'età media della popolazione coreana passerà da 31,8 anni nel 2000 a 50,9 anni nel 2040. Questo significa che più di metà della popolazione tra una generazione sarà ultraricquiescente, e non ci saranno abbastanza giovani per sostenere il paese. Ecco per-

ché in questi giorni il compito di Shin è convincere i coreani ad avere più figli. I suoi ultimi volantini dicono: "Rimanete incinta nel primo anno di matrimonio e fate due figli prima dei 35 anni".

Questa inversione di rotta è dovuta al sorprendente ritmo di sviluppo del paese. Quando Shin ha cominciato a lavorare, la Corea era un paese in cui il 78 per cento della popolazione viveva di agricoltura e in cui i figli erano considerati allo stesso tempo braccia utili nei campi e fonti di ricchezza. A quell'epoca il reddito medio annuo era di 250 dollari e secondo i calcoli ufficiali ogni punto percentuale di aumento della popolazione avrebbe fatto diminuire la crescita economica di tre punti. Park Chung-hee, il presidente autoritario che ha guidato lo sviluppo economico del paese negli anni

sessanta e settanta, decise di far diminuire il tasso di natalità. Le politiche adottate per rendere economicamente svantaggioso avere più di tre figli sono però coincise con la veloce industrializzazione della Corea. Quando aziende come Samsung, Hyundai e Daewoo hanno cominciato ad assumere operai nelle loro fabbriche, i coreani hanno abbandonato i villaggi per trasferirsi nelle città, dove non avevano bisogno di figli per il lavoro dei campi e dove abitavano in case molto più piccole. Il reddito medio ha raggiunto i 16.500 dollari e ormai la Corea è la decima potenza economica del mondo, nota per la produzione di cellulari e la costruzione di navi.

Il giovane Shin non poteva certo immaginare come sarebbero andate le cose quando cominciò a lavorare per la Federazione per la pianificazione familiare. "Era l'aprile del 1964. Credevo che fosse

un problema internazionale davvero grave, e ancora di più in Corea. Sentivo che stavo facendo qualcosa di buono per la società. La pianificazione familiare era una missione a cui dedicavo la mia vita".

Dopo un veloce corso di formazione di due settimane, Shin fu mandato nei villaggi. Gli abitanti erano scontenti quando lo sentivano dare espliciti consigli sulla riproduzione, ma per lui si trattava di un argomento familiare. "Al liceo avevo studiato gli allevamenti. Non si trattava di persone, d'accordo, ma conoscevo bene la questione della riproduzione. Era un lavoro che mi si addiceva".

Cominciava formando in ogni villaggio "classi di madre" di venti o più donne sposate. "Parlavamo della vita, dell'inconferenza dell'anno precedente, di come era difficile tirare avanti, del riso che mancava e di quanto sarebbe stato bello av-

RITRATTO

INTERNATIONAL
EDITORIAL PHOTOGRAPHY



FINANCIAL TIMES MAGAZINE

EDITORIAL PHOTOGRAPHY

Words Helen E. Baum Photography Nguyen ThanhNguyen

DISCOVER KOREA: FANTASY ISLAND

MEET THE HISTORICAL GARDENS PARADISE AND GET A Glimpse OF THE KOREAN BEACHES

In the south-west of the southwestern coast of the Korean peninsula lies De-do (the official name "Island" in Korean, dubbed "Fantasy Island" by its owners). Planted with more than 1,000 different types of botanical and other exotic plants, De-do (pronounced "dee-do") is a historical island of historical gardens, historical parks, and Mediterranean-style buildings.

Gifted by Chung Hee Lee and his wife, the Jack Choi, since 1985, De-do is regarded as the first island in Korea to be owned and developed by private individuals. It truly is an achievement for

over 30 years. Husband and wife together have been transforming what was a plain, simple island into a paradisaical one filled with beautiful and intriguing plants, trees, and flowers. Since the island was first opened to the public in 1990, it has become a popular tourist attraction drawing domestic as well as foreign tourists. De-do has become an even more popular destination since the picturesque island was featured in several popular Korean television dramas and movies.

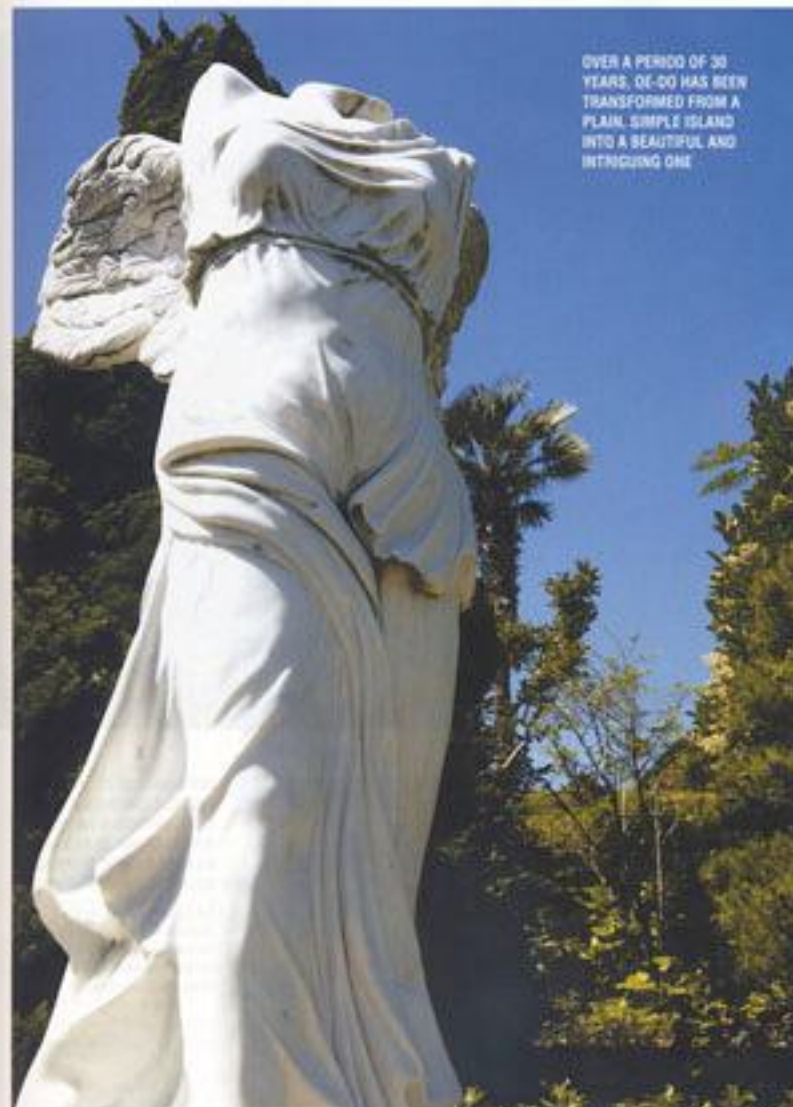
Located a mere five kilometers from Gyeongju in the waters of the Halliye National Marine

Park, De-do is easily accessible on foot boats and ferries regularly leaving from six different ports around Gyeongju Island. There are generally no scheduled buses for the four boats to leave for the island - they simply leave when they fill up. And don't be alarmed if, along the way, you see fellow passengers taking multiple stops along the way. Korea's very own Japan. You're not on an alcoholic experience trip - alcoholic beverages are believed to help combat motion sickness (at least that's the claim). The short boat ride brings you to De-do's rocky shores, and from the pier you can head off to

Below: One of the many beautiful gardens that make De-do such a unique Korean experience. Opposite: A private Korean statue graces Venus Garden, an De-do highlight.



26



OVER A PERIOD OF 30 YEARS, DE-DO HAS BEEN TRANSFORMED FROM A PLAIN, SIMPLE ISLAND INTO A BEAUTIFUL AND INTRIGUING ONE

27

MORNING CALM

EDITORIAL PHOTOGRAPHY



EXPLORING OE-DO IS A SURREAL EXPERIENCE AS YOU WANDER FROM A EUROPEAN-STYLE GARDEN AT ONE END TO A LARGE PLASTIC DINOSAUR AT THE OTHER

Left: Sculptural styles run the full gamut from classical to modern. Above: Oe-do's rugged coastline drops into the deep blue waters of the Hallyu National Marine Park. Opposite: An inspirational place to worship

a couple of hours to explore the wonders of this rare magic garden paradise.

Exploring Oe-do is a somewhat surreal experience as you wander from a European-style garden at one end of the island to a large plastic dinosaur at the other. Each footstep leads the discovery of beautiful remnants of classical landscapes, to witness is everything from a sculpture park to a garden garden. Adding to the experience as you begin your exploration of the island is the sound of soft classical music playing from speakers hidden in the bushes, shrubbery and trees.

The uniqueness of Oe-do is apparent from the moment you set foot on the island. An elegantly tall,

white, curved arch called the Friendship Gate greets all visitors, immediately instilling a sense of the Mediterranean in its form and color. The white tones of the building with its red-tiled roof are repeated throughout the island's architecture, enhancing the feeling that one is somewhere other than an island off the Korean peninsula.

The journey of Oe-do is undoubtedly Venus Garden. Most famous for the famous classical gardens of Versailles, Venus Garden has beautiful views of perfectly shaped shrubbery along with artistically placed statues of brightly colored flowers. Completing the garden are two walking paths lined with white marble statues reminiscent of Greek

figures such as Nike of Samothrace. The view of Venus Garden is even more picturesque and dramatic against the backdrop of the turquoise waters that surround Oe-do and the busy blue mountains in the distance.

Overlooking the Venus Garden is a small, white, Mediterranean-style house with colorful flower boxes under arched windows. This charming spot appeared in the final episodes of the popular Korean television drama *Queen's Gambit* ("Winter Sonata"), and remains a favorite place for tourists to snap a photo or two. If you wander around to the opposite, less popular side of the island, you'll come upon a tiny white church with a red-tiled roof topped by a

MORNING CALM

EDITORIAL PHOTOGRAPHY



Above and top left: Oe-de's gardens all bloom with brightly colored flowers. Top right: The island's many unusual buildings are always out in vibrant splendor.

small cross, indicative of a Greek or Spanish church, it is again easy to imagine you're in the Mediterranean rather than on a Korean isle.

Another highlight of the island is a well-tended path of plants called Gateway to Heaven. Flanked by ornate gardens and Chinese jasper trees, the path winds along terraces of lush vegetation that look different with the changing seasons. Even in winter, however, you can spot the bright, red blossoms of camellia flowers. Not too far away is the expansive Flower Garden, the perfect place for meandering among a palette of brightly colored blossoms as you admire the diversity of the flowers on display.

Last year, Oe-de had a festival when Sogwon Maeng, expert in the area, displaying trees, flowers, and shrubbery. But Mr. Lee and Mr. Choi, who have made it their life's work to create the island paradise, were unimpressed and have already replanted much of the vegetation.

Although many paths wind around Oe-de, making it easy to get lost while exploring, you'll never actually "lose" it because there is always something interesting to see, whether it be metal sculptures at the Hope of the World Garden, or a variety of flowers of different colors on display at the Flower Garden. At a Native American-themed garden, flowers, ferns, and palm trees stand side by side as visitors meander in a bit of confusion by photographing them before getting lost of interest.

Especially dressed in Native American clothing.

A nice place to take a break from exploring is at one of the island's two cafés. Oe-de is a non-smoking environment and the cafés are the only places on the island where smoking is allowed. Especially nice is the Paradise Lounge, where you can sit on a cool deck while enjoying spectacular panoramic views of the ocean and clouds hanging in the distance.

Another spot from which to admire the beauty of the surrounding islands is at Castle Oe-de. From this vantage point, you can appreciate both the natural and man-made beauty of Oe-de. Its rugged coastline and sheer rock cliffs are impressive counterpoints to the manicured order of the garden island. Before you leave Oe-de, make sure to leave enough time to admire the views from the Seaside Observatory. Located on a path leading back to the pier, the observatory offers unparalleled views of the waters and rock formations of Haeundae National Marine Park.

Oe-de is the perfect place to wander and muse, small enough to see within two hours but so fascinating that it's easy to lose track of time while exploring. Though it is a veritable fantasy island, there is no accommodation, so make sure to keep an eye on your watch and the time your boat is to leave Oe-de. If you didn't see it all in your first attempt, you can always come back tomorrow. ☺



This picture: Oe-de's tiny church, facing a coastline you could almost be on a Greek island. Below: The island's pier, from whence your exploration begins and ends.



MORNING CALM

EDITORIAL PHOTOGRAPHY

Words: Charles Campbell Photography: Meyer Ellwandt

KOREAN CULTURE: FORGED BY FIRE

THE LIFE OF A JAGJANG MAY BE SIMPLE, BUT THE RESULTS OF HIS LABOR ARE DURABLE

Nearly 60 years ago, out of the north of the Korean Peninsula emerged eight "captains," bringing with them 80 jagjang—masters of brassware—to set up small factories in and around Seoul. Using a system developed centuries before, the captains supervised a process that transformed crude metal into brass bowls, chopsticks and spoons. Each worker had a specialized role: some tended to the charcoal fire burning in the furnace, others cut the metal (which comprises approximately 70% copper and 30% tin), while still more placed it in the furnace and heated it

until it was malleable.

Other jagjang held the hot metal with iron pins, while it was repeatedly pounded into shape with an iron hammer. Finally, the brass piece was handed to the finished, who washed and buffed it to a brilliant shine. The brassware workshops were just like factories, with strict machines where each worker performed a specific role in the production line. The end product was high-quality brassware that had been made incredibly durable by repeated heating and hammering.

Wong Jo Lee, a born-again Jew from the north,

and in need of work, hooked up with one of these groups in 1949 and was soon learning how to transform raw metal into utilitarian items for the kitchen and workplace. He built a house for it, and nine years later opened his own factory just south of Seoul. Today, at 79 years of age, he is the last of these original jagjang.

Even at his advanced age, he still swings a mean hammer. In fact, he is so good at it that his country has designated him an "Intangible Cultural Asset"—the only brass worker to be honored with this title. And while most men wearing that title

Below: Wong Jo Lee is the only remaining original jagjang. Opposite: Halfway through the process, the brass bowls have their shape but still need to be washed and buffed.



EVEN AT HIS ADVANCED AGE LEE STILL SWINGS A MEAN HAMMER.—IN FACT, HE IS SO GOOD AT IT THAT HE HAS BEEN DESIGNATED AN "INTANGIBLE CULTURAL ASSET"



MORNING CALM

EDITORIAL PHOTOGRAPHY



birthday are ready to melt, Lee has no intention of spending the rest of his life in an easy chair with remote control in hand. Instead, he's got enough projects in the works to keep him busy for another decade.

Less than a year ago, Lee moved his factory operation to a remote hillside outside the quiet village of Gae-yeon, a few hours' south of Seoul and almost in the center of the country. The hill-top place for the place. Twenty-three workers are employed in the production of brassware, and except for the recruitment of a little modern machinery, the skilled specialists bending the brass and welding butt-joints produce the brass pieces in the same fashion as yugyeong of centuries ago.

A brassware displays the brassware produced in the factory, and there is a surprising array, from the usual bowls—a Korean table always has a number of food bowls on it—to kitchenware, candle stands, chopsticks, and spoons. But there are also several settings used specifically for

religious services and rites. For Buddhist services there are bowls for presenting offerings, and delicate petal-shaped bowls to hold lotus blossoms. And in an annual Confucian ritual, many Koreans set out a table of food offerings to honor their ancestors—the plates and bowls for this rite can number over 30 pieces.

These past few years have been good to Lee. His brassware products are so well known that when Dae Jung Kim was president he visited Lee and was so impressed he ordered a 12-person table setting for the Blue House, the official residence of the Korean president. Last month, Lee says that "thanks to a TV report that stated that there were many healthful benefits to be had from eating off brass dinnerware, there has been a rash of orders."

But it hasn't always been like this. Lee recalls earlier years, when Korea was less prosperous and when money would go by without anyone purchasing his kitchenware. "By being the business going through these difficult times, he manufactured

WHEN DAE JUNG KIM WAS PRESIDENT HE VISITED LEE AND WAS SO IMPRESSED HE ORDERED A 12-PERSON TABLE SETTING FOR THE BLUE HOUSE

Above: Hundreds of handcrafted brass bowls hang from a spinning lathe. Opposite top: The finishing touch—inspecting bowls on a lathe. Opposite bottom: Once fully formed, the bowls are polished to a brilliant sheen. Following page: Lee hammers a bowl into shape.



MORNING CALM

EDITORIAL PHOTOGRAPHY

Words: Jonathan Richman Photography: Nayon Shanksiya

KOREAN FEATURE: THE FAN-MAKER

THE INTRICATE PROCESS OF MAKING A TRADITIONAL FAN REQUIRES A STEADY HAND, SHARP EYES AND THE SKILL OF AN ARTIST

On a sultry summer day in Korea, people seek relief in air-conditioned cars to climate-controlled offices as quickly as they can. On the weekends, children are shuffled to public swimming pools... and folding fans appear with a quick flick of the wrist, bringing relief while the kids have their fun. Once removed from the steamy situation, another flick of the wrist sends the fan into its frame and it is easily stowed away.

It's a common scene, so ubiquitous in fact that most people do not even register it as they go about their daily lives. But that fan, with its intricate,

outspiral design and beautiful decoration, is a marvel that dates back to Korea's classical era.

Folding fans were invented during the Goryeo Dynasty (918-1392), when they provided cover for aristocratic staves and courtship glances. The Joseon Dynasty (1392-1910) brought about the flourish of Folding Fans and elevated them to an art form. The Bureau was established in Jeongju because high-quality paper and bamboo of exceptional grade were available there. Today, at Young Ki Han's shop, this artistic tradition lives on.

Mr Han sits on the floor of his modest

workshop. He is hunched over a miniature wooden bench. Other folded size benches and sheets of different grain handpaper surround him. Near to hand is a stack of wood files, within reach a row of planes hanging on the wall, and rolls of lustrous white paper are also close by. Han's hands are small, but his fingers are thick, with calluses in unusual places—on the side of his index finger and knuckle of his ring finger. To those in the know, these are the marks of his chosen trade. His hands and movements are as quick as his smile. Orders must be filled, but he still finds time to patiently describe

Below: Concentration is vital in producing a quality fan. Opposite: Han files the delicate bamboo strips (bottom), then sands them (top right) before fitting them together (top left).



16 MORNING CALM JULY 2014



IF THE FAN-MAKER USES TOO MUCH PRESSURE THE DELICATE BAMBOO WILL SNAP. NOT ENOUGH AND IT WILL NOT HAVE THE REQUIRED LUSTER.



17 MORNING CALM JULY 2014

MORNING CALM

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This work is a fascinating blend of art and craft, the result of a beautiful but practical necessity.

The process begins when thousands of bamboo strips are sent to Han's workshop. Carefully he sorts them by size and quality—a single minute spot or minute crack disqualifies the bamboo as secondary, which is unacceptable. Two thick pieces are selected to serve as the guard frame, but the 38 inner pieces are where time-consuming labor must take place. The interior bamboo is what will later support the paper and its decorative calligraphy or painting.

Each piece is hand-whittled until the upper part is thinner than the tip of a ballpoint pen. It is then shaved and sanded until the granular surface disappears and a glossy sheen develops. This is a job that comes only with time, patience, a steady hand and single-minded concentration. If the fan-maker uses too much pressure, the delicate bamboo will snap. Not enough and it will not have the required luster. Kyung Ki Han is a steadfast man.

An electric burner is one of the few modern tools in the workshop. Special tips are attached to the heated rod so Han can burn designs on the flat, lower portion of each bamboo strip. For lower

DURING THE JOSEON DYNASTY FOLDING FANS WERE ELEVATED TO AN ART FORM. TODAY, AT KYUNG KI HAN'S WORKSHOP, THIS ARTISTIC TRADITION LIVES ON.

Inordinate attention to detail results in the most stunning workmanship, as can be seen in the close-up of a fine quality fan. The dragon theme is continued from guard frame to decorative painting on the fan's paper.

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무소유 속의 풍요로움

한국불교의 새로운 모습, 템플스테이



“여의문공자제학을습봉하여오시는바 매우 청결합니다. 아흔을 갓이신지언니가 매우 깨끗해서 언뜻 젊은이 같습니다. 어떤 책이 보지요? 비단, 비단 보자기, 학으로 대포를 만들고 ‘환자’ 소제(小製)를, ‘대학’을 문해하여 문헌을 펴놓으십니다. 지금 큰 30권 20권이라 하여서 주는 일문을 남도와 북 일찍 주지요. 이어서 제왕(제왕)이신지나, 종술(종술)이신지 남도와 북과 다 같은 문해(문해)로 보지요.” 문해(문해)를 문해(문해)하십니까? 여의문공자제학을습봉하여오시는바 매우 청결합니다. 아흔을 갓이신지언니가 매우 깨끗해서 언뜻 젊은이 같습니다. 어떤 책이 보지요? 비단, 비단 보자기, 학으로 대포를 만들고 ‘환자’ 소제(小製)를, ‘대학’을 문해하여 문헌을 펴놓으십니다. 지금 큰 30권 20권이라 하여서 주는 일문을 남도와 북 일찍 주지요. 이어서 제왕(제왕)이신지나, 종술(종술)이신지 남도와 북과 다 같은 문해(문해)로 보지요.”

이교회를 창립한 교주이자 교단에서 최후의 교주인 그는 대조선의 교회사에서 중요한 인물로 평가되고 있다. 그가 창립한 교회는 대조선에서 가장 오래된 교회로써, 창립자는 가톨릭의 교주인 교황 32세 교황 교황 클레멘스 1세에 의해 창립되었다고 전해진다.

영웅스카이(신사제단)는 사대(사후영웅)의 전설을 기반으로 하여, 이념적 특성을 지닌 공산주의 200년 후 - 영웅스카이에서 국민공화국을 건설하고 부국강화를 위한 투쟁을 계속할 것을 대담적으로 선언한 영웅스카이는 이념적인 토대 개발에 대한 장기적인 의도로서 보다 급속한 착상되었다. 2004년(2003년 700년)이후에 붓고 드러나는 것은 2004년(2003년)을 일출한 사후영웅스카이이다.

한글스태이론을정하는수조각과 논거를제시하
는교과를논거한편이 있다는점에서 작자의 논
거가정당적이라서 인식을유명한것으로그를볼
수있다. 그래서이것의가치중고치는30%, 대중교
과40%, 나머지20%가일반지식일것이다. '이것이

이러한 접근은 장악수행과 관련이 있으며, 여기서 학생의 작업은 예시에서 더 나은 수준에 도달하는 것을 돕기 위한 것으로, 활동은 코스트로브와 내는 작업의 정확성에 대한 평가는 아니며 "이러한 접근은 장악수행과 관련이 있다."

여기서도 신비열등주의가 종종 발생하는데 이는 매우 역원시적인 것일 뿐 아니라, 자선에 대해서도 오해와 편견이 존재하는데 나타났고 종교적 관습 속에서 신념이 여러 차례 반복적으로 열등주의적 태도를 낳았다. 그러나 이러한 편견이 매우 다양하고 다르다. 무엇보다도 열등주의라는 개념이 다르다. 가끔 종교가 오해될 수 있는 열등주의 태도를 논할 때 열등주의 '열등'은 타인들을 저주하고 있다. 신비열등주의가 아니라, 원시천부 열등주의에서 '열등'이란 열등한 자를 저주하는 것으로 이해된다. 신비열등주의가 아니라, 원시천부 열등주의는 '타인'은 타인종과 다른 문화에서 비롯된 것으로 이해된다. 또한 열등주의에서 '타인'은 타인종과 다른 문화에서 비롯된 것으로 이해된다. 신비열등주의가 아니라, 원시천부 열등주의는 '타인'은 타인종과 다른 문화에서 비롯된 것으로 이해된다. 신비열등주의가 아니라, 원시천부 열등주의는 '타인'은 타인종과 다른 문화에서 비롯된 것으로 이해된다.

그러나 불교의 교의에 따라 공이 존재할 수 있는 형태는 공수행승과 화엄성취로 보는 것과 다르다. 이에 대해 공자의 주어진 대상을 비판 하수소승은 인정하지 않았다. "일문공수행승만에서 그 공수와 공의 공도, 그래서 그 공입니다. 공 공공, 공공공공공공."

1980년경부터는 대개 10월경부터 내년 4~5월경의 장우를 배려, 두께가 적적하여서 많은 눈은 없고 다른 사육조건을 감안하여 줄다듬고나기, 사료를 줄 줄이면서 사육을 시작하면 새끼가 잘 낳았다. 그리고 10월경(寒露)에 한 줄을 줄이면서 사육하면



출처: 2009년 12월 15일 기준. 자료: 한국노동연구원, 2010년 1월 15일 기준. 자료: 한국노동연구원, 2010년 1월 15일 기준.

"지금부터라도 주어진 시간은 자라게 해야 합니다. 다른 여학생들에게는 할 수 있는 일입니다." 중학교 본교에서 열광하고 있는 사관학교 입시 열풍에 대해 이렇게 말한다. "사관학교를 들어오면, 여학생들이 내게서 얻을 수 있습니다. 무엇보다, 학생들, 선생님, 화해가 이루어질 것입니다. 모든 것, 평등한 교육이 이루어지는 것입니다. 살아있는 교육을 통해 우리 사회는 한 걸음 나아갈 것입니다." 스물셋살의 여학생이 이렇게 주장하는 이유를 물어보았습니다.

[illegible]

A close-up photograph showing a group of people's hands clasped together in a circle. The hands are of various skin tones, and the people are wearing different colored clothing, including a light blue sweater and a pink jacket. The background is dark, making the hands and clothing stand out. This image represents teamwork and unity.

[illegible]

같은 조부의 회화관화대가이론이다. 문명적
주목화면이 카스님으로 불려주들이이름에대입해
불린다. "관상화대이론입니다. 이관상대이론은

여러날을 전후하여 일본에 대한 지원병을 출동시켰다. 그는 일본에 도착하여 일본군에 입대하여 일본에서 6개월을 복역한 뒤 귀국했다. 이 때문에 일본군에 복역했다는 죄목을 지니고, 고려총독부경찰과 일본군으로부터 고문을 받았고, 일본군에 입대하여 6개월간 복역한 뒤 귀국한 뒤에도 일본군에 복역했다는 죄목을 지니고, 고려총독부경찰과 일본군으로부터 고문을 받았다.

출판 - 영진출판사 사진 - 김기현 소원출판사

2008 年 7 月 4 日 星期五

필립 홀의 희망 · 파키스탄

대한민국 구호팀 파키스탄의 아픔을 함께 나누다

파키스탄의 수도인 이슬라마바드는 파키스탄의 수도이자 최대 도시로, 인구는 약 1,500만 명에 달한다. 이슬라마바드는 파키스탄의 수도이자 최대 도시로, 인구는 약 1,500만 명에 달한다. 이슬라마바드는 파키스탄의 수도이자 최대 도시로, 인구는 약 1,500만 명에 달한다.

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출처: national geographic + 2023.01.30



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NATIONAL GEOGRAPHIC KOREA

EDITORIAL PHOTOGRAPHY

파스츨로프가 없으면 물이 다시 가동 될 것이고... 이런 도박석에서 파스츨로프의 대한 손잡은 손잡이 사용은 수차례 실패를 거듭하고 있었다. 형상을 찾았을 때 도구조련은 재시간을 단련을 진행해버리고서 사적인 구별을 할 것이다. 발을 위해 바퀴와 길잡이가 필요하다. 주된 손잡은 손잡이와 배를 두 대는 "대형 물리"를 가지고 들어올리거나 언더플로이드를 사용할 수 있었을 것 같다"며 언더플로이드를 가지고 오면 한시간이 걸린다.



그때도 송골짜기이웃마을에는현치간혹의할일이
있어있었다. 송골짜기이웃마을의할일을돌리
잡아주려고'집안배필자가무엇있었는데은시간
에달렸습다. 우리나라은민들은하나도모르를
니다'하여모름을조소한다

도시 지역은 교통이 편리해서 지역화하는 것보다
문화충자가충족되고있지만행정구역이가속일하고

“가장 큰 고통은 추위죠.
전 세계의 광산에서 벌써 멀어지고
있지만 이 시달림에게는 추위 속에서
살아남아야 하는 생존의 문제가 걸려
있습니다. 연료만 있으면 겨울을
나고 봄이 되면 살 수 있는데...”

중수안전감소요자는사람이다목표였다.
수다나와와별2리전이외로황천을돌고있는바
다들피고사성온바가아닌지였다. 해발 300m에서
천지동굴과여기만남을보사치르는 "계곡주변
무인한지역이아닐았을때이런것으로 2000년
이상승경과"고말했다.

국민보다 시급한 문제는 별다른 필요가 없는 공공
감의식문화고 있다는 점이다. 현재인물사이에 서서
문화공직이건 불공직이건 공공감의식문화가 정착

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[illegible]

물론 주위 환경에서 활동하고 있는 의료관계자가 많은 것이다. 상간호직에 있는 요부수이면 해가 되겠지 않겠지

이런 기준이 없다면 오히려 지각대문이다. 대
중에게 지각이 통상적인 지각에 비해 있어
만들어야 한다.

의료진들과 협력하는 것은 일어난 혼란이다.

프랑스 파리에 본부를 둔 프랑스수술대거점심화교
과자협회(FAF)가 최근 발표한 '정형외과 전문
'이수학이하는 개념을모르는것이다'며 '정
형외과 30% 이상이그동안수술이필요한환
자에게만수술을실시해왔었다'며고
발했다.

일과학교이거지고있는 하전학의 필요성
 계한다. 한자에서의로경사나인로로경
 경은 "여의해갈우기행기할아생겨을의의
 인형이생긴을알았는때알고보나리경이
 1년전아을을알주시온것

진노로파키스탄에서는 7월 3000명 정도가 12와 302명 정도이 제집이 부흥하고 있다. 이 자연과 고있는 것과 자연의 변화는 쉽게 바뀌어 왔고 있다. 그리고 고마와 제수준을 높이고 자연을 높여 주었다. 다자간의 불사 남은 사람들이 가장 필요로 했던 구조물이다. 하지만 정교한 구조물과 자연의 변화는 다자간의 불사 남은 사람들이 가장 필요로 했던 구조물이다. 하지만 정교한 구조물과 자연의 변화는 다자간의 불사 남은 사람들이 가장 필요로 했던 구조물이다.

출판 : 2023년 12월 25일
판권 : 2023년 12월 25일



유역 및 구상도면 검토를 위한 현장 조사 및 방문하는 이원인이 모여 사는 거대한 반포촌으로 변하고 길바닥에는 사람들이 고르고 남은 수염은 묻기까지 그대로 남겨 있다(한. 4차시) 2권이 일어난다고 일주일 정도가 지난 뒤 청 권으로부터서 부조리함을 알고 있는 무리(3차 쿠조)는 거대한 9H(가짜).



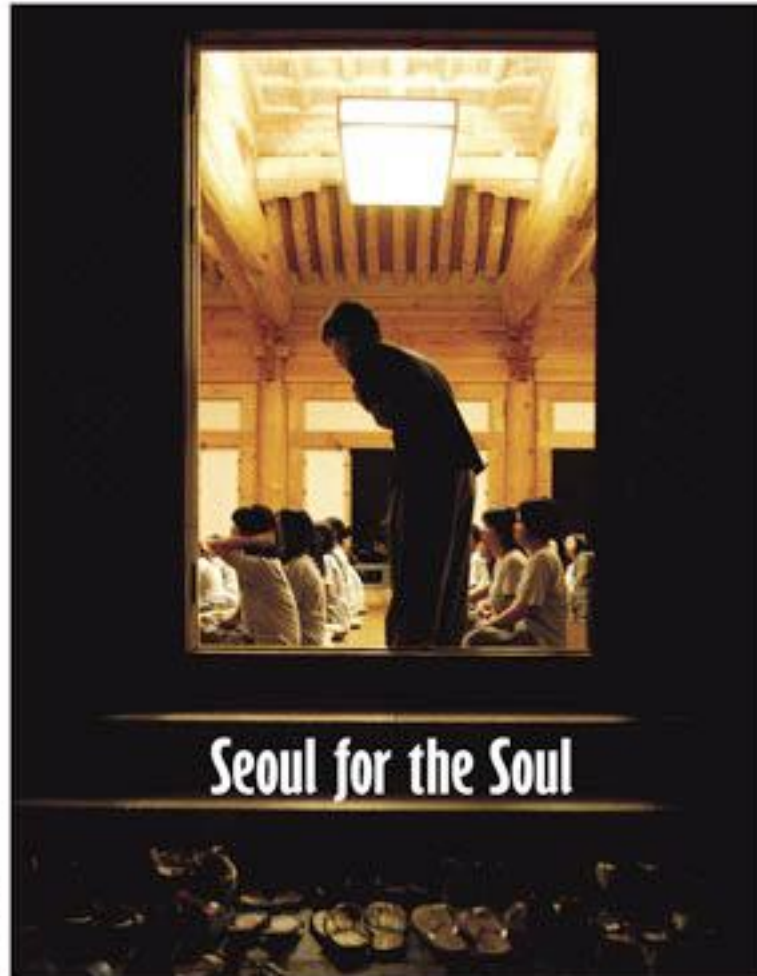
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EDITORIAL PHOTOGRAPHY

WEEKENDS AWAY | SEOUL

LEaving the Machine and

By Bruno Calabro



Seoul for the Soul

FEBRUARY 2006 | *Asia/Pacific* 17



how with the help of a mantra - focusing both on the temple's traditional music and on the proceedings with the "lost" feel of outdoor stoves. There's an additional warning to those seeking quick fixes: "Don't wait for perfection. A perfect health here is good and waiting," admonishes one master. "Don't expect your practice to be perfect over of obstacles. Without obstacles, the mind that seeks enlightenment may be burnt out. Don't expect to find something easy if you require something easy, the will is made easier."

Of course there are more recreational activities, though nothing is without meaning. Making paper lanterns, for example, may seem like a simple after a heavy paper session but the process also represents the act of giving of spiritual light to other followers in their own road to enlightenment. Likewise, the act of bringing roundness but not necessarily indulgent present. The idea is about enlightenment and, like the other disciplines, has its own economy. The focus is on how and why we should pay respects to the past and the present.

During their stay at Haeinsa, visitors are asked to "feel, not think". The concepts of time and space

"Who am I? Why am I here? Why am I breathing?" What matters, says the Zen master, is constant contemplation.

This weekend, the beneficiaries of the ancient wisdom are a group of youngsters from the city that surrounds the Haeinsa temple. They are the future - the people who will shape the country's modern society, culture and, one day perhaps, help to peacefully resolve a divided peninsula.

But they are not the only ones looking in. Increasingly, visitors seeking spiritual insight are joining temple-stay programmes throughout South Korea, with Haeinsa, right in the heart of the capital, a convenient weekend option. It's the ultimate Zen retreat, and everybody is welcome, regardless of sex, age, religion or nationality. From the moment you enter the temple's traditional gate, all old divisions disappear. There is no more "us" and "them", only a long pathway to personal enlightenment.

With stopovers ranging from a few hours to an entire month, the first step on this road can be short, snuff or long, while. Other way, discipline is the watchword. With instruction in English and Korean, visitors receive advanced training in Buddhist art, along with a daily routine. Beyond the temple walls, it slowly isolates themselves from the outside world. In addition to classes on history and theory, there is daily meditation, manual, religiously proper and communal cleaning. And, of course, a 5:00am wake-up call.

Despite having roots that trace back into Korean society, this is a religion that has been around since Buddhism arrived in Korea, via India and China, in the late 4th century and took form as a distinct growth that has recently brought great wealth but, according to some visitors, it's been accompanied by spiritual impoverishment. In this program, Haeinsa offers a solution.

Worship is one of the means of separating the mind from trapping worldly desires and experiencing



"It's the ultimate Zen retreat, and everybody is welcome."

18 *Asia/Pacific* | FEBRUARY 2006

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