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procedures
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The Source

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Photo by Coelie Frampton

Verbatim

The impressions of a Tunisian in Vancouver

by MAHER BAHOUL

As soon as you arrive at Vancouver International Airport in Canada you are struck by the pleasant greeting of the customs and immigration officers. Be it timid and restrained or large and welcoming, the sincere smile of these officials brightens your day, even if it's the first time you set foot on Canadian soil. This first encounter with officialdom makes you feel as though you are coming home. This hospitality appears remarkable compared to what one is used to seeing and experiencing elsewhere, particularly when set against my country, Tunisia. I am always taken aback by the humourless interaction and surly expressions of the Tunisian police upon arrival at the airport in Tunis-Carthage. All the more surprising given that Tunisia is a so-called host country whose economy rests on tourism. Canadian officers, on the other hand, well understand the incredible impact a welcoming smile can have on visitors to their country.

I sometimes have trouble comparing my hometown of Sfax or our capital, Tunis, to a city such as Vancouver...on all levels. We have always lacked urban planning. Our cities are almost all without true development plans, as such plans are either never approved or approved years too late, once the damage has been done and anarchy reigns. Buildings are erected first and then a right of way is sought for roads. As a result of this carelessness, cities are ill-conceived, badly organised and possess little aesthetic value. Transport is difficult, the slightest rain creates chaos and should a single major artery be blocked for the passage of the Head

See "Verbatim" page 7

Dialogue and education as tools to end racial discrimination

by LEY DOCTOR

The International Day for the Elimination of Racial Discrimination is observed every year on March 21. On that day in 1960, police officers shot and killed 69 protesters in Sharpeville, South Africa.

The group was protesting past laws that would further fuel the discrimination and segregation already present during Apartheid. These laws would limit the movement of black South Africans by requiring an internal passport while travel-

ling outside areas designated by the all-white apartheid government.

Six years later, in 1966, the United Nations General Assembly created the International Day for the Elimination of Racial Discrimination to bring attention to the issue. The Government of British Columbia first proclaimed the International Day for the Elimination of Racial Discrimination in 1989.

Along with commemorating the Sharpeville Massacre, this day serves as a reminder of how far we have come and how much work individuals and institu-

tions still have ahead of them in tackling racism.

"It is important to recognize that power and privilege are inherently tied to racism and racial discrimination," says Wendy Roth, an associate professor of sociology at UBC. "Often this ideology is based on beliefs that the other race is inferior and uses those beliefs to justify unequal treatment," she says.

Diversity grows larger than discrimination

Canada has long been promoted as a multicultural mosaic of ethnicities and backgrounds,

but has also been home to discrimination against various groups over the years.

"While racial discrimination unfortunately still does occur in Canada today, I think many of those who have lived through the earlier years of immigration in Canada would agree that things are much better," says Jasroop Grewal, president of the South Asian Family Association (SAFA).

SAFA was founded in 2002 and over its 15-year history has had a number of positive multicultural interactions in Metro Vancouver, Grewal says.

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put forward in exhibition
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musician
brings sounds
of Choro
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The Irish community – feeling at home and celebrating

by VINH NGUYEN

Vancouver's Irish community has established itself on many platforms through Facebook, websites and real-life events that coexist in the great diverse cultures found in the city. According to Statistics Canada, approximately 250,000 Irish Canadians live in Vancouver.

To Irish residents, the annual CelticFest, which runs from March 10–18, may sound like familiar name. The festival, which features local Celtic arts, dance performances and theatre shows, offers a special sporting discussion event this year with two Irish sports personalities coming to Vancouver, Pat Spillane (Gaelic Football) and Mick Galwey (former Irish national rugby team captain) on March 10.

Alan Cosgrave, Board Treasurer of CelticFest, says that the event celebrates the heritage of seven Celtic nations (Ireland, Spain, Cornwall, Isle of Man, Brittany, Scotland and Wales) while creating a family-friendly event.

He recalls the history behind the festival's establishment in 2004.

"The Downtown Vancouver Business Improvement Association wanted to establish a Saint Patrick's Day parade and then the parade kind of came:



▲ Pop-up shops at CelticFest 2016.

this week-long celebration of Celtic heritage," he says.

Finding help in the city

To help newcomers, the Irish in Vancouver and Irish Women of BC have been offering various resources for eight and 19 years respectively. Eilis Courtney, President of Irish Women of BC, shares her past work in the said platforms, the goal behind founding the two organizations and her positive outlook on the Irish community in Vancouver.

"Twice a year, we run seminars for newcomers," says Courtney. "If there is an event that the Irish Women network or another group field that they want to promote, they can talk with us. Or we can help newcomers or sometimes even people who have been here for quite a while [who are] looking for connection [within the] Irish community."

Courtney explains that the Irish community has integrated the local community very well, adding its own flavour to the mix.

"If you bring in an Irish performer, you can always guarantee that the Irish community will come out and support," she says.

Young and Irish in Vancouver

According to Courtney, the Irish language is stagnant in Vancouver despite it being the second language of Irish people.

"There would be no advantage to us in encouraging people to speak it because the majority [of] Irish people would not be fluent Irish speakers," she says.

Jimmy McGuirk, who has been a Vancouver resident for four and a half years, agrees.

"The Irish language itself is rarely used. It would be mainly used back home," he says.

Looking at Vancouver's social scene, Patricia Downey, who is on two-year working visa and working in Vancouver, remarks that even if multiculturalism is a strong point here, she also finds Canadians to be not as welcoming as Irish people are.

"I didn't want to fall into that Irish community but I find it very hard not to, because it'd feel quite lonely in Vancouver if I didn't," she says.

On the other hand, Áine Rooney, who first arrived in Vancouver in 2012, found her encounters with people to be positive despite hearing claims about difficulty in meeting people. Rooney also runs an Irish Facebook group consisting of over 8,000 members.

"If I ever have queries or anything, I will always ask on the page and the people are always willing to share their knowledge," Rooney says. "Irish [people] have a long history of immigration and we're quite good at looking out for one another."

With celebrating Celtic heritage and organizing group activities, Irish Vancouver residents have formed a comfortable community that welcomes any Irish newcomer. ✉

For more information, visit www.celticfestvancouver.com.



The BC Federal Council's Official Languages Committee is pleased to invite you to participate in the 2017 edition of the **VANCOUVER CELEBRATIONS OF LA FRANCOPHONIE**, on **Monday, March 20th**, at the [Vancouver Public Library](#), 350 West Georgia Street in Vancouver. From 10:00 a.m. to 3:00 p.m., Federal institutions and Francophone organizations from the Lower Mainland will invite the public to visit their information booths in the Promenade of the Vancouver Public Library.

Again this year, the *Federation des francophones de la Colombie-Britannique* will award its annual *Cornouiller d'or* and the BC Federal Council will present the *Official Languages Excellence Award* to honour outstanding contributions of federal public service employees to the advancement of Official Languages in British Columbia.

This event is part of [Rendez vous de la francophonie](#) and the theme for this year is "La francophonie in 3D: Diversity, Duality and Dynamism". This theme is an invitation to discover our *francophonie* by focusing on cultural exchanges designed to bring francophones and francophiles closer together.



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Mailing Address
Denman Place PO Box 47020
Vancouver, BC V6G 3E1

Office
204-825 Granville St., Vancouver, BC

Telephone (604) 682-5545
Email info@thelastsource.com
www.thelastsource.com

Founding Publisher and Editor-in-Chief
Mamadou Gangué
Associate Publishers Saeed Dyanatkar (Digital),
Monique Kroeger (Print)
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A milestone year for Canada

by BETTY SHEA

As Canada celebrates 150 years since Confederation, Amnesty International Canada calls on Prime Minister Justin Trudeau this year to take decisive action on human rights at home and abroad.

Significantly, 2017 is also the 35th anniversary of the Canadian Charter of Rights and Freedoms and the 40th anniversary of the Canadian Human Rights Act. Don Wright, activism coordinator of Amnesty International Canada, is urging all Canadians to press for concrete action in advancing human rights. With right-wing politics on the rise in large parts of the world, Wright believes that the fight for rights and freedom is more important than ever.

Amnesty's 2017 Human Rights Agenda for Canada. One such area is gender equality and one of the recommendations is the implementation of Bill C-16. The bill, passed by the House of Commons, but not by the Senate, makes it illegal to discriminate based on gender identification. Amnesty urges people to write and call their senators for the bill to be adopted.

Another area of focus is the response to the global refugee crisis. Amnesty's International Report 2016/17 states that Canada resettled more than 38,000 Syrian refugees last year. Wright would like to see more work done to reunify refugees with their families, but he stresses that the report acknowledges Canada's exemplary efforts against a global



▲ From left to right: Paulina Pietilainen, Don Wright and Ken Kellington.

"[The fight] needs to be encouraged and celebrated so that those who want to incite hatred have fewer and fewer spaces to work in," he says.

Concrete action in a renewed relationship

In December 2015, Prime Minister Trudeau promised a renewed relationship between Canada and Indigenous Peoples. Wright says that despite the progress made, there remains much to do. As an example, he points towards the inquiry into missing and murdered indigenous women and girls.

"We're happy that the inquiry is underway. We're not happy that the scope is narrower than expected," says Wright.

He would like the inquiry to also investigate police activities, police responses and the role of the police in the lack of attention on the issue over the years.

Concrete action is also missing on identified issues.

"We already know that there's inadequate funding for shelters for indigenous women and girls, inadequate funding for education and inadequate attention to making sure that there is a standard protocol across the country when it comes to reports of missing or murdered indigenous women," says Wright. "So lots of promises but limited action."

In British Columbia, the Site C hydroelectric dam that is being built in the Peace River region is an area of focus for Amnesty. The project is currently underway without Free, Prior and Informed Consent (FPIC). FPIC is an international standard to ensure that indigenous people are involved in projects that affect their access to land and resources. To Wright, foregoing FPIC in the Site C dam project contradicts the promise of a renewed relationship between Canada and indigenous people.

"That's not how you start a new relationship, by doing the same old thing, by continuing to displace First Nations," he says.

Canada's role at home and abroad

There are seven areas of focus and 35 recommendations in

trend of increased intolerance. He believes that Canada can be a beacon of light.

"That's why it's very important for us to be vigilant about what the Canadian government is doing," says Wright. "Because we need Canada to be that beacon and to show what's possible."

Activism for all

Paulina Pietilainen and Ken Kellington are interns at Amnesty International. Pietilainen's personal interest lies in indigenous rights while Kellington is an advocate of gender and LGBT rights. Both use social media to promote Amnesty's message through projects such as the Just Film Festival, a three-day event that Amnesty is running in collaboration with CoDevelopment Canada and Village Vancouver. They offer advice for the public on how to stay engaged.

"It's important not to fall into despair. Turn your anger and frustration into action. Find out who is worthwhile to support," says Pietilainen.

With the upcoming BC general elections, Amnesty is preparing a series of public awareness events in April. They will be calling on candidates to indicate their positions on local and national human rights issues.

Kellington, who participated in the Vancouver Woman's March in January, believes in the importance of being out protesting. He also advises contacting one's MP.

"Write them a letter, email them, call them, go to their office," he says. "They may brush you off but at least you've made your point."

"Activism starts somewhere," says Pietilainen. For those who are discouraged by recent political events, she notes that there have always been human rights violations in the world as well as those who oppose them.

"So keep your eyes on the prize," she advises. Kellington agrees. "It's a marathon and not a sprint." ☞



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Left Bank



Whose side are they on?

Big money, big media and the coming B.C. election

It turns out B.C. politics may be even more corrupt than we imagined.

So-called "pay-to-play" political fundraising is so widespread it has created a veritable industry for lobbyists and other corporate operatives, according to a new blockbuster investigative report by journalist Kathy Tomlinson in the *Globe and Mail*.

Tomlinson's article, published last weekend, found examples of lobbyists making personal donations to the governing BC Liberals and then getting reimbursed by corporate clients. Some of the shady tactics may even contravene the province's weak regulations on political financing.

Regardless of the legality, the *Globe's* exposé reinforces the growing impression that B.C. is the Wild West of political fundraising (that was the analogy used by none other than the *New York Times*) and influence peddling by the rich and the business elite.

The blatantness of big money's hold over B.C.'s politics has even some of the normally middle-of-the-road and right-leaning media figures howling with outrage.

Gary Mason, a senior *Globe and Mail* columnist covering B.C., recently tweeted, "If BC Libs refuse to change fundraising rules, and get voted in again, then people in this province have made a statement about this matter."

Mason is sort of implying that the coming provincial election can be seen as a quasi-plebiscite on money in politics. If that's true or even close to true, it also puts a heavy burden on the corporate-owned newspapers, radio and TV outlets in this province, who have in the past uniformly and reliably supported the BC Liberals.

Speaking of fearmongering, with still two months until Election Day we're already well into attack ad season. The attacks against NDP leader John Horgan, whose sponsors seem to have taken out near-saturation ad buys on local radio, seek to frame the would-be premier as "Say Anything John," suggesting he says different things depending on the audience. The ads are designed to drive a wedge between traditional groups of voters who lean left, implying for example that Horgan is courting both labour unions and environmentalists but isn't truly committed to either.

Now admittedly, I lean way left, but this attack on Horgan strikes me as pretty weak. It's no secret there's tension and contradictions in the NDP's voting coalition, but an attempt to please the labour movement and those whose primary concern is the future livability of the planet seems like a noble endeavour (especially as opposed to a singular effort to just please whoever brings the most cash to a fundraiser.) The real challenge for the NDP is to develop and articulate a politics that shows that the interests of working people and the cause of saving an inhabitable planet are inseparable and interdependent. The future, at least if our species is going to have much of one, belongs to green democratic socialism.

If we're going to get beyond our current political malaise, climate catastrophe, and gaping inequality, an essential starting point is to remove the corrosive effects of big money on our democratic processes. If this issue is going to be central to the election, then the esteemed editors of the *Globe*



▲ BC NDP leader John Horgan.

This includes Mason's employer, the *Globe and Mail*, whose editorial board supported Christy Clark and the Liberals in 2013, arguing that Adrian Dix and the NDP were too "risky." In fact, in every B.C. election the corporate press comes out late in the campaign with explicit endorsements of the Liberals (and before them, the Socreds) and fearmongering about the NDP. It's always been this way in our province, back to days when the newspapers used to echo establishment politicians in warning about the (sadly most often non-existent) "socialist hordes at the gates."

and *Mail* have a choice to make. When it comes to making a statement on the matter of money in politics, whose side are they on?

Now, as I've noted before, the big print media doesn't wield the kind of prestige and authority it once did. But the corporate media still has the power to largely set the parameters of debate leading up to the May 9 election.

The *Globe* editors would be doing the public, not to mention their own hard working and intrepid journalists like Tomlinson, a disservice by once again cranking out an endorsement of the BC Liberals. ✂



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MARCH 25th, 2017

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The women who have displayed *Shakti* amongst us represent an inspiring account of positive social, cultural and economic change in the world. The *Shakti Awards* are an opportunity for us to recognize these women and share their vibrant stories.

If you would like to nominate a woman that embodies *Shakti*, please use the information below and email your nomination to shaktisociety2000@gmail.com no later than March 8th, 2017. Awards will be announced at the *Shakti Awards Gala* on March 25th at Bollywood Banquet Hall at 6:30 p.m..

Please note that nominations must be submitted via email. Submissions sent through other means, (social media, in-person or phone/text messages will not be considered).

Ensure that the description of the nominee's accomplishments reflect the category in which she is being nominated and provide clear examples of how the nominee has excelled in the specific field and why you feel she deserves the *Shakti Award* in that specific category.

Categories:

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- ♀ Public Service/Volunteer Award
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- ♀ Sports and Recreational Award
- ♀ Resilience Award - A woman who has overcome adversity and has used her personal journey in a way to inspire and motivate others to be positive despite challenges and setbacks. Her achievements may reflect one of the above categories or she can simply be a woman who takes care of her children, parents or herself.

Nomination Information

- Name
- Age
- Address, phone number(s) and email
- Name, phone number and email of nominator
- Brief summary of reason for nomination - how the nominee's accomplishments relate to the stated category, the impact of their role, and why they should be chosen to receive a specific award.
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Presented by Main St. Village Vancouver (www.villagevancouver.ca) and
Little Mountain Neighborhood House (www.lmnhs.bc.ca)

Gender equality initiatives support minority women

by NAOMI TSE

MOSAIC, one of the largest settlement organizations in Canada, is currently holding gender equality training workshops for young women.

Chany Chea, is the project coordinator for innovative projects at MOSAIC. As a refugee, Chea moved to Vancouver from Cambodia in 1982 with her family. Her work covers a variety of areas such as domestic violence counseling, victim services work and relationship violence prevention. While completing her Master's degree in race, gender, sexuality and social justice, she became interested in the issues surrounding gender inequality.

"I always wanted to work in a settlement agency and help newcomers," says Chea. "I know what they went through and there were people in the community that helped us so I want to give back as well."

Promoting gender equality

The three year project to promote gender equality is funded by the Status of Women in Can-

"There are a lot of systemic issues that prevent women from being able to get help especially when they are visible minorities," says Chea.

They may not have the language skills to seek help and depending on which country they've come from, they may have experienced trauma or have a distrust of the police. According to Chea, visible minority women as a whole, whether they are newcomers or not, face discrimination.

"Our project looks at gender inequality as a whole but is concentrated on making change that is inclusive of the needs of visible minority women," says Chea. "We felt that visible minority women should be the ones speaking for their needs in the workshops."

Creating systemic change

West Coast LEAF is another organization that works to promote women's equality and end discrimination against women. They achieve this through litigation, law reform, and public education.

Kasari Govender, executive director of West Coast LEAF



▲ Chany Chea leading a gender equality training workshop. From top going clockwise: Chany, Precious, Reumae, Megan, Monica and Mamata.

ada. The organization put out a call for systemic change to promote gender equality and reduce violence against women. The organization's idea was to take a grassroots approach by hosting a series of workshops in Burnaby, Surrey, Vancouver and New Westminster.

Chea explains that each group has about eight women from visible minorities who are tasked with coming up with an initiative to promote gender equality. At the Vancouver location, Chea and another co-facilitator guide the discussion, provide background information on gender inequality and help the group come up with a strategy. For example, the initiative from the Burnaby workshops was to create a curriculum to teach English and also gender equality as part of the Learning English for Newcomers course there. MOSAIC partners with Burnaby Family Life and Umoja to make these workshops happen.

"We are trying to address violence against women within visible minorities. Those are the communities that we work with and we understand there are certain barriers that prevent them from getting help," says Chea.

She explains that for women who have experienced domestic violence, it is more difficult for them to leave their situation if they are unaware of the resources available to them.

and lawyer, says they envision all women as equal participants in all areas of society. They watch cases and intervene to make submissions to the court about how certain issues impact women's equality and rights. In addition, West Coast LEAF also performs research and makes recommendations on how laws should change.

"We are not on one side or the other, but we help influence court decisions," says Govender. "The idea is to create systemic change."

A recent success was in the fall of 2016 when a submission to change the residential tenancy act was accepted by the government. The change gives women who are in an abusive relationship the right to break the lease as it may be a barrier for them to flee their situation.

In pushing for change not only throughout society, but also showing minority women their potential, organizations like MOSAIC and West Coast LEAF hope to build a community that embraces gender equality.

"One thing we try to do is empower women with the projects, and the women we work with themselves," says Chea. ☞

For more information on MOSAIC and the gender equality training workshops, please visit www.mosaicbc.org.



Photo by Adele Lewin

Historic tour of Gastown details roots of Jewish community

by FLORENCE HWANG

Organizers of a historic tour, focusing on the Jewish community who lived in Gastown, hope people will walk away with a better understanding of how culturally diverse Vancouver has been from its earliest days.

"This is not to say that it has always been accepting of diversity. That's definitely something that has improved over time, in fits and starts. But it's important to remember that people from around the globe helped to make the city what it is today," says Michael Schwartz, the director of Community Engagement with the Jewish Museum and Archives of British Columbia.

Schwartz notes Strathcona is the perfect place to gain an appreciation for this fact since the geography itself tells a story: Japantown to the north, along Powell Street; Chinatown to the west, along Main; Hogan's Alley, the traditionally Black community to the southwest, torn down long ago to make way for the viaducts. Strathcona is bounded by these communities.

Strathcona – an early cultural hub

Strathcona was a working class neighbourhood where many new immigrants, including waves of Jewish immigrants, settled when they first arrived here in the late 19th and early 20th centuries. It also happens to be one of the city's prettiest neighbourhoods, says Schwartz. Walking through its tree-lined

streets, people can see the old houses these pioneers called home, and the sites where they built community, like the city's first synagogue.

"For decades it was where Italians, Ukrainians, Poles, and Jews lived alongside one another, sometimes harmoniously, sometimes not so harmoniously," he says.

Many landmarks from this community's history are still standing around Vancouver.

"So it only made sense that we develop a walking tour to share this history lying right under our noses. Strathcona and Gastown, where the tour takes place, are some of the oldest areas of the city," Schwartz says.

Gastown was the commercial centre of Vancouver for much of its early history. Hast-

ings Street used to be the most fashionable boulevard in town decked with neon lights, boutiques, and popular restaurants.

"It was here that the first Jewish entrepreneurs launched their businesses. The relationship was reciprocal, as Jewish business owners contributed to city life, and these successful businesses allowed them to contribute to the growth of the Jewish community," says Schwartz.

What can you expect on the tour?

Anyone can attend the tour. Those who go on the tour can expect to hear some astounding and entertaining stories of some of the people who built this city. Schwartz says the stories range from inspiring and funny to sad. "We also point out some of the details that you might otherwise walk right past and not notice, little points of beauty in our urban landscape," he says.

On the tour, people will pass by the former warehouse of the Oppenheimer Brothers, who ran grocery stores throughout the province during the Gold Rush. David Oppenheimer later became the second mayor of Vancouver, and is widely recognized as the "Father of Vancouver." He established essential city services including the Fire Department, the first streetcar system, drinking water lines, streets, sidewalks, and sewers. He also dedicated Stanley Park and Central Park in Burnaby. A stone bust of Oppenheimer now stands at the entrance to Stanley Park.

Sources of history

In 1986, the first script of this tour was written to commemorate Vancouver's centennial. Since then, there have been numerous revisions as new information has come to light. As a community archives, the organization regularly receives donations of photos, documents, and other historic materials, which are their most valuable sources. Historic newspapers and government documents are also immensely informative.

All tours begin at 11 a.m. They last two hours and start at 700 East Pender Street. Tours run once a month until October. ☞



▲ Walking tour participants outside the former Sons of Israel Synagogue, May 2015.

Photo by Adele Lewin



▲ Michael Schwartz presenting to walking tour participants outside the former home of Rabbi Nathan Pastinsky, May 2015.

Photo by Adele Lewin

For more information, visit www.jewishmuseum.ca.



Photo by Diane Borsato

Life in an empty place

by EIJIA JIMENEZ

The Moon is Often Referred to as a Dead, Barren World, but I Think This is Not Necessarily the Case, a collaboration between international conceptual artist Diane Borsato and the local Ikebana flower arrangement community will use live plant material in a white, empty gallery space to portray the contrast and the beauty of life within the barren.

"I imagine the contemporary art gallery like a moon in a sense. It's sterile, white, devoid of life," says Borsato.

Supported by The Vancouver Foundation, the one-night installation will be held at the Contemporary Art Gallery on Mar. 25 from 6-9 p.m.

Life on the moon

Stemming from research done during a visit to Vancouver in summer 2016 as part of CAG's Burrard Marina Field House Studio Residency Program, the installation will come to life with the collaboration of Ikebana masters from the Sogetsu school.

Borsato's inspiration, along with the title of her installation, comes from Sofu Teshigahara's *Kedensho: Book of Flowers*. The Ikebana artist (1900-1979) broke away from traditional Ikebana practice in 1927 and founded the Sogetsu school that expresses originality. In his book, he is optimistic that no place is actually barren.

Similarly Borsato visualizes the proposal and imagines the art gallery like the barren moon.

"We have lots of clean white space, hard edged modern furnishings, gallery detritus and tools, and we are tasked with making something with what is at hand," says Borsato.

Despite being used to working with new collaborators, Borsato's work does come with its share of challenges.

“ We have lots of clean white space, hard edged modern furnishings, gallery detritus and tools, and we are tasked with making something with what is at hand.

Diane Borsato, conceptual artist

"It's a somewhat risky exhibition to mount which is inevitable when you want to use live materials," she says.

Live materials inside an art space give the artists limited control over the seasonal materials they'll be bringing in, but it does make tangible Borsato's idea that the moon might not be as dead and barren as it seems. Instead it will present new interpretations of other worlds and spaces.

"I hope working this way with Ikebana artists will help me and others to have new perspectives in the contemporary art space and the tools of conceptual artists," says Borsato. "[The installation offers] some new insights into the possibilities within the

traditional, technical craft practices of my collaborators."

Jack of all arts

Toronto-based Borsato is an artist in every sense of the word. Her crafts vary from dance, lived movements and experimental design. She has an international reputation for collaborating with amateur organizations such as beekeepers, quilters, and dancers, just to name a few.

Collaboration allows Borsato to use an organization's expertise in their particular field as a medium to portray her vision.

The artist also uses various mediums to accomplish her goals. Instead of forcing an idea into one mold like painting, sculpting, or writing, she decides what works best with the idea she wants to convey and the organizations she collaborates with.

"I'm intensely curious and ravenous. I want to learn and make and see and play with everything," Borsato says.

Some of her past works include hundreds of beekeepers involved in a simultaneous meditation, a quilting society creating a quilt inspired by the effects of a cataract surgery, and dancers secretly placed in an art gallery who were made to fall throughout the evening. All ideas and organizations are drastically different from one another but all have the creative charm of Borsato behind them.

"I'm thrilled to get to work with others who know more, who can make things," Borsato explains. "Working together to realize ideas and making things much greater than I could alone, and that might reconcile distinctive discourses and find new and greater insights than [Borsato and the organizations] can find working alone and from within our own field." ✂

For more information, please visit www.dianebersato.net.



Photo by Diane Borsato

▲ Diagrams kakei.

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Reconciling truth through story reclamation

by THERESA K. HOWELL

Simon Fraser University (SFU) linguistics and First Nations studies professor Marianne Ignace, her husband Chief Ronald Ignace, PhD and elders from their community – Skeetchestn in the Secwepemc Nation – took on a project to reclaim and teach their ancient stories in the Secwepemctsin language.

One of the many First Nations 'stspetekwill' or oral traditions that dates back thousands of years is "Tlli7sa". It connects over a dozen Secwepemc communities and places while being preserved digitally in a new mobile app.

In an upcoming *Aboriginal Speaker Series: Reclaiming Story with Digital Media* presentation on March 21, Ignace will discuss this undertaking and its most recent outcome.

Reclaiming Indigenous language

Ignace has been working alongside the Secwepemc (Shuswap) people of the Plateau community for over 30 years. As an immigrant, who grew up in a small remote community in northern Germany, she recognizes the importance of growing up learning Indigenous culture and language from elders.

Likewise, her husband Ronald was raised in Skeetchestn in the Secwepemc language, and he knew the importance of language as it relates to the land and the people. At the urging of a generation of elders, the couple recognized the importance of documenting the band's stories into the language of their people.

In the late 1800s and early 1900s, geologist George M. Dawson and ethnographers Franz Boas and James Teit documented stories in Victorian English from Secwepemc knowledge keepers. However, the translations didn't account for the details of meaning, form and the historical context of the stories.



▲ From the Tlli7sa story text: 'He charged up to the beaver, he stabbed him with his harpoon, and he got dragged to the bottom of the water.'



▲ Illustration from the Tlli7sa app.

To rectify this deficiency, the Ignaces decided to complete the process within a digital format. Not only was the project about proper documentation of the historical record, but to

also make the stories appeal to young people. With the animated images mixed with the Secwepemc language, there's a desire to engage the current and future generation to proudly

learn, speak and seek out their ancestors' language.

Digital illustrations

As with most First Nations' traditions, the act of production follows a collaborative and collective process. Ignace said they had Branden Hallett, a young self-taught artist, draw images based on the script that the elders produced. During creation, the elders would give feedback and recommendations to Hallett on these images in order to ground the story's authenticity.

"Initially, I was given a script that had already been told through several points of view," Hallett says. However, it was when he was physically present during some of the elders' translation sessions that gave him a clearer understanding of the visuals.

For instance, they would give their recommendations for the positioning of antlers or the tying of moccasins, which fine-tuned the cultural accuracy and the aesthetic of the images.

Ignace says that the entire process has been an adventure: while digital is harder to make than a printed book, digital versions can be continually updated with new content and corrections. ✍

For more information on the upcoming presentation: www.sfu.ca/sfuwoodwards/events

► "Discrimination" from page 1

Many cultures in Vancouver have thrived.

"I think the government has played a role in improving racial discrimination by promoting diversity and understanding of different cultures and ethnic backgrounds," he says.

According to Grewal, one of the simplest ways to dispel discrimination or fear is by engaging in a dialogue.

"Educating those who do not quite understand a culture or are scared of a [race] because of stereotypes goes a long way to promoting acceptance in our country," he says.

Government tools to dissipate discrimination

Canadian governments are working at all levels to break down barriers built by racial discrimination. One example of the federal Canadian government embracing culture happened in 1990 when inspector Baltej Dhillon became the first RCMP officer to wear a turban. At the time, the idea of Sikh Mounties being allowed to wear turbans caused a rift among Canadians. Dhillon won the fight for religious expression and got the RCMP uniform code altered.

On a provincial level, B.C.'s Organizing Against Racism and Hate program is one example of the government seeking to educate citizens on the detrimental impact racial discrimination places on society. The group funds projects and sponsors events that promote multiculturalism in 33 communities across the province.

For younger Canadians, UnlearnRacism.ca is a website aimed at educating them on discriminatory stereotypes and rhetoric. The interactive tool teaches kids to ask more questions and withhold judgements.

For example, the website poses the question, "Racism is a thing of the past. Everyone gets along fine nowadays, right?" The website then proceeds to provide a summary of Residential Schools in Canada. It reminds children and parents that the trauma and long-term effects of how Residential Schools treated Aboriginal children and families continues to be felt today.

Discrimination in the workplace

"Racial discrimination operates not just between people, but also in institutions, ranging from workplaces and schools to government agencies," Roth says.

Her example is workplaces that rely on employees for recruiting new applicants, which could lead to advantages for people of the same background or social settings.

"One of the most accurate ways to measure racial discrimination in areas like the job market or housing, [is with an audit]," says Roth.

By creating two comparable profiles, like résumés or housing applications, researchers alter the aspects of the profile that could suggest the applicant's race.



▲ Wendy Roth, an associate professor of sociology at UBC.

A 2009 study published by Philip Oreopoulos through SFU tested a form of racial discrimination by sending over 6,000 résumés in response to job postings in major Canadian cities. Oreopoulos used names that suggested Chinese, Pakistani, Indian or Greek origin like Samir Sharma or Lei Li, as well as names that sounded Western European, for example Greg Johnson.

The study found that foreign names or credentials on résumés don't receive as many callbacks as English-origin names. Canadian experience and English names earned a callback rate of about 16 per cent whereas foreign names earned an average of 11 per cent. If the foreign résumé also listed foreign education and experience, the callback rate dropped to near five per cent.

This means English-sounding names with Canadian experience earned more than three times the response than foreign names and credentials garnered.

By putting a quantifiable figure on the discrimination facing immigrants or Canadians with ancestry from certain countries, racism can be proven and measured. This also means that through follow-ups, changes in discrimination can be measured over time.

How can Canadians as individuals work towards becoming discrimination-free? Through action, says Roth. Speaking up is crucial when it comes to witnessing or being subject to discrimination.

"Simply saying, 'What you're doing is not acceptable'... even if they're not able to say more on the spot," Roth says. "And talking with others, especially children about why those actions are unacceptable is equally important." ✍

► "Verbatim" from page 1

of State, as recently occurred in Tunisia, then the entire city is paralysed.

Why has it come to this mediocre state of behaviour and planning? Why can't we adapt our means of transportation to the needs of modern life and to the comfort of citizens? Why can't we lay out our cities as elsewhere in the civilized world by having suitable road allowances, planning for parking lots and wide sidewalks, bus shelters and pedestrian zones? Why can't we instill in our school-age children respect for others and for public property?

drivers are welcoming and helpful; that is how the city is. Every day on my way to work, I am pleasantly surprised by the drivers' smiles and their friendly nods as they welcome you onto the bus. In turn, passengers exchange "good mornings" when they board the bus and say "thank you" when leaving.

In Tunisia our drivers are unsmiling, maybe even hostile, and public services are unreliable. Passengers are given a rough ride from start to finish: the interminable waits, aggressive customers, schedules not met and crammed vehicles.



▲ Tunisian cityscape.

On the other hand, Vancouver is laid out in perfect checkboard fashion. North-south avenues are named, east-west streets are numbered. Getting around is exceptionally easy. There can be no greater contrast than what can be seen and experienced in my home country where the absence of urban planning, anarchic construction and real estate speculation has choked and defaced all our cities.

Public transit in Vancouver is admirable. Buses are not only frequent and punctual, but also accommodating to handicapped people and mothers with strollers. Just like the customs officers, bus

Giving the right of way to pedestrians is just a fantasy and whether you're elderly or have special needs you will be ignored by motorists and public services.

Vancouver is a cosmopolitan, multicultural city. Its ethnic diversity is reflected in its folklore, its restaurants, in the names of its streets and neighbourhoods. What is striking and admirable is this integration of cultures has been so successful that it has become a vital part of the city's identity. A visit to Vancouver makes you aware of the enormous gap that separates my country from the truly civilized world in many ways. ✍

Refuge: Two kinds of goods

by ALISON CHIANG

A work of fiction inspired by real events, playwright Mary Vingoe's *Refuge* explores the two sides of the refugee situation – the 'two goods.'

"It's about who we are, what we want to protect; it's about two rival goods – the idea of two principles. They are both good (protecting your own family and reaching out to strangers are very good things). They come into conflict at the same time. *Refuge* looks at this conflicting of goods and that's where the heart of the conflict lies," says Vingoe.

The play will be presented at the Firehall Arts Centre from March 18 to April 1.

A Canadian context for refugees

Vingoe was inspired to write *Refuge* after listening to the CBC documentary *Habtom's Path*, which tells the story of an Eritrean man who tried to claim refugee status in Canada in 2009 when he arrived illegally to Halifax.

"It could have happened anywhere in Canada. It's very much a 'Canadian story' because it's also about the Canadian legal system and how it dealt with him," she says.

In *Refuge*, a granddaughter of one of the victim's of the 1985 Air India Attack takes in an Eritrean army deserter. She has a perspective that is coloured by

her family's loss at the hands of terrorists, and she finds herself many years later revisiting a relationship she had with a lawyer who devotes his life to helping people get into the country.

"There's a lot of backstory about their personal relationship. It's a complex story," Vingoe says.

Vingoe learned a lot about the refugee claimant process through her research and interviewing people, particularly legal professionals.

"I went, 'oh my god.' I had no idea this is what a refugee claimant goes through. I had no idea what the process was like, the issues or how [the refugees] were evaluated. I think 99 per cent of Canadians didn't know anything about it. For me, it was a journey of discovery," says Vingoe.

Vingoe says that while Cana-

dians may appear to be very welcoming of refugees, there's still a big backlog of people who have been waiting.

"We've shut the door on them," she says.

"I went, 'oh my god.' I had no idea this is what a refugee claimant goes through.

Mary Vingoe, playwright

Vingoe explains that the play is also about many issues, not just legal ones but human ones as well.

"What I wanted to do was imagine a Canadian context for him – what I wanted to get at was the question of two goods: the good of helping a stranger

and good of protecting your family. I think that's at the core of many people's fears about refugees and immigrants. It's not that they're bad and we're good or we're bad and they're good –

with the Eritrean refugee took place. One timeline is moving forward and the other is moving backwards from the same point.

"The lawyer at the centre of it is inspired by a local lawyer

it's these two primal instincts," she says.

Where reality and imagination meet

Vingoe says the play has two timelines, both set in 2008–2009 during the Harper government, which is when the real-life event

here who has done a great deal of work in immigration and refugee law," Vingoe says.

Vingoe recognizes that there's been a real polarization of two groups: those who are anti-refugees and anti-immigrants and others who consider themselves liberal and welcoming. But she says it's a much more complex situation. She hopes that people are able to read deeper than the headlines and right into the lives of the people who try to come to this country as well as that of those who try to help them.

"There are some very incredible people doing incredible work. [They deal with] institutional problems people aren't aware of, so I hope you come away with a deeper appreciation of what it's like to be a refugee claimant but also what it's like to really help someone in this country," says Vingoe. ✍

For more information:
www.firehallartscentre.ca



▲ The question of two goods.



▲ Mary Vingoe.

Issues and Ideas

Kudos for showing diversity in the Vancouver film industry

February is the most significant month for the film industry and this year I was encouraged by the movies that transformed from hidden figures under moonlight into award winners in the spotlight.

There has been a rise in on-screen confrontation to the cultural divides that still dominate our society. The films showcased at the 2017 Oscars were worthy of high praise and the frontrunners remind us of the true talent that is integral to addressing such issues. This talent was also reflected in Vancouver at the screening of the *Crazy8s* and in the program at the Vancouver International Film Centre.

In this Digital Age of computers and movie-making apps, it's wonderfully easy to shoot a film and cut video together. But this also means it's much easier for us to forget the responsibility that the entertainment industry has to educate its audience on matters of importance.

I want to give the films of February 2017 the recognition they deserve and challenge Vancouver's film critics, professional and amateur, to continue to put pressure on the industry. This high standard of filmmaking needs to be celebrated throughout the remaining months of the year. The films mentioned here are hard-hitting, well-researched, truthful narratives that are not always the easiest choice to for the viewer. Let's keep this filmmaking canon going – and I don't just mean the camera.

This year, at the Academy Awards, was the first year that a black actor was nominated in every acting category, which defied last year's shocking zero nominations for an actor of colour. We saw *Moonlight* win Best Picture, which deserves celebration as an African American film, beating *Fences*, which also received a nomination. This shift from the previous two years, which were challenged for their lack of diversity, should encourage more popular companies to follow suit. I'm personally very excited for Marvel's *Black Panther*, due for release in 2018.

More locally, this was reflected at the Vancouver *Crazy8* Film-making competition in which



▲ Behind the scenes of *Soul on Ice: Past, Present and Future*.

crews are challenged to create a film in just 8 days with a budget of \$1000. These impressive short films were screened at the Centre in Vancouver for the Performing Arts on February 25. All finalists exhibited an inspiring message of multiculturalism or made a strong attack on some of the troubling issues of our modern day. The six films reveal a range of truths, from

the cultural struggle of a young Vietnamese girl in Canada, to the pressures and confines of modern day, on an adult Pinocchio. They are all worth watching February was also Black History Month and I saw a very talented Director, Damon Kwame Mason, present his documentary, *Soul on Ice: Past, Present and Future*, at the VIFC. His self written, produced and directed documentary – for which he sold his condo to make – is a very respectable representation of the challenge faced by black ice hockey players in Canada. It is an education in perseverance through adversity. I was surprised at how much I enjoyed and learnt from

Kwame's creation, especially as I'm neither a fan of hockey or historical documentaries. It reminded me of why we make films in the first place. ✍

REBECCA FIELD
Rebecca Field is a British filmmaker with a background in scriptwriting and visual effects who is currently exploring the B.C. film industry.

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Amazon rainforest: recognizing the rights of nature

by WENJIE SHEN

Amazonia - The Rights of Nature, the Museum of Anthropology at UBC's (MOA) upcoming exhibition digs into the relationship between humans and forest, the latter playing an important role in indigenous South American cultures.

Several objects from Yanomami land as well as other Amazonian collections will be exhibited from March 10, 2017 to Jan. 28, 2018.

Yanomami land extends between the borders of Brazil and Venezuela and the Yanomami are the largest group, relatively isolated, of people in South America. For the past 30 years their land has been invaded by thousands of gold miners who work illegally there. They have transmitted diseases such as malaria, and contaminated rivers and the rainforests with mercury.

Yanomami resistance

According to Nuno Porto, curator for Africa and Latin America at the MOA, the few Yanomami objects are among his favourite pieces in this collection because he believes that these objects could represent the Yanomami opposition to mining operation and the resistance to the genocide associated with it.

"We have few Yanomami objects, which for me are very interesting in the sense that the Yanomami have been resisting the genocide caused by mining

which, in turn articulate with the UN Declaration of the Rights of Indigenous Peoples," says Porto.

The Amazon-Vancouver connection

The MOA was founded with the donation of a collection gathered by a Vancouver resident, Frank Burnett. As he became wealthy, Burnett decided to spend his life travelling to the South Pacific via South American routes. Later in 1927, he gave all of his collection of ethnographic artifacts to the University of British Columbia. This donation formed the nucleus of the MOA.

"Frank Burnett collected objects from the Amazon. This donation is from 1927, so all these objects were acquired before 1927, and are probably 100 years old," says Porto.

Under current circumstances, Porto thinks the theme of this exhibition is urgent. There are currently a lot of conversations surrounding pipelines in British Columbia. Listening to the indigenous group in South America could help people recognize solutions to global problems. In South America some countries have already inscribed the rights of nature in their constitutions, and they envisage the ideals of a Good Life. The good



▲ Norkoro Spirit Mask.

life isn't about having more things but about reaching the balance between nature and humans.

"The idea of a good life isn't about wealth, actually it's about having balance in your life, a balance which connects to your nature and also to your community," Porto says. "From the perspective of this philosophy, distribution is more important than accumulation. Therefore, you can't be happy if someone in your community isn't being happy at all."

Putting the collection together has been a long-term process, says Porto. It began two years ago in terms of classifications for the collection. And it's not over yet because there will always be some new information.

Nowadays, many indigenous groups in the South American Amazon still stick to the traditional way of life, but that's how nature actually works.

"Many of the indigenous groups still have a traditional way of life, which they relate to present days. They are well-organized, they have their own websites and political organizations. I hope visitors learn more about these organizations and about help them, if they feel it's a way to go," says Porto.

For more information, please visit www.moa.ubc.ca.



▲ Bird Necklace.

operations in Yanomami land..." says Porto.

Their land has also been taken away from them.

"Things might become much worse in the future. So I think the Yanomami objects that we have can speak out against this situation," says Porto.

Porto hopes that this exhibition might remind visitors that the Amazon is an inhabited place: there are more than 385 groups living there and more than 270 languages spoken in that area. People might also realize that indigenous knowledge effectively contributes to solutions for contemporary problems that the forest faces, by learning and engaging with the issues that the exhibition raises.

"So the idea is that ancestral indigenous knowledge is of great value in solving the contemporary problems. The exhibition associates the objects with the notions of the Rights of Nature,

Photo by Jessica Bushey

Photo by Kyla Bailey



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Danilo Brito: Virtuoso of Brazilian Choro music

by CURTIS SEUFERT

Featuring Brazilian Choro music, the Danilo Brito Trio will share their selection of songs from the genre, which contrasts minimal stringed arrangement with complex melody, counterpoint and improvisation.

The trio performs at the Kay Meek Centre March 16-17.

Choro, the centre of Brazilian music

Choro music has its roots in European Classical music, says Brazil-born Danilo Brito, specifically in polka around the 1870s. Choro shortly thereafter evolved to be more flexible and generally slower in tempo and, by incorporating native Brazilian and African influences, it eventually became an "authentic Brazilian genre."

Brito, who plays the mandolin, says that Choro can be tied to many other musical genres in Brazil, but that it essentially represents a kind of "centre" of Brazilian music. He notes that a focus on Choro leads to understanding and skill in other Brazilian music genres.

"I also play the waltz, polka, schottische, Brazilian tango, samba, frevo, baião, etc. but those styles are, in a way, connected to the genre Choro," says Brito. "Choro demands its inter-

one finds for themselves to the point where they can start replicating them on their own.

But for Brito, musical performance has been a part of what is probably his entire conscious life.

"My father was an amateur musician, played the mandolin and cavaquinho and I listened to his old vinyl records from the day I was born. I started to play when I was three," says Brito.

Quickly recognized as a kind of prodigy of the mandolin, by the age of nineteen he proved to be one of the best, winning the 7th annual VISA award in Brazil which landed him a deal for his second album. His first album was recorded when he was thirteen.

Despite his relatively quick career ascension, one thing Brito does have in common with other musicians is that he, his father and elder brother grew up listening to music around the house.

"My father and my big brother had a collection of vinyl albums, mainly of traditional instrumental Brazilian music. Every night we listened to this music," says Brito.

For Brito, the music around the house had a clear influence and effect on him, as he has long since been mastering the instrumental Brazilian genre of Choro.

"I've studied many artists: Anacleto de Medeiros, Pixin-



Photo by Maria Camillo

▲ Brazilian mandolin player Danilo Brito.

preter have a lot of technique. It is said that a musician who plays Choro can play any kind of music."

Choro translates roughly to "music that makes one cry." This is fitting for a genre that seeks to blend upbeat energy with melancholy. Such energy lends itself to a complex yet passive form of composing.

"When I compose, it's always an unexpected and never premeditated melody that comes to me. My arrangements 'listen' to what the music is asking of me," says Brito.

Inspiration and aspiration

Many artists find a love for their craft at an early age, either in their teens, or maybe when they are a bit younger. For many musicians, it is a process of becoming familiar with music that is played around the house, or being inspired by songs that

guinha, Jacob do Bandolim, among others. They are among the pillars of Brazilian music," says Brito. "They gave me several tools for my music, but I can tell that the results and intention of my music are unique, original and in accordance with my feelings."

Whether its composing or performing, Brito continues to innovate and master Choro and the mandolin as he performs not only in Brazil, but around the world.

"The music has always been very spontaneous to me and it was never an obligation," says Brito. "I can say that it will always be part of my life." ☞

For more information on the event, visit www.kaymeekcentre.com.

For more on Danilo Brito, visit www.danilobrito.com.

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Cultural Calendar

March 7–21, 2017

by SIMON YEE

Take out your four-leaf clovers, put on your green suit and celebrate with the Irish! There will be many Celtic-themed concerts, events and festivities happening in downtown Vancouver leading up to St. Patrick's Day. Also happening this month, International Women's Day and the vernal equinox, signifying the first official day of spring. So go out, catch a film, watch a play, listen to music and enjoy the outdoors. Afterwards, why not head over to your favourite pub to down some Irish ale?

* * *

Howie Tsui:
Retainers of Anarchy
Mar. 4–May 28
Vancouver Art Gallery
www.vanartgallery.bc.ca

The Vancouver Art Gallery is currently hosting artist Howie Tsui's *Retainers of Anarchy*, a solo exhibition examining the traditional martial arts form wuxia as a narrative tool for dissidence and resistance. Wuxia created narratives from the stories of people from lower classes upholding chivalric ideals against oppressive forces. Wuxia prospered in Hong Kong after it was censored by the People's Republic of China for potential anti-government sentiment. For more information, visit the art gallery's website.

* * *

Vancouver International Women in Film Festival
Mar. 8–12
Vancity Theatre, Vancouver
www.womeninfilm.ca

On the occasion of International Women's Day, the Vancity Theatre will be hosting the International Women in Film Festival for the 12th time. The festival will showcase a lineup of shorts and feature films by established and emerging female filmmakers from around the world. Films range from abstract cinema and biting satire to inspirational tales of courage and historical drama.

Please visit their website for tickets and showtimes.

* * *

From Riot to Resistance:
The Origins of the Fenians in Canada

Mar. 9, 7 p.m.
SFU Harbour Centre, Vancouver
www.sfu.ca/history

The Fenian Brotherhood was an Irish-American republican nationalist movement founded to undermine British rule and to promote Irish independence from the United Kingdom. On St. Patrick's Day in 1858 in Toronto, a riot between Irish Catholics and Protestants triggered a series of events that produced a Fenian underground in Canada. History professor Dr. David Wilson will explore the origins of this particular Irish diasporic group at the Fletcher Challenge Theatre at SFU Harbour Centre. For further information, please visit the SFU website.

* * *

The Pipeline Project
Mar. 9–18
Gateway Theatre, Richmond
www.gatewaytheatre.com

This month, the Gateway Theatre in Richmond will present a provocative and comedic take on an environmental issue in *The Pipeline Project* by playwrights Sebastian Archibald, Kevin Loring and Quelemia Sparrow. Pipelines, peak oil, climate change and other political ecology topics are explored with humour, wit and empathy in this meta-theatrical piece. The play's first act is an hour long, the second act features an open forum with the creators of the play and with a different invited guest expert every performance. Please visit the theatre's website for tickets and showtimes.

* * *

Dairakudakan
Mar. 10–11, 8 p.m.
Vancouver Playhouse
www.vidf.ca

The otherworldly Japan-based butoh-theatre ensemble Dair-



▲ *Antigona*: Greek tragedy merges with Spanish flamenco.

akudakan returns to the city as part of the month-long Vancouver International Dance Festival. Butoh is a form of Japanese dance and theatre encompassing a wide range of activities and techniques in the expression of form and movement. Director Akaji Maro has advanced butoh with dramatic choreography and theatrics and will be presenting *Paradise* at the Vancouver Playhouse for two days on March 10 and 11. For tickets and further information, check out the VIDF website.

* * *

CelticFest
Mar. 10–18
Various venues in Vancouver
www.celticfestvancouver.com

Western Canada's biggest annual Celtic festival happens in mid-March leading up to St. Patrick's Day weekend. There will be plenty of Celtic themed activities for people of all ages in activities ranging from music to dance to film. In addition, there will be a Celtic Village at Robson Square on the St. Patrick's Day weekend featuring free concerts and a street market. For a full schedule and lineup, check out their website.

* * *

Noche Flamenca's Antigona
Mar. 12, 7 p.m.
Chan Centre for the Performing Arts, University of British Columbia
www.chancentre.com

Director Martin Santangelo will present Noche Flamenca's adaptation of Sophocles' play *Antigona* at the Chan Centre on Mar. 12. *Antigona* tells the story of one woman's principled defiance of authority and quest to honour her late brother with a proper burial, regardless of the consequences. Santangelo merges the Spanish dance flamenco with Greek tragedy to produce a theatrical blend of visual artistry and poetic storytelling. For tickets and further information, please visit the Chan Centre website.

* * *

Women's Empowerment, Leadership, and Challenges in Greater Central Asia
Mar. 13, 12–2 p.m.
C.K. Choi Building, University of British Columbia
www.iar.ubc.ca

The Institute for Asian Research will host the Ambassador of Afghanistan to Canada Her Excellency Shinkai Karokhail to ad-

dress fostering gender equality in Greater Central Asia on Mar. 13. Karokhail will speak on the challenges, shortcomings and opportunities for implementing empowerment and leadership for women, and ensuring boys and girls have access to quality education in the region. Please visit the IAR website to RSVP and for more information.

* * *

Ballet BC Presents: Program 2
Mar. 16–18, 8 p.m.
Queen Elizabeth Theatre, Vancouver
www.balletbc.com

Program 2 by Ballet BC presents four unique groups in contemporary dance honouring and celebrating the 150th anniversary of Canadian Confederation. Company 605 presents a fresh, urban approach to movement. Crystal Pite's *Solo Echo* describes the balancing point between the exuberant and sometimes reckless states of our ambition and fortitude in the prime of life. Lesley Telford and Wen Wei Wang bring exceptional drive, fragility and power to their unique performances, honouring diversity, style and elegance. Please visit Ballet BC for tickets, showtimes and more information.

* * *

Don Hutchinson's Artist Tour: From Form to Fantasy
Mar. 19, 2–3:30 p.m.
Surrey Art Gallery
www.surrey.ca/culture-recreation/21493.aspx

Examine the works of Surrey artist and potter Don Hutchinson at his exhibition, *From Form to Fantasy*, currently running at the Surrey Art Gallery until Mar. 19. Hutchinson has been making pottery for over 50 years and has been inspiring emerging young artists as a college instructor. On the last day of the exhibit, join Hutchinson for an exhibition tour of his various pottery and sculptural pieces of birds, animals and imaginary creatures. For more information, please visit the Surrey website.

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Getting a Lift

Most people probably just walk past this sculpture, paying it little if any notice. It's located on the west side of the Vancouver Art Gallery (VAG) facing Hornby St. The *King Edward VII Fountain* was unveiled on May 6, 1912 to commemorate the British monarch's death on the same date in 1910. It is the work of Vancouver sculptor Charles Marega (1871-1939) whose works include *The Lions* at the Stanley Park entrance to the Lions Gate Bridge, the *Joe Fortes Memorial Fountain* in Alexandra Park, and the statue of *George Vancouver* at Vancouver City Hall.

The fountain used to be a centerpiece in front of the BC Provincial Courthouse (now the VAG) facing Georgia St. and featured chained bronze cups for drinking. In 1966, it was replaced with the BC Centennial Fountain which has now been permanently removed to make way for the restoration of the public plaza where it sat. There was a plan to move *The King Edward VII Fountain* to King Edward and Cambie Streets but there were inadequate funds to restore and move it, so it remained in storage till 1983 when it was relocated to its present site.

What's truly interesting about this sculpture is the man it commemorates. King Edward VII (1841-1910) was the son of Queen Victoria and the great grandfather of Queen Elizabeth II. Although he came to be king late in life due to Victoria's nearly 64-year reign, his popularity and influence preceded his kingship. Ostensibly, he



was a fashionable playboy who enjoyed a considerable number of affairs. However, he was also a successful diplomat, innovator and a champion of social equality ahead of his time.

Edward traveled broadly and established such good relations with countries he was called "Peacemaker." He helped promote an end to British-French hostilities and his successful tour in India was in part responsible for Queen Victoria being given the title, Empress of India.

He believed in treating all people the same and had remarked while in India that because people had a different colour and religion, they should not be treated harshly by British officials.

He stated the term, nigger, was disgraceful and debunked the "Yellow Peril" propaganda. The Yellow Peril was a racist attitude held by many that feared East Asians as a danger to the western world, and has influenced immigration and equal rights for Asian immigrants until recent

times. Edward remarked that the Japanese, for example, were as intelligent, brave, chivalrous and civilized as Europeans. The only negligible difference was their colour. Edward felt that music was a great leveler of society and bridged all classes and this belief was a stimulus for his support to establish the Royal College of Music.

Edward was influential in modernizing the British Navy, reorganizing the British Army and reforming its medical ser-

VICES. He helped establish an alliance between Britain, France and Russia that would later influence WWI.

Edward was an affable, intelligent, open man and perhaps one of the last British monarchs to have such a great amount of influence. He is worth remembering, and the stabilization of his fountain will keep him in our thoughts for some time to come.

DON RICHARDSON

Recipe by Jen dela Luna

Bacon and Cabbage

While Irish cuisine may not have the punchiest of flavours or exotic ingredients and spices... there is certainly something to be said about a dish that is purely warm, nourishing comfort. With a simple list of ingredients (this dish was common given that many families used to grow their own crops and rear farm animals), this 15-minute dish is a fantastic accompaniment to larger roasts, or eaten on its own (perhaps with a piece of toast).

Though traditionally served with whole pieces of back bacon, I chose to cook the bacon down in with the vegetables to allow their flavours to marry together better. I also chose to use Napa cabbage (which is a departure from the usual green or savoy cabbages common in Ireland) - due to its lighter texture and sweeter flavour. With this, the dish cooks much faster and maintains its integrity... but you can use any cabbage you'd like, really - you can even use quartered Brussels sprouts. Once it's cooked down, this can also serve as a delicious filling in a



flaky pastry. It takes no time to make, so it's a great weeknight meal. Enjoy!

Ingredients

- 4-5 rashers applewood smoked bacon, chopped
- 1 medium onion, diced
- 1 head Napa (or Savoy) cabbage, sliced into shreds
- ¼ cup hot water or chicken broth
- Salt and black pepper to taste

Method

1. Heat up a pan on medium and add the bacon, letting the fat render out for approximately 5 minutes. Drain half of this oil.

2. Add the onion and sauté until lightly browned, approximately 3-4 minutes.
3. Add in the cabbage and immediately pour over the hot water or broth.
4. Put a lid on the pan for 2 minutes or so, just to start the wilting process.
5. After taking the lid off, stir all the ingredients to distribute the bacon and cabbage evenly.
6. Season to taste and serve immediately as a side or on its own.

Note: If you're using it as a pastry filling, ensure that the mixture is as dry as possible so as not to leave the crust soggy.

A co-presentation by YAYOI THEATRE MOVEMENT and the Vancouver International Dance Festival

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