Forging ahead with Virtual Reality

by FLORENCE HWANG

The second annual Consumer Virtual Reality Conference will show off the latest technology, but the use won’t be applicable in everyday life yet. The CVR will be coming to the Vancouver Convention Centre from May 5–7. It will have demonstrations from Secret Location, Cloudhead Games, Ydreams, Serious Technology (School of Interactive Arts and Technology), also acknowledges emerging technologies (Artificial Intelligence and machine learning). He thinks VR has impacted daily lives as an idea more than as technology. The available modes of experiencing VR, such as hardware, are still yet to be determined.

However, Riecke thinks there are some practical uses of VR and AR.

“Say you’re looking to buy a place and it’s across town. You don’t have enough time to drive there. If you could virtually experience it well enough to know what you’re looking at, then this would save you a lot of time,” says Riecke. “Say an architect wants to show their designs to people without having to have a physical mock-up: they could let their clients walk through and experience the building, or the architect could guide them through the environment.”


Also in this issue

Coyote teaches smart Aboriginal science

Dream meets reality: documentary follows migrants and immigrants to Fort McMurray

Verbatim

Dream or reality

By MARINA BISHARA

Sept. 27, 2014 found me on a plane, my heart palpitating with fear. The unknown was what terrified me most. In my backpack I had a sleeping mask, a pen, my diary and very precious memories. “This journey will unsettle me forever. I am not ready,” I wrote. I was on my way from Egypt to Canada. I had no idea what was awaiting me, and I felt that uncertainty as a challenge. I wondered about my need to continue my education, to find communities in which I could get involved, and most importantly, to meet new friends. Since I have a very social temperament that’s what worried me the most. I had certainly heard about the kindness of Canadians and their warm welcome to immigrants, but I also wondered how much they let them integrate into their society.

A week later, school began. The counsellor showed me to the classroom and whispering to me, encouraged me to speak with everyone. I immediately noticed an interesting phenomenon: all the groups sitting together were divided by nationality. Even if I could not distinguish the Chinese from the Koreans, I could still judge that no group had a Mediterranean air. Not feeling at ease, I sat apart, alone. It seemed absurd that this diversity of people did not mix. In fact, without making the least effort, I could count a dozen languages spoken around me. I had to summon my need to continue my education, to find communities in which I could get involved, and most importantly, to meet new friends. Since I have a very social temperament that’s what worried me the most. I had certainly heard about the kindness of Canadians and their warm welcome to immigrants, but I also wondered how much they let them integrate into their society.

People who are dissatisfied with everyday reality will actively change it, says Ray Hsu, PhD. “They (activists) will create new ‘realities’ if we’re talking about VR/AR/MR) for others to experience,” says Hsu.

Technical glitches

Hsu is one of the researchers pushing the boundaries of real-world applications by integrating Virtual Reality/Augmented Reality/Mixed Reality and other emerging technologies (Artificial Intelligence and machine learning). He thinks VR has impacted daily lives as an idea more than as technology. The available modes of experiencing VR, such as hardware, are still yet to be determined.

By NATIONAL POST

“[The technology is] also too expensive for mainstream consumption and also need to address basic problems like motion sickness,” says Hsu.

Barnhard Riecke, an Associate Professor at SFU-SIAT (School of Interactive Arts and Technology), also acknowledges these issues that arise with VR.

“How can we help them leverage the technology without getting people sick or disoriented, or eyestrain or other potential negative side effects which technology can also have? It depends very much on the application. It certainly doesn’t solve all the issues. There are some things you want to do immersively and others not,” says Riecke.


Also in this issue

Coyote teaches smart Aboriginal science

Dream meets reality: documentary follows migrants and immigrants to Fort McMurray

Verbatim

Dream or reality

By MARINA BISHARA

Sept. 27, 2014 found me on a plane, my heart palpitating with fear. The unknown was what terrified me most. In my backpack I had a sleeping mask, a pen, my diary and very precious memories. “This journey will unsettle me forever. I am not ready,” I wrote. I was on my way from Egypt to Canada. I had no idea what was awaiting me, and I felt that uncertainty as a challenge. I wondered about my need to continue my education, to find communities in which I could get involved, and most importantly, to meet new friends. Since I have a very social temperament that’s what worried me the most. I had certainly heard about the kindness of Canadians and their warm welcome to immigrants, but I also wondered how much they let them integrate into their society.

A week later, school began. The counsellor showed me to the classroom and whispering to me, encouraged me to speak with everyone. I immediately noticed an interesting phenomenon: all the groups sitting together were divided by nationality. Even if I could not distinguish the Chinese from the Koreans, I could still judge that no group had a Mediterranean air. Not feeling at ease, I sat apart, alone. It seemed absurd that this diversity of people did not mix. In fact, without making the least effort, I could count a dozen languages spoken around me. I had to summon my need to continue my education, to find communities in which I could get involved, and most importantly, to meet new friends. Since I have a very social temperament that’s what worried me the most. I had certainly heard about the kindness of Canadians and their warm welcome to immigrants, but I also wondered how much they let them integrate into their society.

People who are dissatisfied with everyday reality will actively change it, says Ray Hsu, PhD. “They (activists) will create new ‘realities’ if we’re talking about VR/AR/MR) for others to experience,” says Hsu.

Technical glitches

Hsu is one of the researchers pushing the boundaries of real-world applications by integrating Virtual Reality/Augmented Reality/Mixed Reality and other emerging technologies (Artificial Intelligence and machine learning). He thinks VR has impacted daily lives as an idea more than as technology. The available modes of experiencing VR, such as hardware, are still yet to be determined.

By NATIONAL POST

“[The technology is] also too expensive for mainstream consumption and also need to address basic problems like motion sickness,” says Hsu.

Barnhard Riecke, an Associate Professor at SFU-SIAT (School of Interactive Arts and Technology), also acknowledges these issues that arise with VR.

“How can we help them leverage the technology without getting people sick or disoriented, or eyestrain or other potential negative side effects which technology can also have? It depends very much on the application. It certainly doesn’t solve all the issues. There are some things you want to do immersively and others not,” says Riecke.


Also in this issue

Coyote teaches smart Aboriginal science

Dream meets reality: documentary follows migrants and immigrants to Fort McMurray

Verbatim

Dream or reality

By MARINA BISHARA

Sept. 27, 2014 found me on a plane, my heart palpitating with fear. The unknown was what terrified me most. In my backpack I had a sleeping mask, a pen, my diary and very precious memories. “This journey will unsettle me forever. I am not ready,” I wrote. I was on my way from Egypt to Canada. I had no idea what was awaiting me, and I felt that uncertainty as a challenge. I wondered about my need to continue my education, to find communities in which I could get involved, and most importantly, to meet new friends. Since I have a very social temperament that’s what worried me the most. I had certainly heard about the kindness of Canadians and their warm welcome to immigrants, but I also wondered how much they let them integrate into their society.

A week later, school began. The counsellor showed me to the classroom and whispering to me, encouraged me to speak with everyone. I immediately noticed an interesting phenomenon: all the groups sitting together were divided by nationality. Even if I could not distinguish the Chinese from the Koreans, I could still judge that no group had a Mediterranean air. Not feeling at ease, I sat apart, alone. It seemed absurd that this diversity of people did not mix. In fact, without making the least effort, I could count a dozen languages spoken around me. I had to summon my need to continue my education, to find communities in which I could get involved, and most importantly, to meet new friends. Since I have a very social temperament that’s what worried me the most. I had certainly heard about the kindness of Canadians and their warm welcome to immigrants, but I also wondered how much they let them integrate into their society.

People who are dissatisfied with everyday reality will actively change it, says Ray Hsu, PhD. “They (activists) will create new ‘realities’ if we’re talking about VR/AR/MR) for others to experience,” says Hsu.

Technical glitches

Hsu is one of the researchers pushing the boundaries of real-world applications by integrating Virtual Reality/Augmented Reality/Mixed Reality and other emerging technologies (Artificial Intelligence and machine learning). He thinks VR has impacted daily lives as an idea more than as technology. The available modes of experiencing VR, such as hardware, are still yet to be determined.

By NATIONAL POST

“[The technology is] also too expensive for mainstream consumption and also need to address basic problems like motion sickness,” says Hsu.

Barnhard Riecke, an Associate Professor at SFU-SIAT (School of Interactive Arts and Technology), also acknowledges these issues that arise with VR.

“How can we help them leverage the technology without getting people sick or disoriented, or eyestrain or other potential negative side effects which technology can also have? It depends very much on the application. It certainly doesn’t solve all the issues. There are some things you want to do immersively and others not,” says Riecke.


Also in this issue

Coyote teaches smart Aboriginal science

Dream meets reality: documentary follows migrants and immigrants to Fort McMurray

Verbatim

Dream or reality

By MARINA BISHARA

Sept. 27, 2014 found me on a plane, my heart palpitating with fear. The unknown was what terrified me most. In my backpack I had a sleeping mask, a pen, my diary and very precious memories. “This journey will unsettle me forever. I am not ready,” I wrote. I was on my way from Egypt to Canada. I had no idea what was awaiting me, and I felt that uncertainty as a challenge. I wondered about my need to continue my education, to find communities in which I could get involved, and most importantly, to meet new friends. Since I have a very social temperament that’s what worried me the most. I had certainly heard about the kindness of Canadians and their warm welcome to immigrants, but I also wondered how much they let them integrate into their society.

A week later, school began. The counsellor showed me to the classroom and whispering to me, encouraged me to speak with everyone. I immediately noticed an interesting phenomenon: all the groups sitting together were divided by nationality. Even if I could not distinguish the Chinese from the Koreans, I could still judge that no group had a Mediterranean air. Not feeling at ease, I sat apart, alone. It seemed absurd that this diversity of people did not mix. In fact, without making the least effort, I could count a dozen languages spoken around me. I had to summon my need to continue my education, to find communities in which I could get involved, and most importantly, to meet new friends. Since I have a very social temperament that’s what worried me the most. I had certainly heard about the kindness of Canadians and their warm welcome to immigrants, but I also wondered how much they let them integrate into their society.
In Olivia Jim’s deep memories, there’s a garden where her grandmother grew plants.

“My late grandma used to make her own medicines out of the dandelions in the backyard garden,” says Jim. “She had her own medicines, made her own tea.”

As a member of the Wet’suwet’en First Nations, Jim grew up outside of Smithers, B.C., but she fled the community with her mother after a history of domestic violence and settled in Vancouver. In the city, Jim struggled to reconnect with the natural medicine of her childhood. One day, she went to see a Chinese doctor to treat her migraines.

“She reminded me of my grandma’s garden,” says Jim.

Now, as executive director at Helping Spirit Lodge Society, an organization that supports women dealing with domestic violence, Jim brings in traditional Chinese medicine practi-

“We use devil’s club, dandelions – everything that is naturally outside,” says Jim. “I’m not quite sure if I can say it’s different from traditional Chinese medicine.”

No access to indigenous medicine

Being away from her land for years, Jim feels the connection is cut between Indigenous people and their medicine. Among many First Nations people who use the lodge, it’s become a common feeling. Cree woman Anne Savard says she can remember very little of the traditional medicines of her childhood.

“The only thing I remember is what we called rat root. We used to chew on it if we were getting a cold or sore throat. That’s the only sort of Indian medicine that I’ve experienced,” she says.

Savard, who used to be dubious about traditional Chinese medicine, is now using Chinese herbal therapy after she got worried about how many pre-

scription drugs she was taking.

Common thread of nature

People from both groups – Indigenous and Chinese – say they see similarities with the other.

“We are closely related in culture. That’s why Indigenous people embrace our medicine,” says Claire Gao, a practitioner in Vancouver. In the city, Jim tends to the garden where her grandmother grew plants.

Another patient who comes to the lodge, Lillian Antelope, also worries about the loss of knowledge.

“We get our knowledge in person on the territory. When we leave the territory, we know nothing about indigenous medicine. So here’s the thing, we don’t have a systematic practice of traditional Chinese medicine does,” says Antelope.

Through chronic back pain, Lil-

lian Antelope comes to Gao every week for series of oral and topical herbal treatments. For Antelope, the treatment brings

“See Chinese Medicine” page 3

Visit The Source online

Visit our website at www.thelasource.com

Twitter/Facebook: thelasource
Post-graduation migration: non-binary for international students

by NAOMI TSE

A new study from the University of British Columbia (UBC) is shedding light on the concept of home for international students. Wendy Roth’s study. In Roth’s department of sociology, conducted the study when he realized there was little research done on where international students go after they graduate.

“Most studies care about how they adapt to society while they’re students,” says Wu.

According to Wu, it is important to find out where these highly educated students go once they graduate, as many countries are interested in attracting international students. Some countries would like students to return after their studies are over.

Four concepts of home

Wu’s study used a data set from UBC sociology professor Wendy. In Wu’s study, there was a question about where students will go after graduation. Wu noticed a lot of the students talked about home when they were interviewed. Their perception of home determined where they would go after graduation. “Some people have grown up traveling a lot and they may have a lot of places they can call home,” says Wu. “They may not have a strong sense of belonging to a particular place.”

After interviewing over 200 international students, Wu came to the conclusion that students had four ways of viewing the concept of home: as host, as ancestral, as cosmopolitan and as neobush. Cosmopolitan means that they are open to either staying or returning home. Almost 57 per cent of students were considered neobushes, as they were open to moving to a new place or another place that they’ve already lived in.

“UBC is a diverse university and if you interview students from a smaller university they may not have this kind of migration experience,” says Wu.

Adaptation affects home perception

Wu explains that home perception is dynamic and may change over time, as evidenced by differences in responses by undergraduate students versus graduate students. Graduate students may have lived elsewhere for their undergraduate degree or the difference in perception may simply be due to age and adaptation to their new home depending on how long they have lived there. Wu says these perceptions also depend on whether the student’s experiences in their new home have been positive or negative.

Pinia Chandra, a third-year computer science student from Indonesia, says that her interest in staying in Vancouver increased based on the connections she was building here. “I think the most important part of where I live is the people. So I’ve narrowed it down to either here or back home,” says Chandra, who was not part of Wu’s study.

Originally from China, Wu became interested in sociology during his undergraduate—he was also fascinated with the concept of migration and rapid city growth in China. Wu went to the University of Chicago for graduate studies and when he was considering where to work with professor Rima Wilkes, who was working on research that he was interested in. Wilkes has been researching at and teaching in UBC’s sociology department for 15 years.

As Wu’s co-author and supervisor, Wilkes says that Wu’s study helped provide a window into the lives of international students and the challenges many of them faced.

“If they feel that it’s too hard or they don’t feel welcome, then they don’t want to stay,” says Wilkes. “Language difficulties will also make it harder for them to stay.”

Other motivations to return home included social and family ties, as well as feelings of obligation. However, Wilkes says that further research will need to be conducted on cultural differences in perceptions of home. As for Wu himself, he may stay in Vancouver, but he is also open to moving elsewhere.

For more information on the study, please visit www.news.ubc.ca/2017/04/16

International students: concept-of-home-shapes-post-graduation-plans

Education transforms a life

by BETTY SHEA

As part of the Aga Khan Foundation Canada’s Together project, the Vancouver Public Library will be hosting an evening of storytelling on May 2.

National Masters students at Simon Fraser University passionately talk as a story about empowerment and education opportunities for the poor without discrimination. They provide practical information on how to help immigrants and newcomers. Past and current E.I. recipients are for skilled workers. All are free. 5 module rotating program, running weekly, with 16 sessions.

Our Group Job Search Workshops are flexible, 5 module rotating program, running weekly, with 16 sessions. These hands-on computer orientation, with instructions each month. This includes basic computer skills and on-the-job work experience through job market access. This is a great opportunity for students and newcomers to Canada for over 14 years!

Our Group Job Search Workshops are for international students. Graduate students may receive stipends for 15 years. As a Masters student at Simon Fraser University, Kim dreamed of seeing the world.

“I wanted to be more international and to see other countries, cultures and people,” says Kim. “If I wanted to grow personally and professionally, I needed to challenge myself more and go to more education.”

Taking the next step and helping others

Kim’s next step led her to Vancouver in 2015. She is currently pursuing a Masters degree in Political Science at Simon Fraser University. Kim wants to combine business and government policy.

“My research is on Uzbekistan and I so hope that it would help the Uzbekistan government improve policies regarding energy companies coming to invest,” she says.

Kim believes that work should be meaningful and shouldn’t only revolve around monetary rewards. Her long-term goal is to help others fulfill their dreams through education.

“Even in Canada, there are families who are also trying to make something of their lives,” she says. “Many people just don’t know how to talk to and what organizations to seek.”

Kim wants to play a part by connecting underprivileged students to foundations and scholarships.

“Sometimes how it feels when you don’t have resources but you have potential,” says Kim. “All you need is the right opportunity.”

Anna Kim will be speaking at the Kim and Teaching in UBC’s sociology department for 15 years.

The Source 3
The B.C. election is going to be a referendum on the NDP, which has put forth a series of measures to address the housing crisis, while the Liberals have been silent on the issue. Given who Beedie is and what interests he represents, voters should take this tweet as a warning about the consequences ofclass warfare – more like long overdue defensive measures.

Given who Beedie is and what interests he represents, voters should take this tweet as a warning about the consequences of class warfare – more like long overdue defensive measures.
**Kid's science show shines lights on Indigenous science**

_by Vihn Nguyen_

Coyote's Crazy Smart Science Show stars our own, few competitors, especially for First Nations youth, with its central focus on Indigenous audience.

The show, created by Loretta Todd and team, is broadcasted on Aboriginal Peoples Television Network (APTN) television network. In 2016, Todd is an independent Indigenous filmmaker who also produces programming vision for youth; her team consists of many people with a First Nations background who value their cultural heritage.

“Todd attributes her motivation behind the show’s creation to her desire to encouraging youth interest in Indigenous science. She feels if kids could see and learn about their own diverse cultures within the school curriculum, they’d be more interested and engaged. “Most science classes don’t reflect that back – any cultures back,” she says. “It was important for me to do that so that Indigenous kids and their friends could see Indigenous science reflected back.”

Indigenous science and students

The show primarily focuses on exploring various scientific topics with a twist and a humorous overtone. Two show hosts, Coyote and his companion Isabella White from Nuu-chah-nulth nation, guide the audience into a magical, thrilling adventure for new knowledge.

In each episode a new riddle appears, which is solved by Coyote and his friends by using various creative methods. Todd says that both Western and Indigenous scientific methods are utilized and incorporated in the show.

“Indigenous science method was basically go to a knowledge holder and find out more,” says Todd. “We also sometimes in corporate Western science techniques, which is basically experiment of some sort.”

_Within the show, there are many characters that embrace their roles as either inquirers or hosts of knowledge. The “science questers” is one of the inquirer roles comprised of kids going on a quest to solve the riddle, according to Todd. Meanwhile, Indigenous scientists, who are knowledgeable in their fields, can help the kids understand more in their complications.

*Role models*

The ephemeral John Herrington, first Indigenous astronaut to walk in space, has also joined the show to share knowledge with the local youth.

[Herrington] looks at things like the engineering feat of Ma-chu Picchu in our architecture episode, or the utilization in the chemistry episode, which is basically using ash with corn to create a homegrown food source – which is something that Indigenous people have been doing two thousand years ago,” says Todd.

Indigenous civilizations also make appearances in the show, which Todd hopes will encourage kids to study science.

Indigenous science does not have the same image as ten years ago, says Todd, who has a positive outlook on her show. “People didn’t think there was such a thing as Indigenous science and people who have been trying to bring it into the educational system had a lot of trouble,” she says. “But the door seems to be open now.”

Todd says the show is something she had been wanting to do for a long time, and recalls the initial process of getting the project started. “It was pretty intense,” she says. “It’s very expensive to film in Vancouver these days.”

She attributes much of the difficulties and costs to getting permits.

“Even in the end, everything was sort of fun,” she says, expressing her joy for having accomplished the task she set out for.

Todd emphasizes the importance of Indigenous shows for children in the local community, and hopes that her show will continue to empower kids who are embracing them with scientific and cultural knowledge. “I really think that our kids need to see the next wave of scientists, who are going to bring valuable cultures, different ways of looking at the world,” she says. “Audiences can view all up-to-date epics, including guides and interactive web games featured in the show, on www.coyotescience.com.

For more info, please visit www.coyotescience.com.

_“Chinese Medicine” from page 2 back to the days when her mother would soothe her flus with colds with successfull insight in guiding them with scientific and cultural knowledge._

_“She mixed mustard plaster and put it on my chest. The pain was gone in seconds,” says Kassam. Miss Claire uses herbs too. Her has been getting better ever since.”_
The sound of artists

by EULIA JIMÉNEZ

Gabí Dao is a Vancouver-based artist whose work in installations and sound has earned her a media residency at the Western Front. Over the next several months, Dao will produce a series of podcasts, which will culminate in a live public event in the fall of 2017.

Dao is a second generation Chinese-Vietnamese woman whose artistic passion was initially met with opposition. Growing up in a culture where art took a back seat to traditional studies like maths and sciences, Dao pursued other creative outlets such as classical piano before eventually dedicating herself to her art. With her parents’ support, she joined a contemporary art program at her undergraduate at the Emily Carr University of Art and Design. From there, her interests grew.

“I wanted to do something that frightened me,” Dao explains. “I started to hit up sculpting classes, and after that, I wanted to do something even more challenging. I started taking sound classes as a way to revisit experiences I had playing classical music, but thinking about it in a way that wasn’t following conventional paths.”

Much of Dao’s art has cultural motifs behind it, such as a prior project done at Artspeak where she created a shell sculpture and radio to represent the pirate radio broadcast she had done that was influenced by her mother’s foreign accent improvement tapes. Despite being grounded in her culture, she’s very careful with how she represents it.

“There’s a conversation around ethical implication when using one’s identity to make artwork,” says Dao. “I’m very careful not to fetishize materials or history. I don’t ever want to feel like I’m exploiting a familial history in order to produce content.”

For Dao, her installations and sculptures appear in a more general capacity so that there’s a level of access that can be reached by all. She explains that with generality, viewers can tap into our own subjective musings and find their own particular meaning.

Residency

Dao’s residency at the Western Front will be from the spring and summer of 2017 and will culminate in a live public event of her project in the fall. Stepping away from creation and sculptures, Dao is planning a series of podcasts that she refers to as a sonic space. The sonic space will highlight emerging artists, cultural producers, and other community members within Vancouver who will share talents and respond to the precarious nature of affordable housing and affordable studio spaces in downtown Vancouver.

“It’s a space to promote conversation or discourse around emerging artists and producers,” Dao says. “Conceptually, it’s this idea of having a program as a space where people can talk about what they do and how their conditions and their circumstances impact their cities and affect their lives.”

Currently, Dao has eight people lined up to speak on her podcast. The first in the lineup is Yu Su, an electronic music artist who immigrated to Canada from China only four years ago. Part of the podcast program will have Dao and Yu Su speaking about art spaces in the city, Yu Su’s cultural transition from China to Vancouver, as well as doing a calisthenics workshop for invited guests. Like Dao’s own work that incorporates both structure and sound, her podcasts will invite guests whose unique sounds are a contributing factor to their identity.

“I would definitely like to continue my podcast [after residency],” Dao says. “I’m trying to apply for funding to make a documentary on emerging music and cultural scenes in Southeast Asia, which stems from the podcast series,” says Dao. “Second generation kids are doing things that wouldn’t be a traditional part of their culture: trying to be an artist.”

For more information, please visit www.thelasource.ca.

Searchng for home

by JAKE MCGRAIL

A diner threatened by corporate takeover. A group of youth determined to keep the place they see as an integral part of their community.

This is the setting of Home, a new and original play from the Some Assembly Arts Society, that will be performed from May 3-6. Written and performed by youth in a piece that speaks for them, and one that is centred on and empowered by the voices they feel are most important.

Community

The production of Home is a fully original story written and staged by youth. It is set in a diner, a favourite hangout for many in the community, but one that is threatened by an outside force. The question posed by the play and its characters can be seen in both simple and complex: what does a healthy society, and a healthy self (mean)?

“That was the question we were all looking at,” says Valerie Methot, executive director of Some Assembly Arts Society.

Methot says that while the play was a way to not only share and talk about things that are close to her, but also to bring it out onto the stage and share it with many more people.

“The topics I discuss are very personal to me,” says Wadhams. “In my everyday life you can’t bring it all into conversation. Nimpkish is a vehicle to discuss these things.”

Methot and all of the other adults at Some Assembly don’t only provide a space to create theatre, but also make sure that there’s support for those that need it, as the issues addressed in the making of the show could be difficult for some.

“At RTYTAG [the Roundhouse Youth Theatre Action Group] we go to the core of issues,” says Wadhams, “but I feel comfortable because I feel the support of Valerie and everyone in the company. Even though we all have our own issues, we all come back together. I love this program because I can bring what Nimpkish brings and not be judged.”

Creating sixteen years ago by Methot, the Roundhouse Youth Theatre Action Group has provided a space of support, expression and dialogue to a diverse group of youth from throughout the Lower Mainland.

“I wanted to work with youth because I have a strong belief that they deserve a forum to be heard,” says Methot, “and I feel that theatre is an excellent way to express what’s important to them.”

For more information on Home and RTYTAG, visit www.someassembly.ca.
When the economy or nature turns against us, the sky puts the limit on our dreams.

Julia Ivanova, documentary filmmaker

“Paradise or illusion? – Searching for a new life”

By MASHA RADEMAKERS

Big cash and a lavish lifestyle don’t always buy you happiness, as shown in Julia Ivanova’s new documentary **Limit is the Sky**. The Russian-Canadian filmmaker follows six young people in their search for a new life in Fort McMurray, the North Canadian oil-city of extreme richness and ruthless weather.

The documentary shows us the dreams and emotions of the fortune seekers, who one by one try to discover if they fit into the rough environment of Fort McMurray. Ivanova, who has a soft spot for people’s ordinary lives, decided together with producer Bonnie Thompson of the National Film Board (NFB) of Canada not to focus on the political aspects of the oil-city that is one of the most environmentally challenged areas of the world. “I want to show that some people have little choice but to work in this controversial place. I follow young and able Canadians, who fight very hard to find a place in the Canadian economy and are attracted to the fast cash that Fort McMurray promises,” says Ivanova.

The film starts with Max, a young Lebanese refugee who works as a barber. Raised with the idea that he should succeed on a material level, he optimistically starts looking for a job in the oil-business. While struggling to find a job, he slowly falls into a state of hopelessness as he discovers that his talent for art makes him a stranger among the ‘natural’ oil-workers. We see him in moments of loneliness and bitterness, dreaming of a better life. Mucharata, an ambitious Filipina, has more luck. She entered Canada as a nanny, but is now known around town for being ‘that short Filipina woman’ who drives one of the biggest trucks in the world. It seems that the town breaks you, or makes you, and there is no option in between.

“Fort McMurray has no pretence. People are very direct and admit they come there for the money. It is a place where people who don’t fit the mainstream, go,” says Ivanova. For people who are born in the city it is always there and lives way longer than humans. For me he symbolizes nature’s force throughout the documentary.”

Nowadays, most of the immigrants followed in the film left Fort McMurray’s testing grounds. Amid plummeting oil prices and destroying wild fires, they discovered that money should never stop you from pursuing happiness.

“It makes me think of the book One Hundred Years of Solitude by Gabriel García Márquez, where, after a period of incredible boom, the decline comes to the imaginary town of Macondo and eventually nature takes back the land while erasing all signs of presence of man. We, people, are usually preoccupied with our self-centered desires, but when the economy or nature turns against us, the sky puts the limit on our dreams.” Ivanova lets an imaginary raven fly through the documentary, entering and disappearing during the various scenes. Raven is the cultural symbol of the northern Athabaskan tribes, who lived where the actual oil sands are located. In their mythology, Raven stands for the unknown and the complexity of nature. “I never saw so many ravens in one place as in Fort McMurray,” adds Ivanova. “Despite all the changes, Raven is still there in moments of loneliness and bitterness, dreaming of a better life. Mucharata, an ambitious Filipina, has more luck. She entered Canada as a nanny, but is now known around town for being ‘that short Filipina woman’ who drives one of the biggest trucks in the world. It seems that the town breaks you, or makes you, and there is no option in between.

“Fort McMurray has no pretence. People are very direct and admit they come there for the money. It is a place where people who don’t fit the mainstream, go,” says Ivanova. For people who are born in the city it is always there and lives way longer than humans. For me he symbolizes nature’s force throughout the documentary.”

Nowadays, most of the immigrants followed in the film left Fort McMurray’s testing grounds. Amid plummeting oil prices and destroying wild fires, they discovered that money should never stop you from pursuing happiness.

“I want to show that some people have little choice but to work in this controversial place. I follow young and able Canadians, who fight very hard to find a place in the Canadian economy and are attracted to the fast cash that Fort McMurray promises,” says Ivanova.

The film starts with Max, a young Lebanese refugee who works as a barber. Raised with the idea that he should succeed on a material level, he optimistically starts looking for a job in the oil-business. While struggling to find a job, he slowly falls into a state of hopelessness as he discovers that his talent for art makes him a stranger among the ‘natural’ oil-workers. We see him in moments of loneliness and bitterness, dreaming of a better life. Mucharata, an ambitious Filipina, has more luck. She entered Canada as a nanny, but is now known around town for being ‘that short Filipina woman’ who drives one of the biggest trucks in the world. It seems that the town breaks you, or makes you, and there is no option in between.

“Fort McMurray has no pretence. People are very direct and admit they come there for the money. It is a place where people who don’t fit the mainstream, go,” says Ivanova. For people who are born in the city it is always there and lives way longer than humans. For me he symbolizes nature’s force throughout the documentary.”

Nowadays, most of the immigrants followed in the film left Fort McMurray’s testing grounds. Amid plummeting oil prices and destroying wild fires, they discovered that money should never stop you from pursuing happiness.

“I want to show that some people have little choice but to work in this controversial place. I follow young and able Canadians, who fight very hard to find a place in the Canadian economy and are attracted to the fast cash that Fort McMurray promises,” says Ivanova.

The film starts with Max, a young Lebanese refugee who works as a barber. Raised with the idea that he should succeed on a material level, he optimistically starts looking for a job in the oil-business. While struggling to find a job, he slowly falls into a state of hopelessness as he discovers that his talent for art makes him a stranger among the ‘natural’ oil-workers. We see him in moments of loneliness and bitterness, dreaming of a better life. Mucharata, an ambitious Filipina, has more luck. She entered Canada as a nanny, but is now known around town for being ‘that short Filipina woman’ who drives one of the biggest trucks in the world. It seems that the town breaks you, or makes you, and there is no option in between.

“Fort McMurray has no pretence. People are very direct and admit they come there for the money. It is a place where people who don’t fit the mainstream, go,” says Ivanova. For people who are born in the city it is always there and lives way longer than humans. For me he symbolizes nature’s force throughout the documentary.”

Nowadays, most of the immigrants followed in the film left Fort McMurray’s testing grounds. Amid plummeting oil prices and destroying wild fires, they discovered that money should never stop you from pursuing happiness.

“I want to show that some people have little choice but to work in this controversial place. I follow young and able Canadians, who fight very hard to find a place in the Canadian economy and are attracted to the fast cash that Fort McMurray promises,” says Ivanova.

The film starts with Max, a young Lebanese refugee who works as a barber. Raised with the idea that he should succeed on a material level, he optimistically starts looking for a job in the oil-business. While struggling to find a job, he slowly falls into a state of hopelessness as he discovers that his talent for art makes him a stranger among the ‘natural’ oil-workers. We see him in moments of loneliness and bitterness, dreaming of a better life. Mucharata, an ambitious Filipina, has more luck. She entered Canada as a nanny, but is now known around town for being ‘that short Filipina woman’ who drives one of the biggest trucks in the world. It seems that the town breaks you, or makes you, and there is no option in between.

“Fort McMurray has no pretence. People are very direct and admit they come there for the money. It is a place where people who don’t fit the mainstream, go,” says Ivanova. For people who are born in the city it is always there and lives way longer than humans. For me he symbolizes nature’s force throughout the documentary.”

Nowadays, most of the immigrants followed in the film left Fort McMurray’s testing grounds. Amid plummeting oil prices and destroying wild fires, they discovered that money should never stop you from pursuing happiness.
Artists’ community contribution

by CURTIS SEUFERT

Adanu Habobo performs a blend of traditional African music and dances at the Roundhouse Theatre on May 11 and 12. The group, headed by co-directors Curtis Andrews and Kofi Gbolonyo PhD., will feature a variety of dance styles and music from Ghana, Zimbabwe and be

photo courtesy of Adanu Habobo

“forged in the fire,” says Yeo. “When you’re my age, you see a dancer doing a job, I’d just do dancing.”

Despite his uncle’s ire at him not doing his job on the farm, he couldn’t deny Yeo’s ability and drive, and so he gave him the chance to participate in competitions. Yeo’s efforts were met with considerable success. “I was one of the best in the north of Ivory Coast,” says Yeo. “Everywhere we’d go for competitions, me and my group were always number one.”

After winning one of the big-

gro competition in the country,

at the 13-year-old, with his group,

he would go on to travel with the

state-sponsored Ivory Coast’s National Ballet. “Ballet” in this case, Yeo says, isn’t so much the traditional European ballet as it is an adopted name for similarly strong and often acrobatic dances.

Yeo went on to perform throughout Europe, but also political corruption led to less funding of the arts. Yeo went on to perform with other groups, eventually being offered in 2003 to come to Canada, where he’s remained since.

Appreciating talent

Yeo enjoys living in Vancouver, but it was better when there were more opportunities for artists and performers like him. Now, he says, it’s simply not viable to work on his craft full-time, even when he has di-

Verbatim’ from page 1

I did my best to become friends with my peers, and I succeeded. I was fascinated by the idea of multiculturalism and the beauty of this diversity all around me. In every difference I observed, I saw a lesson to learn. However, I was limited by some obstacles other than language. Ways of thinking differ, values that are dear to us are not all the same and our paths diverge.

My world was turned up-

side down when I finally met some “Egyptians!” For our first Christmas, my family decided to go to the Coptic Church in Vancouver (Coptic: Christian of ancient Egypt). I immedi-

ately felt that I was at home. The young people welcomed me with lively smiles. So I be-

came similar to those I criti-

cized before. It is comforting to understand each other from the first meeting, to share the

same tastes in music and to love the same cuisine. And at a deeper level, my Canadian-Egyptian friends share with me what interests me most in life: my faith and my prin-

ciples. I do not support either the separation of cultures or their assimilation. In my opin-

ion, a balance must be struck between maintaining one’s roots and being open to oth-

ers. That is a very Canadian way of life.

The Source
By Simon Yee

Spring is in full bloom, and there is no excuse not to go out, enjoy the weather and check out the many events and festivals happening in Vancouver. From art installations, theatrical plays, musical performances to roundtables, workshops and holiday festivals, there’s something for everyone.

Carol Sawyer’s “I attempt from love’s sickness to fly, in vain” April 25–May 9

The Republic Gallery is hosting artist Carol Sawyer’s work, “I attempt from love’s sickness to fly, in vain,” until May 20. The exhibition consists of video and photographs based on a performance of an aria written by the English baroque composer Henry Purcell. The work explores a number of seemingly opposite concepts: theatricality/realism, period/contemporary, baroque/compost, youth/age, health/sickness, etc.

Long Division April 29–May 2

Pi Theatre, Vancouver

www.pitheatre.com

Pi Theatre will present playwright Peter Dickinson’s otherworldly and resonant multimedia experience Long Division at the Annex Theatre (85 Seymour Street). Directed by Robin Wolfe, the story revolves around seven characters representing a diverse and discordant group, whose lives overlap in a singular, unresolved traumatic event that binds their pasts together. With both simple and innovative work, the show demonstrates how the seven characters need each other, the audience, and an healthy dose of mathematical history and theory to find the answer to the question they all share.

Revelation: Bearing Witness to Residential School Survivors April 27, 6:30 p.m.

SFU Segal Building, Vancouver

www.sfu.ca/history

SFU will be hosting the highly acclaimed CBC Radio personality and honorary Truth and Reconciliation Commission witness Shelagh Rogers at the Segal Building on April 27. The real history of Canada was not taught to generations of Canadian school children, but Indigenous Peoples lived it. What does reconciliation mean now that Canada knows the truth of their experience? Rogers will address this question and discuss the impact of hearing hundreds of residential school survivors speak at national and regional events of the Truth and Reconciliation Commission of Canada. To reserve a seat for this free and open to the public talk, please visit the SFU website.

International Dance Day April 29, 12–7 p.m.

Various venues in Vancouver

www.thedancecentre.ca

The Dance Centre will be hosting a day of performances and events celebrating the vitality and diversity of dance on April 29 throughout the city. Some of the performances include Project Soul’s high-energy, dynamic street dance, Winder- Ander Women’s Seated Sensual Sensual Dances and a blind man/baton and bongos routine, Tricoter’s yarn choreography, Polymer Dance Contemporary’s site-specific improvisation, among others.

Cinco de Mayo en Vancouver

May 5

Various venues

Cinco de Mayo is on May 5, and for two days, May 5 and 6 at Robson Square, Vancouver gets to partake in the celebration of all things Mexican. For the 19th Annual Cinco de Mayo Festival, expect gourmet tacos and ceviches, Mariachi bands and Luchador wrestlers, and, naturally, plenty of tequila and margaritas.

DOXA Film Festival May 4–14

Various theatres around Vancouver

www.doxafestival.ca

The DOXA Documentary Film Festival returns to Vancouver for the 16th time, screening many innovative, inspiring, comedic and thought-provoking documentary films from around the world. Some of the films include a French film about students at the prestigious La Femis school, an Iranian film about Zainab, an indomitable young woman farmer; a Chinese film about the workers in the global electronic manufacturing industry, and an Italian film about Middle Eastern falconry.

Cinco de Mayo en la Casa de Amigos May 5–6, for 25 years and older

Robson Square, Vancouver

www.casadeamigos.ca

Cinco de Mayo is on May 5, and for two days, May 5 and 6 at Robson Square, Vancouver gets to partake in the celebration of all things Mexican. For the 19th Annual Cinco de Mayo Festival, expect gourmet tacos and ceviches, Mariachi bands and Luchador wrestlers, and, naturally, plenty of tequila and margaritas.

Ancient Approaches to Perception May 5–6

SFU Harbour Centre, Vancouver

www.sfu.ca/philosophy

Ancient theories of perception have been discussed and debated ever since they were formulated and continue to be fruitfully studied. SFU will bring together five prominent figures to present their latest research, with a focus on Plato, Aristotle and Stoics. Differing theories of perception reflect and reinforce differing philosophical commitments, and accompanying differing conceptions of the search for wisdom, which provides a key to understanding not just the history of philosophy in ancient Greece, but also to our understanding of philosophy itself.

Rhodofest 2017 May 7, 10 a.m.–3 p.m.

Deer Lake Park, Burnaby

www.burnaby.ca/rhodofest

The City of Burnaby will be hosting Rhodofest on May 7 at Deer Lake Park, a festival promoting the long-term sustainable, eco-friendly health of communities and providing a venue for art and cultural groups. There will be a ceremonial tree planting, support of the Deer Lake Art Gallery, a variety of entertain- ment, ravers, mini-workshops, plant sales, a silent auction and interactive art activities.

Ancient Approaches to Perception May 5–6

SFU Harbour Centre, Vancouver

www.sfu.ca/philosophy

Ancient theories of perception have been discussed and debated ever since they were formulated and continue to be fruitfully studied. SFU will bring together five prominent figures to present their latest research, with a focus on Plato, Aristotle and Stoics. Differing theories of perception reflect and reinforce differing philosophical commitments, and accompanying differing conceptions of the search for wisdom, which provides a key to understanding not just the history of philosophy in ancient Greece, but also to our understanding of philosophy itself.

Radostov 2017 May 7, 10 a.m.–3 p.m.

Deer Lake Park, Burnaby

www.burnaby.ca/rhodofest

The City of Burnaby will be hosting Rhodofest on May 7 at Deer Lake Park, a festival promoting the long-term sustainable, eco-friendly health of communities and providing a venue for art and cultural groups. There will be a ceremonial tree planting, support of the Deer Lake Art Gallery, a variety of entertainment, ravers, mini-workshops, plant sales, a silent auction and interactive art activities.
It's lonely being heritage!

And dangerous! Not only are you becoming more surrounded by towers than by other older houses – eventually you are demolished to make room for new towers, or in a more single home neighbourhood, torn down to be replaced by a modern "monster house."

The house pictured here, was originally located at 1754 Pendrell St. near Denman St. in Vancouver's West End. It's a solid structure built in 1905 with leaded glass windows, classical molding, and a large porch. Although it's not classified as a heritage building, it's certainly part of Vancouver's heritage and dates back to the city's early days. This Edwardian home eventually became a rooming house during World War II.

1754 to 1772 Pendrell St. provided 26 low cost rental units contained in two houses and an apartment block. It will now be redeveloped by Westbank into a 21-storey tower with 173 rental units. 26 of these units will be below market rate to replace those lost, but, in all likelihood, the remainder of the units will be undersized and overpriced.

In any case, 1754 Pendrell, looking a little dismal and disoriented at the moment, is beginning a new life with a new owner, Sanjiv Sandhu, a small developer. He has moved this house temporarily to its present location on Main St. between East 1st Ave. and Industrial Ave. Its permanent location will be in the 400 block of East 5th Ave. in East Vancouver. Restoring historical houses is Sandhu's passion and once this one is done, he will use it as a rental property.

Both the City of Vancouver and Westbank cooperated with the salvation of the house. One of the biggest factors was safely moving it, and the masters of this art are Nickel Bros. Hydro, Telus and other city services have to be closely coordinated since power lines are disrupted. In addition, the house had to be floated across False Creek initially to a location near Olympic Village for several months and then trucked to Main St. Some of Nickel Bros. incredible house moves have been featured on the TV series: Massive Moves.

To move this approximately 40 metric tonne house cost Sandhu around $175,000. This admirable labour of love may eventually pay off, but it still leaves the dilemma of so much of Vancouver's heritage being destroyed for towers and bigger homes. And moving homes is clearly not an option. Older homes with good construction and old growth timber can last for hundreds of years with proper maintenance. New construction with inferior materials often has a much-limited life span. We in essence are sacrificing our heritage for quick profits in a booming housing market. I live in a West End condo built in the early 90's housing boom. There were a lot of corners cut and perhaps inspections were less than thorough. Around 18 years later this leaky condo building had to be virtually rebuilt.

Recently I visited an older character home at 4255 West 12th Ave. that is slated for immediate demolition. It will be replaced by a "monster home" built by a foreign buyer who has no interest in preserving the character of the neighbourhood. Although I enjoy living in the West End, what you immediately notice in this area is a softness you don't readily see in the midst of high-rise buildings. There is a sense of peacefulness and community. Everything is human scale. Vancouver by necessity has to have variable housing accommodation but tearing down everything that's affordable, or contains a sense of the past does not make for a livable city.

Don Richardson